ELEGANT EXTRACTS: OR, **USEFUL AND ENTERTAINING** PASSAGES IN...

James Heath, John Landseer, John Sewell, ...





useful and entertaining

PASSAGES in PROSE,

Selected for the Improvement

Young Cersons

being similar in Design to

ELEGANT EXTRACTS in POETRY.



Studio Fallente Laborem. Her.

LONDON:

hours (Junhal and Martin) (F. Biris VI. Lovador) K. Biris and J. Erdiner III. Editors III. the ground (Sallet B. Britis) (Sallet A. Britis) (Sallet C. Biris) (Sallet B. Britis) (Salle

ADVERTISEMENT

TO THE NINTH AND LAST EDITION.

THERE cannot be a doubt but that a Book, like this, purposely, adapted to the use of young persons of both exces, copious beyond, former examples, singularly various in its contents, selected from writers whose characters are established without controversy, abounding with entertainment and useful information, inculcating the purest principles of morality and religion, and displaying excellent models of style and language, must effectually contribute to the improvement, of the RISING GENERATION in knowledge, taste, and writue. The Public have, indeed, already felt, and acknowledged by the least fallible proof, their general reception of it, its great utility. It has been adopted in all the most respectable places of odw. ation, and has, sown the seeds of excellence, which may one day arrive at maturity, and add to the happiness both of the community and of human nature.

What English book similar to this volume, calculated entirely: for the use of young students at schools, and under private tuition, was to be found in the days of our fathers? None certainly. consequence was, that the English part of education (to many the most important part) was defective even in places most celebrated. for classic discipline; and boys were often enabled to read Latin perfectly, and write it tolerably, who, from the disuse, or the want: of models for practice, were wretchedly qualified to do either in .: their native language.- From this unhappy circumstance, classical education was brought into some degree of disgrace; and preposterous it certainly was, to study during many of the best years of life a foreign and dead languages, with the most scrupulous accuracy, and a at the same time entirely to neglect that mother tongue, which is in. daily and hourly requisition; to be well read in Tully, and a total, stranger to Addison; to have Homer and Horace by heart, and to know little more than the names of MILTON and Pope.

Classical learning, thus defective in a point so obvious to deag tection, incurred the imputation of pedantry. It was observed to

assume an important air of superiority, without displaying, to the common observer, any just pretensions to it. It even
appeared with marks of inferiority, when brought into occusional
collision with well-informed understandings, cultivated by English
literature alone, but greatly proficient in the school of experience.
Persons who had never imbibed the pure waters of the classic fountains, but had been confined in their education to English, triumphed in the common intercourse of society, over the academical scholar;
and learning often hid her head in confusion, when pointed at, as pedantry, by the finger of a winex.

It become highly expedient therefore to introduce more of English reading into our classical schools; that those who went out into the world with their coffers richly stored with the solden medals of antiquity, might at the some time be furnished with a sufficiency of current coin from the modern mint, for the commerce of ordinary life; but there was no school book, copious and writes enough, entirely calculated for this purpose. The Grecian and Roman History, the Spectators, and Plutarch's Lives, were indeed sometimes introduced, and certainly with great advantage. But still, an uniformity of Eaglish books, in schools, was a desideratum. It was desirable that all the students of the same class, provided with copies of the same book, containing the proper variety, might be enabled to read it together; and thus benefit each other by the emilous study of the same subject or composition, at the same time, and under the eye of their common master.

For this important purpose, the large collections, entitled, "ELEGANT EXTRACTS," both in Prose and Verse, were projected and completed by the present Editor. Their reception is the fullest testimony in favour both of the design and its execution.

The labour indeed of a Compiler of a book like this is humble; but his beneficial influence is extensive; and in this instance he feels a pride and pleasure in the reflection that he has been serving his country most effectually, without sacrificing either to avorice or to causity. It is a disinterested effort. It gratifies neither the love of voney nor of fame; for the Editor has no property in the work, end he is anonymous. His reward is the satisfaction of doing vode without definable limits.

The renown attending public services, is seldom proportioned

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to their utility. Glitter is not always the most brilliant on the surface of the most valuable substance. The loadstone is plain and mattractive in tis appearance, while the false bauble, on the finger of the beau, sparkles with envied lustre.—The spade, the plough, the shuttle, have no ornament bestowed on them, while the toy and trinket are decorated with ribbands, gold, and ivory. Yet ressons, undarated in her decisions, dares to pronounce, while she holds the scales, that the useru, though little praised by the multitude, prepondrates; and that the shewy and unsubstantial kicks the beam of the balance, while it attracts the eye of inconsiderate admiration.

Things intrinsically good and valuable have the advantage of securing permanent esteem, though they may lose the celat of temporary applause. They carry with them to the closet their own recommendation. And as this volume confidently claims the character of good and valuable, and its claim is allowed by the public, it wants not the passport of praise. Every page speaks in its own favour in the modest language of merit, which has no occasion to boast, though it never can renounce its unassuming pretensions to just esteem. The most valuable woods, the cedar and the year, used in the cabinet work of the artisan, require neither paint nor varnish, but appear most beautiful in their own veins and colours, variegated as they are by the hand of nature.

As it is tikely that the student who reads this volume of Proze
with pleasure, may also possess a taste for Poetrax, it is right in
this place to mention, that there is published by the same Proprictors, a volume of Poetry, similar to this in size and form; and as he
may also wish to improve himself in the very useful art of Letterwriting, that there is also provided a most copious volume of classical Letters from the best authors, under the title of Elegant
EPHYLES.

This whole Set of Extracts, more copious, more convenient in its form, and valuable in its materials, than any which have preceded it, certainly conduces, in a very high degree, to that great national object, the PUBLIC INSTRUCTION, to promote which has been the primary object of the Compiler.

TUNBRIDGE, March 23, 1808.

PREFACE TO THE FIRST EDITION.

THIS book derives its origin from a wish expressed by persons who have the conduct of schools, that such a compilation might be published, as by means of a full page, and a small, yet very legible type, might contain, in one volume, a little English library for young people who are in the course of their education. A common-sized volume, it was found, was soon perused, and laid aside for want of novelty; but to supply a large school with a great wariety, and constant succession of English books, is too expensive and inconvenient to be generally practicable; such a quantity of matter is therefore collected in this volume as must of necessity fill up a good deal of time, and furnish a great number of new ideas before it can be read to satiety, or entirely exhausted. It may therefore very properly constitute, what it was intended to be, a Library for Learners, from the age of nine or ten to the age at which they leave their school; at the same time it is evident, upon inspection, that it abounds with such extracts as may be read by them at any age with pleasure and improvement. Though it is chiefly and primarily adapted to scholars at school; yet it is certain, that all readers may find it an agreeable companion, and particularly proper to fill up short intervals of accidental leisure.

As to the Authors from whom the extracts are made, they are those whose characters want no recommendation. The Spectators, Guardians, and Tatters, have been often gleaned for the purpose of selections; but to have mitted them, in a work like this, for that reason, would have been like rejecting the purest coin of the follest weight, because it is not quite fresh from the mint, but has been long in circulation. It ought to be remembered, that though the writings of Addison and his conditions may no longer have the erace of novelty in the eyes of veteran readers, yet they will always be

new to a rising generation.

The greater part of this book, however, consists of extracts from more modern books, and from some which have not yet been used for the purpose of selections. It is to be presumed that living authors will not be displeased that useful and edelegant passages have been burrowed of them for this book; since if they sincerely meant, as they profees, to reform and improve the age, sentences in the bands of young persons, is to contribute most effectually to the accomplishment of their benevolent design. The books themselves at large du not in general fall into the hands of young persons, is to contribute most effectually to the accomplishment of their benevolent design. The books themselves all large du not in general fall into the hands of solon-lows; they are often too voluminous, too large, and too expensive for general adoption; they are soon or nand disfigured by the rough reactions that they usually more within the conveniently introduced; and therefore Extracts are highly capediant, or rather absolutely necessary.

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ADVERTISEMENT TO THE SECOND EDITION.

THE approbation with which the firstellition of this book has been received by the Public, has operated as an encouragement to improve it. It has been judged proper to change the form and size from a duodecimo to an octave; not only for the sake of giving it a more agreeable appearance, but show of adding to the quantity and variety of the contents. Some extract have indeed been are very considerable.

The utility of the collection is obvious. It is calculated for classical schools, and for those in which English only is taught. Young persons cannot read a book, containing so much matter, without acquiring a great improvement in the English language; together with ideas on many pleasing subjects of Taste and Literature; and, which is of much higher importance, they will imbile from it. toerther with an encrease of knowledge, the pursey originals

of Virtue and Religion.

The book may be employed in various methods for the use of learners, according to the judgement of various instructors. The pupils may not only read it in private, or in the achool at stated times, but write out paragraphs in their copy books; commit passages to memory, and endearous to recite them with the proper actional and pronunciation, for the improvement of their powers of utterance. With respect to the Art of Speaking, an excellence in it certainly depends more on practice, under the superintendance of a maspractice, rather than systemit in instructions, which may be unour advantageously given in a rictorical treatise, or rive vice. To learn the practical part of speaking, or the art of misnaging the voice and gestate, by written rules alone, is like learning to play upon a musical instrument, with the bare assistance of a book of directions without a master.

The books from which these Extracts are taken, are fit for the young readers libraries, and may be made the companions of their livers, while the present compilation offers itself chiefly as an humble companion at school. In the character of a companion, it has a great deal to say to them; and will be probably improve in the power of affording oleasure and instruction, the more

its acquaintance is cultivated.

ADVERTISEMENT TO THE THIRD AND FOURTH EDITIONS.

A DESIRE to render this Book singularly useful, and to deserve a continuance of that approbation with which it has been already received, hainduced the Editor to enlarge and improve it in the present, as well as in

every preceding edition.

To the first book a great variety of moral and religious extracts has been added, with a design to furnish a saltanty employment for schools and families on a day which affords peculiar leisure. In the subsequent books have been inserted Orations, Characters, entertaining Essays on une and unanners, pleasing passages on Natural History, a collection of old Proverbs, and other pieces, conductive to the prime purpose of uniting the useful with the agreeable.

The volume thus improved, together with the enlarged edition of ELE-GANT EXTRACTS IN VERISE, will, it is hoped, be highly agreeable to young persons in their vacant hours, as well as useful to them in the classes of a school, and under the tuition of a preceptor.

As the book unavoidably became large by successive additions, it was judged proper to insert a Title Page and ornamental Design, nearly in the middle, that it may be optional to the purchaser to bind the collection either in one, or is two volumes, as may best correspond with his own ideas of convenience.

INTRODUCTION.

ON

PRONUNCIATION, OR DELIVERY.

FROM DR. BLAIR'S LECTURES.

HOW much stress was laid upon Pronunciation, or Delivery, by the most eloquent of all orators, Demosthenes, appears from a noted saying of his, related both by Cicero and Quinctilian; when being asked, What was the first point in oratory? he answered, Delivery; and being asked, What was the second; and afterwards. What was the third? he still answered. Delivery. There is no wonder that he should have rated this so high, and that for improving himself in it, he should have employed those assiduous and painful labours, which all the Ancients take so much notice of; for, beyond doubt, nothing is of more importance. To superficial thinkers, the management of the voice and gesture, in public speaking, may appear to relate to decoration only, and to be one of the inferior arts of catching an audience. But this is far from being the case. It is intimately connected with what is, or ought to be, the end of all public speaking, Persuasion; and therefore deserves the study of the most grave and serious speakers, as much as of those whose only aim it is to please. For, let it be considered, whenever we

address ourselves to others by words, our intention certainly its make some impression on those to whom we speak; it is to convey to them our own ideas and emotions. Now the tone of our voice, our looks and gestures, interpret our ideas and emotions to less thus words do; may, the impression they make on others, is frequently much stronger than any that words can make. We feel me et that an expres-

sive look, or a passionate cry, unaccompanied by words, conveys to others more forcible ideas, and rouses within them stronger passions, than can be communicated by the most eloquent discourse. The signification of our sentiments, made by tones and gestures, has this advantage above that made by words, that it is the language of nature. It is that method of interpreting our mind, which nature has dictated to all, and, which is understood by all; whereas words are only arbitrary. conventional symbols of our ideas; and, by consequence, must make a more feeble impression. So true is this, that to render words fully significant, they must, almost in every case, receive some aid from the manner of Pronunciation and Delivery; and he who, in speaking, should employ bare words, without enforcing them by proper tones and accents, would leave us with a faint and indistinct impression, often with a doubtful and ambiguous conception of what he had delivered. Nay, so close is the connection between certain sentiments, and the proper manner of pronouncing them, that he who does not pronounce them after that manner. can never persuade us, that he believes, or feels, the sentiments themselves. His delivery may be such, as to give the lye to all that he asserts. When Marcus Callidius accused one of an attempt to poison him, but enforced his accusation in a languid manner, and without any warmth or earnestness of delivery. Cicero, who pleaded for the accused person, improved this into an argument of the falsity of the charge, " An tu, M. Callidi,

nisi fingeres, sic ageres?" In Shakespeare's Richard II. the Duchess of York thus impeaches the sincerny of her husband:

Pleads he in carnest? -Look mon his face. His eyes do Jeon no tears; his prayers are jest; His words come from his mouth; ours, from our breast .

He prays but faintly, and would be denied;

We pray with heart and soul,

But, I believe, it is needless to say any more, in order to shew the high importance of a good Delivery. I proceed, therefore, to such observations as appear to me most useful to be made on this head.

The great objects which every public speaker will naturally have in his eye in forming his Delivery, are, first, to speak so as to be fully and easily understood by all who hear him; and next, to speak with grace and force, so as to please and to move his audience. Let us consider what is most important with respect to each of these . In order to be fully and easily under-

stood, the four chief requisites are, A due degree of loudness of voice; Distinctness; Slowness; and, propriety of Pronunciation.

The first attention of every public speaker, doubtless, must be to make himself be heard by all those to whom he speaks. He must endeavour to fill with his voice the space occupied by the assembly. This power of voice, it may be thought, is wholly a natural talent. It is so in a good measure; but, however, may receive considerable assistance from art. Much depends for this purpose on the proper pitch, and management of the voice. Every man has three pitches in his voice; the high, the middle, and The high, is that which the low one. he uses in calling aloud to some one at a distance. The low is, when he approaches The middle is, that which to a whisper. The middle is, that which he employs in common conversation, and which he should generally use in public discourse. For it is a great mistake, to imagine that one must take the highest pitch of his voice, in order to be well heard by a great assembly. This is confounding two things which are different, loudness, or strength of sound, with

· On this whole subject, Mr Sheridan's Lectures on Elecution are very worthy of being consilted; and several hints are here taken from

the key, or note on which we sneak. A speaker may render his voice louder, without altering the key; and we shall always be able to give most body, most persevering force of sound, to that pitch of voice, to which in conversation we are accustomed. Whereas, by setting out on our highest pitch, or key, we certainly allow ourselves less compass, and are likely to strain our voice before we have done. We shall fatigue ourselves, and speak with pain; and whenever a man speaks with pain to himself, he is always heard with pain by his audience. Give the voice therefore full strength and swell of sound; but always pitch it on your ordinary speaking key. Make it a constant rule never to utter a greater quantity of voice, than you can afford without pain to yourselves. and without any extraordinary effort. As long as you keep within these bounds, the other organs of speech will be at liberty to discharge their several offices with ease; and you will always have your voice under command. But whenever you transgress these bounds, you give up the reins, and have no longer any management of it. It is an useful rule too, in order to be well heard, to fix our eve on some of the most distant persons in the assembly, and to consider ourselves as speaking to them. We naturally and mechanically utter our words with such a degree of strength, as to make ourselves be heard by one to whom we address ourselves, provided he be within the reach of our voice. As this is the case in common conversation, it will hold also in public speaking. But remember, that in public as well as in conversation, it is possible to offend by speaking too loud. This extreme hurts the ear, by making the voice come upon it in rumbling indistinct masses; besides its giving the speaker the disagrecable appearance of one who endeavours to compel assent, by mere vehemence and force of sound. In the next place, to being well heard, and clearly understood, distinctness of articulation contributes more, than mere loudness of sound. The quantity of sound necessary to fill even a large space, is smaller than is commonly imagined; and with distinct articulation, a man of a weak voice will make it reach farther, than the strongest voice can reach without it. To this, therefore, every public speaker ought to pay great attention. He A 4

must give every sound which he utters its due proportion, and make every syllable, and even every letter in the word which he pronounces, be heard distinctly; without slurring, whispering, or suppressing any of the proper sounds. In the third close, in order, to action,

In the third place, in order to articulate distinctly, moderation is requisite with regard to the speed of pronouncing. Precipitancy of speech confounds all articulation, and all meaning. I need scarcely observe, that there may be also an extreme on the opposite side. It is obvious, that a lifeless, drawling pronunciation, which allows the minds of the hearers to be always outrunning the speaker, must render every discourse insipid and fatiguing. But the extreme of speaking too fast is much more common, and requires the more to be guarded against, because, when it has grown up into a habit, few errors are more difficult to be corrected. To pronounce with a proper degree of slowness, and with full and clear articulation, is the first thing to be studied by all who begin to speak in public; and cannot be too much recommended to them. Such a pronunciation gives weight and dignity to their discourse. It is a great assistance to the voice, by the pauses and rests which it allows it more easily to make; and it enables the speaker to swell all his sounds. both with more force and more music, It assists him also in preserving a due command of himself; whereas a rapid and hurried manner, is apt to excite that flutter of spirits which is the greatest enemy to all right execution in the way of oratory, " Promptum sit os," says Quinctilian, " non præceps, moderatum, non lentum."

After these fundamental attentions to the pitch and management of the voice, to distinct articulation, and to a proper degree of slowness of speech, what a public speaker must, in the fourth place, study, is Propriety of Pronunciation; or the giving to every word which he utters, that sound, which the most polite usage of the language appropriates to it; to opposition to broad, vulgar, or pro-vincial pronunciation. This is requisite, both for speaking intelligibly, and for eneaking with grace or brauty. Instructions concerning this article, can be given by the living voice only. But there is one observation which it may not be improper here to make. In the English

language, every word which consists of more syllables than one, has one accented syllable. The accent rests sometimes on the vowel, sometimes on the consonant. Seldom, or never, is there more than one accented syllable in any English word, however long; and the genius of the language requires the voice to mark that syliable by a stronger percussion, and to pass more slightly over the rest. Now, after we have learned the proper seats of these accents, it is an important rule, to give every word just the same accent in public speaking, as in common discourse. Many persons err in this respect. When they speak in public, and with solemnity, they pronounce the syllables in a different. manner from what they do at other times. They dwell upon them, and protract them; they multiply accents on the same word; from a mistaken notion, that it gives gravity and force to their discourse, and adds to the pomp of public declamation. Whereas, this is one of the greatest faults that can be committed in pronunciation; it makes what is called a theatrical or mouthing manner; and gives an artificial affected air to speech, which detracts greatly both from its agreeableness, and its impression.

I proceed to treat next of those higher parts of Delivery, by studying which, a speaker has something farther in view than merely to render himself intelligible, and seeks to give grace and force to what he utters. These may be comprised under four heads, Emphasis, Pauses, Tones, and Gestures, Let me only premise in general, to what I am to say concerning them, that attention to these articles of Delivery, is by no means to be confined, as some might be apt to imagine, to the more claborate and pathene parts of a discourse : there is, perhaps, as great attention requisite, and as much skill displayed, in adapting emphases, panses, tones, and gestures, properly, to calm and plain speaking; and , the effect of a just and graceful delivery will, to every part of a subject, be found of high importance for commanding attention, and enforcing what is spoken.

First, let us consider Emphasis; by this is meant a stronger and fuller sound of voice, by which we distinguish the accented syllable of some word, on which we design to lay particular stress, and to show how it affects the rest of the sentences. Sometimes the emphatic word

must be distinguished by a particular tone of voice, as well as by a stronger accent. On the right management of the emphasis, depends the whole life and spirit of every discourse. If no emphasis be placed on any words, not only is discourse rendered heavy and lifeless, but the meaning left often ambiguous. If the emphasis be placed wrong, we pervert and confound the meaning wholly. To give a common instance; such a simple question as this: " Do you ride to town to-day?" is capable of no fewer than four different acceptations, according as the emphasis is differently placed on the words. If it be pronounced thus: Do you ride to town to-day? the answer may naturally be, No; I send my 'ser-If thus; Do you ride rant in my stead. to town to-day? Answer, No; I intend towalk. Do you ride to town to-day? No; I ride out into the fields. Do you ride to town to day? No; but I shall to-morrow. In like manner, in solemn discourse, the whole force and beauty of an expression often depend on the accented word; and we may present to the hearers quite different views of the same sentiment, by placing the emphasis differently. In the following words of our Saviour, observe in what different lights the thought is placed, according as the words are pronounced. "Judas, betrayest thou the Son of Man with a kiss?" Betrayest thou- makes the reproach turn, on the infamy of treachery. Betrayest thou-makes it rest, upon Judas's connection with his master. Betrayest thou the Sun of Man-rests it upon our Saviour's personal character and eminence. Betravest thou the Son of Man with a kiss? turns it upon his prostituting the signal of peace and friendship, to the purpose of a mark of destruction.

In order to acquire the proper management of the emphasis, the great rule, and indeed the only rule possible to be given, is, that the speaker study to attain a just conception of the force and spirit of those sentiments which he is to pronounce. For to lay the emphasis with exact propriety, is a constant exercise of good sense and attention. It is far from being an inconsiderable attainment. It is one of the greatest trials of a true and just taste; and must arise from feeling delicately ourselves, and from judging accurately of what is fittest to strike the feelings of others. There is as great a difference between a chapter of the Bible, or any other piece of plain pross, read by one who places the several emphases every where with taste and judgment, and by one who neglects or mistakes them, as there is between the same tune played by the most masterly hand, or by the most beautiful process.

the most bungling performer. In all prepared discourses, it would be of great use, if they were read over or rehearsed in private, with this particular view, to search for the proper emphases before they were pronounced in public ; marking at the same time, with a pen, the emphatical words in every sentence, or at least the most weighty and affecting parts of the discourse, and fixing them well in memory. Were this aftention oftener bestowed, were this part of pronunciation studied with more exactness, and not left to the moment of delivery. as is commonly done, public speakers would find their care abundantly repaid. by the remarkable effects which it would produce upon their audience. Let me caution, at the same time, against one error, that of multiplying emphatical words too much. It is not only by a prudent reserve in the use of them, that we can give them any weight. If they recur too often; if a speaker attempts to render every thing which he says of high importance, by a multitude of strong emphases, we soon learn to pay little regard to them. To crowd every sentence with emphatical words, is like crowding all the pages of a book with italic characters, which, as to the effect, is just the same with using no such distinction at all.

Next to emphasis, the Pauses in speaking demand attention. These are of two kinds; first, emphatical pauses; and next, such as mark the distinctions of sense. An emphatical pause is made, after something has been said of peculiar moment, and on which we want to fix the hearer's attention. Sometimes before such a thing is said, we usher it in with a pause of this nature. Such pauses have the same effect as a strong emphasis, and are subject to the same rules : especially to the caution just now given, of not repeating them too frequently, For, as they excite uncommon attention, and of course raise expectation, if the 1811portance of the matter be not fully answerable to such expectation, they occusion disappointment and disgust.

But the most frequent and the princinal use of pauses, is to mark the divisions of the sense, and at the same time to allow the speaker to draw his breath; and the proper and graceful adjustment of such pauses, is one of the most nice and difficult articles in delivery. In all public spenking, the management of the breath requires a good deal of care, so as not to be obliged to divide words from one another, which have so intimate a connection, that they queht to be pronounced with the same breath, and without the least separation. Many a sentence is miserably mangled, and the force of the emphasis totally lost, by divisions being made in the wrong place. To avoid this, every one while he is speakirg, should be very careful to provide a full supply of breath for what he is to utter. It is a great mistake to imagine, that the breath must be drawn only at the end of a period, when the voice is · allowed to fall. It may easily be gathered at the intervals of the period, when the voice is only suspended for a moment; and, by this management, one may have always a sufficient stock for carrying on the longest sentence, without improper interruptions.

M any one, in public speaking, shall have formed to himself a certain includy or tune, which requires rests and pauses of its own, distinct from those of the sense, he has, undoubtedly, contracted one of the worst habits, into which a public speaker can fail. It is the sense which should always rule the pauses of the voice: for wherever there is any sensible suspension of the voice, the hearer is always led to expect something corresponding in the meaning. Pauses in public discourse, must be formed upon the manner in which we utter ourselves in ordinary, sensible conversation; and not upon the stiff, artificial manner which we acquire from reading books according to the common punctuation. The general run of punctuation is very arbitrary; often capricious and false; and dictates an uniformity of tone in the pauses, which is extremely disagreeable; for we are to observe, that to render pauses graceful and expressive, they must not only be made in the right place, but also be accompanied with a proper tone of voice. by which the nature of these pauses is intimeted; much more than by the length of them, which can never be' exactly

measured. Sometimes it is only a slight and simple suspension of voice that is proper; sometimes a degree of cadence in the voice is required; and sometimes that peculiar tone and cadence, which denotes the sentence finished: In all these cases, we are to regulate curselves, by startelling to the manner in which nature teaches us to speak when engaged in real and carnest discourse with others.

When we are reading or reciting verse, there is a peculiar difficulty in making the pauses justly. The difficulty arises from the melody of verse, which dictates to the ear pauses or rests of its own; and to adjust and compound these properly with the nauses of the sense, so as neither to hurt the ear, nor offend the understanding, is so very nice a matter, that it is no wonder we so seldom meet with good readers of poetry. There are two kinds of pauses that belong to the music of verso; one is, the pause at the end of the line; and the other, the cæsural pause in the middle of it. With regard to the pause at the end of the line, which marks that strain or verse to be finished, rhyme renders this always sensible, and in some measure compels us to observe it in our pronunciation. In blank verse, where there is a greater liberty permitted of running the lines into one another, sometimes without any suspension in the sense, it has been made a question, Whether, in reading such verse with propriety, any regard at all should be paid to the close of a line? On the stage, where the appearance of speaking in verse should always be avoided, there can, I think, be no doubt, that the close of such lines as make no pause in the sense, should not be rendered perceptible to the ear. But on other occasions, this were improper: for what is the use of melody, or for what end has the poet composed in verse, if, in reading his lines, we suppress his numbers; and degrade them, by our pronunciation, into mere prose? We ought therefore, certainly to read blank verse so as to make every line sensible to the ear. At the same time, in doing so, every appearance of sing-song and tone must be carciuity guarded against. The close of the line, where it makes no pause in the meaning, ought to be marked, not by such a tone as is used in finishing a sentence, but without either letting the voice fall or elevating it, it should be

marked only by such a slight suspension

of sound, as may distinguish the passage from one line to another, without injuring the meaning.

The other kind of musical pause, is that which falls somewhere about the middle of the verse, and divides it into two hemistichs; a pause, not so great as that which belongs to the close of the line, but still sensible to an ordinary car. This, which is called the casural pause, in the French heroic verse, falls uniformly in the middle of the line; in the English, it may fall after the 4th, 5th, 6th, or 7th syllables in the line, and no other, Where the verse is so constructed, that this coesural pause coincides with the slightest pause or division in the sense. the line can be read easily: as in the two first verses of Mr. Pope's Messiah.

Ve nymnhs of Solyma! begin the sonr: To heavenly themes, sublimer strains belong;

But if it shall happen that words, which have such a strict and intimate connection as not to bear even a momentary separation, are divided from one another by this casural pause, we then we feel a sort of struggle between the sense and the sound, which renders it difficult to read such lines gracefully. The rule of proper pronunciation in such cases is, to regard only the pause which the sense forms, and to read the line accordingly. The neglect of the exsural pause may make the line sound somewhat unharmoniously; but the effect would be much worse, if the sense were sacrificed to the sound. For instance, in the following line of Milton.

Illumine; what is low, raise and support,

The sense clearly dictates the pause after " illumine," at the end of the third syllable, which in reading, ought to be made accordingly; though if the melody only were to be regarded, "illumine" should be connected with what follows, and the pause not made till the 4th or 6th syllable. So in the following line of Mr. Pope's (Epistle to Dr. Arbuthnot):

I sit, with sad civility I read;

The ear plainly points out the casural pause as falling after " sad," the 4th syllable. But it would be very bad reading to make any pause there, so as to se-

parate " sad" and " civility." The sense admits of no other pause than after the 2d syllable, "sit," which therefore must-

be the only pause made in the reading. I proceed to treat next of Tones in pronunciation, which are different both from emphasis and pauses; consisting in the modulation of the voice, the notes or variations of sound which we employ in public speaking. How much of the propriety, the force and grace of discourse, must depend on these, will appear from this single consideration; that to almost every sentiment we utter, more especially to every strong emotion, nature bath adapted some peculiar tone of voice; insomuch; that he who should tell another that he was very angry, or much grieved, in a tone which did not suit such emotions, instead of being believed would be laughed at. Sympathy is one of the most powerful principles by which . persuasive discourse works its effect. The speaker endeavours to transfuse into his hearers his own sentiments and emotions; which he can never be successful in doing, unless he utters them in such a manner as to convince the hearers that he feels them . The proper expression of tones, therefore, deserves to be attentively studied by every one who would be a successful orator. The greatest and most material instruc-

tion which can be given for this purpose is, to form the tones of public speaking upon the tones of sensible and animated We may observe that conversation. every man, when he is much in earnest in common discourse, when he is engaged in speaking on some subject which interests him nearly, has an eloquent or persuasive tone and manner. What is the

[&]quot; All that passes in the mind of man may be " reduced to two classes, which I call, Ideas and " Emotions. By Ideas I mean all thoughts which " rise and pass in succession in the mind: By " Emotions, all exertions of the mind in arrang-"ing, combining, and separating its ideas; as " well as all the effects produced on the mind it-"self by those ideas, from the more violent agi-"tation of the passions, to the calmer feelings "the fancy. In short, thought is the object of " the one, internal feeling of the other. "which serves to express the former, I call the "Language of Ideas; and the latter, the Lan-"guage of Emotions. Words are the signs of the "one, tones of the other. Without the use of " these two sorts of language, it is impossible to " communicate through the ear, all that payses " in the mind of man." Steridan on the Art of Reading.

reason of our being often so frield and unpersuasive in public discourse, but our departure from the natural tone of speaking, and delivering ourselves in an affected, artificial manner? Nothing can be more absurd than to imagine, that as soon as one mounts a pulpit, or rises in a public assembly, he is instantly to lay aside the voice with which he expresses himself in private; to assume, a new studied tone, and a cadence altogether foreign to his natural manner. vitiated all delivery; this has given rise to cant and tedious monotony, in the different kinds of modern public speaking, especially in the pulpit. Men departed from nature, and sought to give a beauty or force, as they imagined, to their discourse, by substituting certain studied musical tones, in the room of the genuine expressions of sentiment, which the voice carries in natural discourse. Let every public speaker guard against this error. Whether he speak in a private room, or in a great assembly, let him remember that he still speaks. Follow nature: consider how she teaches you to utter any sentiment or feeling of your heart. Imagine a subject of debate started in conversation among grave and wise men, and yourself bearing a share in it. Think after what manner, with what tones and inflexions of voice, you would on such an occasion express yourself, when you were most in earnest, and sought most to be listened to. Carry tuese with you to the bar, to the pulpit, or to any public assembly; let these be the foundation of your manner of pronouncing there; and you will take the surest method of rendering your delivery both agreeable and persuasive. I have said, let these conversation

tones be the foundation of public pronunciation; for, on some occasions, solemn public speaking requires them to be exalted beyond the strain of common discourse. In a formal, studied oration, the elevation of the style, and the harmony of the sentences, prompt, almost necessarily, a modulation of voice more rounded, and bordering more upon music, than conversation admits. This gives raise to what is called, the Declaiming Manner. But though this mode of pronunciation runs considerably beyond ordinary discourse, yet still it must have, 1. r its basis, the natural tones of grave and diguified conversation. I must ob-

serve, at the same time, that the constant indulgence of a declamatory manner, is not favourable either to good composition or good delivery; and is in hazard of betraying public speakers into that monotony of tone and cadence, which is so generally complained of. Whereas, he who forms the general run of his delivery upon a speaking manner, is not likely ever to become disagreeable through monotony. He will have the same natural variety in his tones, which a person has in conversation. Indeed, the perfection of delivery requires both these different manners, that of speaking with liveliness and ease, and that of declaiming with stateliness and dignity, to be possessed by one man; and to be employed by him, according as the different parts of his discourse require either the one or the other. This is a perfection which is not attained by many; the greatest part of public speakers allowing their delivery to be formed altogether accidentally, according as some turn of voice appears to them most beautiful, or some artificial model has caught their fancy; and acquiring, by this means, a habit of pronunciation, which they can never vary. But the capital direction, which ought never to be forgotten, is, to copy the proper tones for expressing every sentiment, from those which nature dictates to us in conversation with others; to speak always with her voice; and not to form to ourselves a fantastic public manner, from an abourd fancy of its being more beautiful than a natural one ..

It now remains to treat of Gesture, or what is called Action in public discourse. Some nations assimate their words in common conversation, with many more motions of the body than others do. The French and the Italians are, in this respect, much more sprightly than we. But there is no nation, hardly any person

^{* &}quot; Laquere," (says an author of the last rentury, who has written a Treatise in Verse, de Gestu et Voce Oratoris)

[&]quot; Lequere; hee vitium commune, lequatur "Ut nemo; at tensă declamatet omnia voce

[&]quot;Tu loquere, ut mos est hominum; East & latrat " He ululat; redit hie (fari si talia digroum est); " Non borninem vox uffa sonat mitione loquen-

JOANNES LUCAS, de Grafuet Voce, Lib. H. Paris 1973.

so pliegnatic, as not to accompany their works with some actions and gesticulations, on all occasions, when they are much incarnest. It is therefore cumnatural in a public speaker, it is inconsistent with that extrustences and serrousness which he ought to shew in all affairs of moment, appearance: and to let the words drop from his mouth, without any expression of meaning or warmsh in his gesture.

The fundamental rule as to propriety of action, is undoubtedly the same with what I gave as to propriety of tone. Attend to the looks and gestures, in which earnestness, indignation, compassion, or any other emotion, discovers itself to most advantage in the common intercourse of men; and let these be your model. Some of these looks and pestures are common to all men; and there are also certain peculiarities of manner which distinguish every individual. A public speaker must take that manner which is most natural to himself. For it is here just as in tones : it is not the business of a speaker to form to himself a certain set of motions and gestures, which he thinks most becoming and agreeable, and to practise these in public. without their having any correspondence to the manner which is natural to him in private. His gestures and motions ought all to carry that kind of expression which nature has dictated to him; and, unless this be the case, it is impossible, by means of any study, to avoid their appearing

sliff and forced. However, although nature must be the ground-work, I admit that there is room in this matter for some study and art. For many persons are naturally ungracefol in the motions which they make; and this ungracefulness might, in part at least, be reformed by application and care. The study of action in public speaking, consists chiefly in guarding against awkward and disagreeable motions, and in learning to perform such as are natural to the speaker, in the most becoming manner. For this end, it has been advised by writers on this subject, to practise before a mirror, where one may see and judge of his own gestures. But I am afraid, persons are not always the best judges of the gracefulness of their own motions; and one may declaim long enough before a mirror, without correcting any of his faults. The judgment of a friend, whose good taste they can trust, will be found of much greater advantage to be pinners, thun any mirror they can use. With regard to particular rules concerning action and gesticulation, Quincerning action and gesticulation, Quincertifian has delivered a great maby, in the last chapter of the 11th Book of his Institutions; and all the modern writers on this subject have done little else but translate them. I am not of opinion, that such rules delivered either by the voice or on paper, can be of much use, unless persons and them exemplified before their eyes *.

I shall only add forther on this head, that in order to secret well in delivery, nothing is more necessary than for a speaker to guard against excitational and the secret of the secret

. The few following hints only I shall adventure to throw out, hoping they may be of service. When speaking in public, one should study to preserve as much dignity as possible in the whole attitude of the body. An exect posture is generally to be chosen : standing firm, so as to have the fullest and freest command of all his motions; pay inclination which is used, should be forwards towards the heavers, which is a natural expression of carnestness. As for the countenance, the chief rule is, that it should currespond with the nature of the discourse, and when no particular emotion is expressed, a serious and manly look is always the best. The eyes should never be fixed close on any one object, but move easily round the audience. In the motions made with the hands, consists the chief part of gesture in speak-The Aucients condemned all mations performed by the left hand alone; but I am not sensible that these are always offensive, though it is natural for the right hand to be more frequently employed. Warm emotions demand the motion of both hands corresponding together. But whether one gesticulates with one or with both hands, it is an important rule, that all his motions should be free and easy. Narrow and straiten d movements are generally ungraceful; for which reason, motions made with the Lands sac directed to proceed from the shoulder, rather than from Perpendicular movements too with the clbow. the hands, that is, in the straight line up and down, which Shakespeare, in Hamiet, calls, " sawing the air with the hand, " are seldom good, Oblique motions are, in general, the most graceful. Too sudden and nimble motions should be likewise avoided. Earnestness can be fully expressed without them. Sinkespeare's directions on this head are full of good sense; "use all gently," says he, " and in the very torrent and tempest of " passion, acquire a temperature that may give it " smoothness,"

ness; to be concerned much more to persuade than to please. He will generally please most, when pleasing is not his sole nor chiefaim. This is the only rational and proper method of raising one's selfabove that timid and bashful regard to an audience, which is so ready to disconcert a speaker, both as to what he is to say, and so this manner of saying it.

say, and as to his manner of saving it. I cannot conclude, without an earnest admonition to guard against all affectation, which is the certain ruin of good delivery. Let your manner, whatever it is, be your own; neither imitated from another, nor assumed upon some imaginary model, which is unnatural to you. Whatever is native, even though accompanied with several defects, yet is likely to please: because it shows us a man: because it has the appearance of coming from the heart. Whereas a delivery, attended with several acquired graces and beauties, if it be not easy and free, if it betray the marks of art and affectation, never fails to disgust. To attain an extremely correct and perfectly graceful delivery, is what few can expect; so many natural talents being requisite to concur in forming it. But to attain, what as to the effect is very little inferior, a forcible and persuasive manner, is within the nower of most persons; if they will only unlearn false and corrupt habits; if they will allow themselves to follow nature, and will speak in public, as they do in private, when they speak in carnest, and from the heart. If one has naturally any gross defects in his voice or gestures, he begins at the wrong end, if he attempts at reforming them only when he is to speak in public: he should begin with rectitying them in his private manner of speaking; and then carry to the public the right habit he has formed. For when a speaker is engaged in a public discourse, he should not be then employing his attention about his manner, or thinking of his tones and his gestures. If he be so employed, study and affectation He ought to be then quite will appear. in carnest; wholly occupied with his subiect and his sentiments; leaving nature, and previously formed habits, to promot and suggest his manner of delivery.

11.

Means of improving in Elequence.

I have now treated fully of the different kinds of public speaking, of the composition, and of the delivery of a discourse. Before I finish this subject, it may be of use to suggest some things concerning the properest means of improvement in the art of public speaking, and the most necessary studies for that purpose.

To be an eloquent speaker, in the proper sense of the word, is far from being either a common or an easy attainment. Indeed, to compose a florid harangue on some nepular to: c. and to deliver it so as to amuse an audience, is a matter not very difficult. But though some praise be due to this, yet the idea, which I have endeavoured to give of eloquence, is much higher. It is a great exertion of the human powers. It is the art of being persuasive and commanding: the art, not of pleasing the fancy merely, but of speaking both to the understanding and to the heart; of interesting the hearers in such a degree, as to seize and carry them along with us; and to leave them with a deep and strong impression of what they have heard. How many talents, natural and acquired, must concur for carrying this to perfection! A . strong, lively, and warm imagination; quick sensibility of heart, joined with solid judgment, good sense, and presence of mind; all improved by great and long attention to style and composition; and supported also by the exterior, yet important qualifications, of a graceful manner, a presence not uneainly, and a full and tuneable voice. How little reason to wonder, that a perfect and accomplished orator should be one of the characters that is most rarely to be found!

Let us not despair, however. Between medicority and perfection there is a very wide interval. There are many intermediate spaces, which may be filled up with honour; and the more rare and difficult that complete perfection is, the greater is the honour of approaching to it, though we do not fully attain it. The though we do not fully attain it. The ext class is, perhaps, smaller than the number of poets who are forement in

poetic fame; but the study of oratory-

has this advantage above that of poetry, that, in poetry, one must be an eninently good performer; or he is not supportable;

Mediocribus esse poètis
Non bomines, non Di, non concessère columnes.

In eloquence this does not hold. There one may possess a moderate station with dignity. Eloquence admits of a great

many different forms; plain and simple, as well as high and pathetic; and a genius that cannot reach the latter, may shine with n.uch reputation and useful-

ness in the former.

Whether nature or art contribute most to form an orator, is a trifling enquiry. In all attainments whatever, nature must be the prime agent. She must bestow the original talents. She must sow the sceds, but culture is requisite to bring those seeds to perfection. Nature must always have done somewhat; but a great deal will always be left to be done by art. This is certain, that study and discipline are more necessary for the improvement of natural genius in oratory. than they are in poetry. What I mean is, that though poetry be capable of receiving assistance from critical art, yet a poet, without any aid from art, by the force of genius alone, can rise higher than a public speaker can do, who has never given attention to the rules of style. composition, and delivery. Homer formed himself; Demosthenes and Cicero were formed by the help of much labour, and of many assistances derived from the labour of others. After these preliminary observations,

let us proceed to the main design of this lecture; to treat of the means to be used for improvement in eloquence.

In the first place, what stands higher in the order of means, is personal character and disposition. In order to be a triple dequent or persuasive speaker, nothing is more necessary than to be a virtue on man. This was a favorative position on man. This was a favorative position or man. This was a favorative position of the properties of the properties

That poets ever are of middling size.

LEADER

topic of declamation, but that the connexion here alledged, is undoubtedly founded in truth and reason.

For, consider, first, Whether any thing contributes more to persuasion, than the opinion which we entertain of the probity, disinterestedness, candour, and other good moral qualities of the person who endeavours to persuade? These give weight and force to every thing which he utters; nay, they add a beauty to it: they dispose us to listen with attention and pleasure, and create a secret partiality in favour of that side which he espouses. Whereas, if we entertain a suspicion of craft and disingenuity, of a corrupt or a base mind, in the speaker, his eloque:-ce loses all its real effect. It may entertain and amuse; but it is viewed as artifice, as trick, as the play only of speech; and, viewed in this light, whom can it persuade? We even read a book with more pleasure, when we think favourably of its author; but when we have the living speaker before our eyes, addressing us personally on some subject of importance, the opinion we entertain of his character must have a much more powerful effect.

But, lest it should be said, that this relates only to the character of virtue, which one may maintain, without being at bottom a truly worthy man, I must observe farther, that besides the weight which it adds to character, real virtue operates also in other ways, io the ad-

vantage of eloquence.

First, Nothing is so favourable as vire

tue to the prosecution of honourable studies. It prompts a generous emulation to excel; it inures to industry; it leaves the mind vacant and free, master of itself, disencumbered of those had passions, and disengaged from those mean pursuits, which have ever been found the greatest enemies to true proficiency. Quinctilian has touched this consideration very properly: " Quod si agrorum " nimia cura, et sollicitior rei, familia-" ris diligentia, et venandi voluptas et " dati spectaculis dies, multum studiis " auferunt, quid putamus facturas cupi-" ditatem, avaritiam, invidiam? Nihil " enim est tam occupatum, tam multi-" forme, tot ac tam variis affectibus con-" cisum, atque laceratum, quam mala ac " improba mens. Quis inter hæc, literis,

" aut ulli bonæ arti, locus ? Non herele

" magi

" magis quam frugibus in terra sentibus

" ac rubis occupata."

But, besides this consideration, there is another of still higher importance, though I am not sure of its being attended to as much as it deserves; namely, that from the fountain of real and genuine virtue are drawn those sentiments which will ever be most powerful in affecting the heart of others. Bad as the world is, nothing has so great and universal a command over the minds of men as virtue. No kind of language is so generally understood, and so powerfully felt, as the native language of worthy and virtuous feelines. He only, therefore, who possesses these full and strong, can speak properly, and in its own language, to the heart. On all great subjects and occasions, there is a dignity, there is an energy in noble sentiments. which is overcoming and irresistible. They give an ardour and a flame to one's discourse, which seldom fails to kindle a like flame in those who hear; and which, more than any other cause, bestows on eloquence that power, for which it is famed, of seizing and transporting an audience. Here art and imitation will not avail. An assumed character conveys nothing of this powerful warmth. It is only a native and unaffected glow of feeling, which can transmit the emotion to others. Hence the most renowned orators, such as Cicero and Demosthenes, were no less distinguished for some of the high virtues, as public spirit and zeal for their country, than for eloquence. Beyond doubt, to these virtues their eloquence owed much of its effect; and those orations of theirs, in which there breathes most of the virtuous and magnanimous spirit, are those which have most attracted the admiration of ages.

• If the management of an estate, if anxious attention to domestic economy, a pavion for hunting, or whole days given up to public which are also as the state of the state

Nothing, therefore, is more necessary for those who would excel in any of the bigher kinds of oratory, than to cultivate habits of the several virtues, and to refine and improve all their moral feelings. Whenever these become dead, or callous, they may be assured, that on every great occasion, they will speak with less power, and less success. sentiments and dispositions particularly requisite for them to cultivate, are the following: the love of justice and order, and indignation at insolence and oppression; the love of honesty and truth, and detestation of fraud, meanness, and corruntion: magnatimity of spirit: the love of liberty, of their country, and the public : zeal for all great and noble designs, and reverence for all worthy and heroic characters. A cold and sceptical turn of mind is extremely adverse to eloquence ; and no less so, is that cavilling disposition which takes pleasure in depreciating what is great, and ridiculing what is generally admired. Such a disposition bespeaks one not very likely to excel in any thing; but least of all in oratory. A true orator should be a person of generous sentiments, of warm feelings, and of a mind turned towards the admiration of all those great and high objects which mankind are naturally formed to admire. Joined with the manly virtues, he should, at the same time, possess strong and tender sensibility to all the injuries, distresses, and sorrows, of his fellow-creatures; a heart that can easily relent; that can readily enter into the circumstances of others, and can make their case his own. A proper mixture of courage, and of modesty, must also be studied by every public speaker. Modesty is essential; it is always, and justly, supposed to be a concomitant of merit; and every appearance of it is winning and prepossessing. But modesty ought not to run into excessive timidity. Every public speaker should be able to rest somewhat on himself; and to assume that air, not of self-complacency, but of firmness, which bespeaks a consciousness of his being thoroughly persuaded of the truth or justice of what he delivers: a circumstance of no small consequence for making impression on those who hear.

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ELEGANT. EXTRACTS

IN PROSE.

BOOK THE FIRST.

MORAL AND RELIGIOUS.

8 1. The Vision of Mirza, exhibiting a Pieture of Human Life.

N the fifth day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions. I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, Surely, said I, man is but a shadow, and life a dream. towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from any thing I had ever heard: they put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told, that the rock before me was the haunt of a genius; and that several had been entertained with that music, who had passed by it, but never heard that the musican had before made himself visible. When he had raised my thoughts, by those transporting airs which

he played, to taste the pleasures of his coriversation, as I looked upon him like one astonished, he beckoned to me, and, by the waving of his hand, directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet, and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the Whilst I was thus musing, I cast my eyes . hand, Mirza, said he, I have heard thee in thy soliloquies; follow me,

He then led me to the highest pinnacle of the rock, and placing me on the top of it, Cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a huge valley, and a prodigious tide of water roll ing through it. The valley that thou seest, said he, is the vale of misery; and the tide of water that thou seest, is part of the great tide of eternity. What is the reason, said I, that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other? What thou seest, said he, is that portion of eternity which is called Time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now, said he, this sea, that is bounded with darkness at both ends, and tell me what thou discoverest in it. I see a bridge, said I, stand-Ing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively. Upon a more leisurely sur-

ver of it. I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches: but that a great flood swent away the rest, and left the bridge in the ruinous condition I now beheld it: but tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it: and moon further examination, perc ived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon. but they fell through them into the tide. and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them, They grew thinner towards the middle. but multiplied and lay closer together towards the end of the arches that were

entire.

There were indeed some persons, but
their number was very small, that continued a kind of hobbling march on the
broken arches, but fell through one after
another, being quite tired and spent with

so long a walk I passed some time in the contemplation of this wonderful structure, and the reat variety of objects which it presented, My heart was filled with a deep melancholy, to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by them, to save themselves. Some were looking up towards the heavens in a thoughtful posture, and, in the midst of a speculation, stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles. that glittered in their eyes, and danced before them: but often, when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hauds, and others with urinals, who ran to and fro upon the bridge, thrusting several persons on trapcoors which did not seem to lie in their way, and which they might have escaped had they not been thus forced upon them.

The genius sceing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it: Take thine eyes off the bridge, said he, and tell me if thou seest any thing thou dost not comprehend. Upon looking up, What mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures, several little winced boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life.

I here tetched a deep sigh: Alas, said I, man was made in vain! how is he given away to misery and mortality! tortured in life, and swailowed up in death! The genius being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it. I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force. or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end. and spreading forth into an immense ocean. that had a huge rock of a lamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean, planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers; and could bear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Giadness grew in me at the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them, except through the gates of death that I saw opening every moment upon the

bridge, The islands, said he, that lies

ROOK I. MORAL AND RELIGIOUS.

so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou caust see, are more in number than the sands on the sea-shore: there are myriads of islands behind those which thou here discoverest, reaching further than thine eye, or even thine imagination can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them; every island is a paradise accommodated to its respective inhabitants. Are not these. O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him .- I gazed with inexpressible pleasure on these happy islands. At length, said I, Shew me now, I beseech thee, the secrets that lie hid under those dark clouds, which cover the ocean on the other side of the rock of adamant. The genius making me no answer. I turned about to address myself to him a second time, but I found that he had left me: I then turned again to the vision which I had been so long contemplating: but instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long bollow valley of Bagdat. with oxen, slieep, and camels, grazing upon the sides of it. Speciator,

§ 2. The Voyage of Life; an Allcgory. 'Life,' says Seneca, ' is a voyage, in the

progress of which we are pernetually changing our scenes: we first leave childhood behind us, then youth, then the years of ripened manhood, then the better or more pleasing part of old age. -The perusal of this passage having excited in me a train of reflections on the state of man, the incessmt fluctuation of his wishes, the gradual change of his disposition to all external objects, and the thoughtlessness with which he floats along the stream of time, I sunk into a slumber amidst my meditations, and, on a sudden, found my ears filed with the tumult of labour, the shouts of alacrity, the shricks of alarm, the whistie of winds, and the dash of waters.

My astonishment for a time repressed

my curiosity; but soon recovering myself so far as to inquire whither we were going. and what was the cause of such clamour and confusion; I was told that they were launching out into the ocean of Life: that we had already passed the straits of Infancy, in which multitudes had perished. some by the weakness and fragility of their vessels, and more by the folly perverseness. or negligence of those who undertook to steer them; and that we were now on the main sea, abandoned to the winds and billows, without any other means of security than the care of the pilot, whom it was always in our power to chuse, among great numbers that offered their direction and assistance.

I then looked round with anxious eagerness; and, first turning my eyes behind me, saw a stream flowing through flowery islands, which every one that sailed along seemed to behold with pleasure; but no sooner touched, than the current, which, though not noisy or turbulent, was yet irresistible, bore him away. Beyond these islands, all was darkness; nor could any of the passengers describe the shore at which

he first embarked.

Before me, and on either side, was an expanse of waters violently agitated, and covered with so thick a mist, that the most perspicacious eyes could see but a little way. It appeared to be full of rocks and whirlpools, for many sunk unexpectedly while they were courting the gale with full sails, and insulting those whom they had left behind. So numerous, indeed, were the dangers, and so thick the darkness, that no caution could confer security. Yet there were many, who, by false intelligence, betrayed their followers into whirlpools, or by violence pushed those whom

they found in their way against the rocks. The current was invariable and insurmountable; but though it was impossible to sail against it, or to return to the place that was once passed, yet it was not so violent as to allow no opportunities for dexterity or courage, since, though none could retreat back from danger, yet they might often avoid it by oblique direction.

It was, however, not very common to steer with much care or prudence, for, by some universal infatuation, every man appeared to think himself safe, though he saw his consorts every moment sinking round him; and no sooner had the waves closed over them, than their fate and their misconduct were forgotten; the voyage was

pursued with the same jocund confidence: every man congratulated himself upon the soundness of his vessel, and believed himself able to stem the whirlpool in which his friend was swallowed, or glide over the rocks on which he was dashed; nor was it often observed that the sight of a wreck made any man change his course; if he turned aside for a moment, he soon forgot the rudder, and left himself again to the disposal of chance.

This negligence did not proceed from indifference, or from weariness of their present condition; for not one of those who thus rushed upon destruction failed. when he was sinking, to call loudly upon his associates for that help which could not now be given him: and many spent their last moments in cantioning others against the folly by which they were intercepted in the midst of their course. Their benevolence was sometimes praised, but their admonitions were unregarded. The vessels in which we had embarked,

being confessedly unequal to the turbulence of the stream of life, were visibly impaired in the course of the voyage, so that every passenger was certain, that how long soever he might, by favourable accidents, or by incessant vigilance, be preserved, he must sink at last.

This necessity of perishing might have been expected to sadden the gay, and intimidate the daring, at least to keep the melancholy and timorous in perpetual torments, and hinder them from any enjoyment of the varieties and gratifications which nature offered them as the solace of their labours; yet in effect none seemed less to expect destruction than those to whom it was most dreadful; they all had the art of concealing their danger from themselves; and those who knew their inability to bear the sight of the terrors that embarrassed their way, took care never to look forward, but found some amusement of the present moment, and generally entertained themselves by playing with Hope, who was the constant associate of the Vovage of Life.

Yet all that Hope ventured to promise, even to those whom she favoured most, was, not that they should escape, but that they should sink last; and with this promise every one was satisfied, though he laughed at the rest for seeming to believe it. Hope, indeed, apparently mocked the credulity of her companions; for, in proportion as their vessels grew leaky, she

redoubled her assurances of safety; and none were more busy in making provisions for a long voyage, than they whom all but themselves saw likely to perish soon by irreparable decay.

In the midst of the current of Life, was the gulph of Intemperance, a dreadful whirlpool, interspersed with rocks, of which the pointed erags were concealed under water, and the tops covered with herbage. on which Ease spread couches of repose; and with shades, where Pleasure warbled the song of invitation. Within sight of these rocks, all who sailed on the ocean of Life must necessarily pass. Reason indeed was always at hand to steer the passengers through a narrow outlet, by which they might escape; but very few could, by her entreaties or remonstrances, be induced to put the rudder into her hand, without stipulating that she should approach so near unto the rocks of Pleasure, that they might solace themselves with a short enjoyment of that delicious region, after which they always determined to pursue their course

without any other deviation. Reason was too often prevailed upon so far by these promises, as to venture her charge within the eddy of the gulph of Intemperance, where, indeed, the circumvolution was weak, but yet interrupted the course of the vessel, and drew it, by insensible rotations, towards the centre. She then repented her temerity, and with all her force endeavoured to retreat; but the draught of the gulph was generally too strong to be overcome; and the passenger. having danced in circles with a pleasing and giddy velocity. was at last overwhelmed and lost. Those few whom Reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of Pleasure, that they were unable to centinue their course with the same strength and faellity as before, but floated along timorously and feebly, endangered by every breeze, and shattered by every ruffle of the water, till they sunk, by slow degrees, after long struggles, and immunerable expedients, always repining at their own folly, and warning others against the first approach of the gulph of

There were artists who professed to repair the breaches and stop the leaks of the vessels which had been shattered on the rocks of Pleasure. Many appeared to have great confidence in their skill, and some, indeed, were preserved by it from sinking.

Intemperance.

sinling, who had received only a single blow; but I remarked, that few vessels lasted long which had been much repaired, nor was it found that the artists themselves continued affort longer than those who had least of their assistance.

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As I was looking upon the various fate of the multitude about me, I was sudeally alarmed with an admonition from some unknown power, 'Gaze not idly upon others when thou thyself art sinking.' Whence is this thoughtlest tranquility, when thou and they are equally endangred?' I looked, and secrage the gulph of Intermperance before me, started and wasked.

§ 3. The Journey of a Day, a Picture of Human Life; the Story of Obidah.

Obidah, the son of Abensina, left the caravansera early in the morning, and pursued his journey through the plains of indostan. He was fresh and vigorous with rest; he was animated with hope; he was incited by desire: he walked swiftly forward over the vallies, and saw the hills gradually rising before him. As he passed along, his ears were delighted with the morning song of the bird of paradise: he was fanned by the last flutters of the sinking breeze, and sprinkled with dew by groves of spices; he sometimes contemplated the towering height of the oak, monarch of the hills; and sometimes caught the gentle fragrance of the primrose, eldest daughter of the spring: all his senses were gratified, and all care was banished from the heart.

Thus he went on till the sun approached his meridian, and the increasing heat preped upon his strength; he then looked round about him for some more commodious path. He saw, on his right hand, a grove that seemed to wave its shades as a

sign of invitation: he entered it, and found the coolness and verdure irresistibly pleasant. He did not, however, forget whither be was travelling, but found a narrow way bordered with flowers, which appeared to have the same direction with the main road, and was pleased that, by this becove experiment, he had found means to mate pleasure with business, and to gain the rewards of diligence, without suffering its fatigues. He, therefore, still continued to walk for a time, without the least remission of his ardony, except that he was sometimes tempted to stop by the music of the birds. whom the heat had assembled in the shade. and sometimes amused himself with plucking the flowers that covered the banks on either side, or the fruits that hung upon the branches. At last the green noth began to decline from its first tendency, and to wind among hills and thickets, cooled with fountains, and murmuring with waterfalls. Here Obidah paused for a time, and began to consider whether it were longer safe to forsake the known and common track; but remembering that the heat was now in its greatest violence, and that the plain was dusty and uneven, he resolved to pursue the new path, which he supposed only to make a few meanders, in compliance with the varieties of the ground, and to end at last in the common road.

Having thus calmed his solicitude, he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold on every new object and give way to every sensation that might sooth or divert him. He listened to every echo: he mounted every hill for a fresh prospect; he turned aside to every cascade, and pleased himself with tracing the course of a gentle river that rolled among the trees, and watered a large region with innumerable circumvolutions. In these amusements the hours passed away uncounted, his deviations had perplexed his memory, and he knew not towards what point to travel. He stood pensive and confused, afraid-to go forward, lest he should go wrong, yet conscious that the time of loitering was now past. While he was thus tortured with uncertainty, the sky was overspread with clouds, the day vanished from before him, and a sudden tempest gathered round his head. He was now roused by his danger. to a quick and painful remembrance of his folly; he now saw how happiness is lost, when ease is consulted the lamented the unmanly impatience that prompted him to seek shelter in the grove, and despised the petty curiosity that led him on from trifle to trifle. While he was thus reflecting, the air grew blacker, and a clap of thunder broke his meditation.

He now resolved to do what remained vet in his power; to tread back the ground which he had passed, and try to find some issue where the wood might open into the plain. He prostrated himself on the ground. and commended his life to the Lord of nature. He rose with confidence and tranquillity, and pressed on with his sabre in his hand, for the beasts of the desert were in motion, and on every hand were heard the mingled bowls of rare and fear, and

rayage and expiration: all the horrors of darkness and solitude surrounded him; the winds roared in the woods, and the torrents tumbled from the hills Work'd into sudden rage by wint'ry show'rs,

Down the steep hill the roaring torrent pours; The mountain sheaherd hears the distant noise. Thus forlorn and distressed, he wandered through the wild, without knowing whither he was going, or whether he was every moment drawing nearer to safety or to destruction. At length, not fear, but labour, began to overcome him; his breath grew short, and his knees trembled, and he was on the point of lying down in resignation to his fate, when he beheld through the brambles the glimmer of a taper. He advanced towards the light, and finding that it proceeded from the cottage of a hermit, he called humbly at the door, and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed with carerness and gratitude. When the repast was over, 'Tell me,'

said the hermit, 'by what chance thou hast been brought hither; I have been now twenty years an inhabitant of the wilderness, in which I never saw a man before.' Obidah then related the occurrences of his journey, without any con-

cealment or palliation. Son, said the hermit, let the errors and follies, the dangers and escape of this day, sink deep into thy heart. Remember, my son, that human life is the iourney of a day. We rise in the morning of youth, full of vigour, and full of expectation; we set forward with spirit and hope. with gaiety and with diligence, and travel on awhile in the straight road of piety towards the mansions of rest. In a short time

we remit our fervour, and endeavour tofind some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigour, and resolve no longer to be terrified with crimes at a distance, but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease, and repose in the shades of security. Here the heart softens, and visibnee subsides; we are then willing to inquire whether another advance cannot be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure. We approach them with scruple and hesitation; we enter them, but enter timorous and trembling, and always hope to wass through them without losing the road of virtue, which we for a while keep in our sight, and to which we propose to return. But temptation speceeds temptation, and one compliance prepares us for another: we in time lose the happiness of innocence, and solace our disquiet with sensual gratifications. By degrees we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerge ourselves in luxury, and rove through the labyrinths of inconstancy, till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, with repentance; and wish, but too often vainly wish, that we had not forsaken the ways of virtue. Happy are they, my son, who shall learn from thy example not to descair, but shall remember, that though the day is past, and their strength is wasted, there yet remains one effort to be made; that reformation is never hopeless, nor sincere endeayours ever unassisted: that the wanderer may at length return, after all his errors; and that he who implores strength and courage from above, shall find dancer and difficulty give way before him. Go now, my son, to thy repose; commit thyself to the care of Omnipotence; and when the morning cails again to toil, begin anew thy journey and thy life," Rambler.

§ 4. The present Life to be considered only as it may conduce to the Happiness of a future one.

A lewd young fellow seeing an aged hermit go by him barefoot, " Father," says he, "you are in a very miserable condition if there is not another world." "True.

son," said the bermit: "but what is thy condition if there is?"-Man is a creature designed for two different states of being, or rather, for two different lives. His first lite is short and transient; his second, permanent and lesting. The question we are all concerned in is this. In which of those two lives is it our chief interest to make ourselves happy? or, in other words, whether we should endeavour to secure to ourselves the pleasures and gratifications of a life which is uncertain and precarious, and at its utmost length, of a very inconsiderable duration; or to secure to ourselves the pleasures of a life that is fixed and settled. and will never end? Every man, upon the first hearing of this question, knows very well which side of it be ought to close with. But however right we are in theory, it is plain that, in practice, we adhere to the wrong side of the question. We make provisions for this life, as though it were never to have an end; and for the other life, as

though it were never to have a beginning, Should a spirit of superior rank, who is a stranger to human nature, accidentally alight upon the earth, and take a survey of its inhabitants, what would his notions of us be? Would not be think, that we are a species of beings made for quite different ends and purposes than what we really are? Must not be imagine that we were placed in this world to get riches and honours? Would not be think that it was our duty to toil after wealth, and station, and title? Nay, would not he believe we were forbidden poverty by threats of eternal punishment, and enjoined to pursue our pleasures under pain of damnation? He would certainly imagine, that we were influenced by a scheme of duties quite opposite to those which are indeed prescribed to us. And truly, according to such an imagination, be must conclude that we are a species of the most obedient creatures in the universe; that we are constant to our duty; and that we keep a steady eye on the end for which we were sent hither.

But how great would be his astonishmen, when he learnt that we were beings mot designed to exist in this world above three-core and ten years; and that the greatest part of this busy species fall short even of that age! How would he be lost how more and administration, when he should how me and short so that the state of the should have the should the short of the should have the should have when, I say, he should know that this set

of creatures are to exist to all eternity in another life, for which they make no preparations? Nothing can be a greater disgrace to reason, than that men, who are persuaded of these two different states of being, should be perpetually employed in providing for a life of threescore and ten years, and neglecting to make provision for that which, after many myriads of years, will be still new, and still beginning; especially when we consider that our endeavours for making ourselves great, or rich, or honourable, or whatever else we place our happiness in, may, after all, prove unsuccessful: whereas, if we constantly and sincerely endeavour to make ourselves happy in the other life, we are sure that our endeavours will succeed, and that we shall not be disappointed of our hope.

The following question is started by one of the schoolmen. Supposing the whole body of the earth were a great ball or mass of the finest sand, and that a single grain or particle of this sand should be annihilated every thousand years: Supposing then that you had it in your choice to be happy all the while this prodigious mass of sand was consuming by this slow method till there was not a grain of it left, on condition you were to be miserable for ever after; or supposing you might be imppy for ever after, on condition you would be miserable till the whole mass of sand were thus annih lated, at the rate of one sand in a thousand years: which of these two cases would you make your choice?

It must be confessed in this case, so many thousands of years are to the imagination as a kind of eternity, though in reality they do not bear so great a proportion to that duration which is to follow them, as an unit does to the greatest number which you can put together in figures, or as one of those sands to the supposed heap. Reason therefore tells us, without any manner of hesitation, which would be the better part in this choice. However, as I have before intimated, our reason might in such a case be so overset by the imagination, as to dispose some persons to sink under the consideration of the great length of the first part of this duration, and of the ereat distance of that second duration which is to succeed it. The mind, I say, might give itself up to that happiness which is at hand, considering that it is so very near, and that it would last so very long. But when the choice we actually have before us is this, whether we will chuse to be happy

happy for the space of only threescore and ten years, may, perhaps, of only wenty or ten years, I might say, of only a day or an hour, and miserable to all etemity; or, on the contrary, miserable for this short term of years, and happy for a whole etemity; what words are sufficient to express that folly and want of consideration which in such a case makes a wrong choice!

I here put the case, even at the worst, by supposing (what seldom happens) that a course of written makes us miserable in a course of written makes us miserable in rally happens) that virites will make us more happe, even in this life, than a contrary course of vice; how can we sufficiently admire the stupidity or madness of those persons who are expable of making so absurd a choice!

Every wise man, therefore, will consider this life only as it may conduce to the happiness of the other, and cheerfully szerifice the pleasures of a few years to those of an eternity. Spectator.

§ 5. The Advantages of a good Education. I consider an human soul without edu-

I consider an human soal without celaation like marble in the quarry, which shews none of its inherent beauties, until the skill of the polisher fetches out the colours, makes the surface slaine, and discovers every ornamental cloud, soot, and very, that runs through the body of it. Fig. that runs through the body of it. We work upon a solde, mind, draws out to vice every latent vitue and perfection, which, without such helps, are never able to make their appearance. If my reader will give me leave to chanse

the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble : and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, education is to a human scul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lie hid and conrealed in a plebeian, which a proper education might have dis-interred, and have brought to light. I am therefore much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified . and swayed by reason. When one hears of negroes, who upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it frequently happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manuer? What might not that savage greatness of soul, which appears in these poor wretches on many occasions. be raised to, were it rightly cultivated? And what colour of excuse can there be for the contempt with which we treat this part of our species: that we should not put them upon the common foot of humanity; that we should only set an insignificant fine upon the man who murders them; nav. that we should, as much as in us lies, cut them off from the prospects of happiness in another world, as well as in this, and deny them that which we look upon as

the proper means for attaining it! It is therefore an unspeakable blessing to be born in those parts of the world where wisdom and knowledge flourish: though it must be confessed there are, even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantages of a more liberal education, rise above one another by several different degrees of perfection. For. to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough-hewn, and but just sketched into an human figure; sometimes we see the man appearing distinctly in all his limbs and features; sometimes we find the figure wrought up to great elegancy; but seldom meet with any to which the hand of a Phidias or a Praxiteles could not give several nice touches and finishings. Spectator.

§ 6. The Disadvantages of a bad Education. Sir. I was condemned by some disactrons influence to be an only son, born to

Sif. I was condemned by some disactrons influence to be an only son, born to the apparent prospect of a large fortune, and allotted to my parents at that time of life when safety of common diversions al-

loss the unied to include parental affection with greater intensences. My birth was echebrated by the tensents with feats, and dances, and bagpipes (congratuations were sent from every family within ten miles round; and my parents discovered in my first cries, such tokens of future virtues and understanding, that they determining part of life to my papinoss, and the increase of their estate.

The abilities of my father and mother were not perceptibly unequal, and education had given neither much advantage over the other. They had both kept good coupany, rattled in charlots, glittered in phirphonese, and danced at court, and were both expert in the games that were in their times called in as auxiliaries against the instrusion of thought.

When there is such a parity between two persons associated for life, the dejection which the husband, if he le not comtraction of the person of the companion of the of superiority, sinch his into submissiveness. My manuma therefore governed the family without construct) and, except that my faitler still retained some authority in the momerary bottle. broad a looking glass or china chink to prove his sovereignty, the whole course of the year was regulated by her direction, the servants received from continued or dismissed at her direction.

She therefore thought herself entitled to the superintendance of her son's education; and when my father, at the instigation of the parson, faintly proposed that I should be sent to school, very positively told him, that she would not suffer a fine child to be ruined; that she never knew any boys at a grammar-school, that could come into a room without blushing, or sit at the table without some aukward uneasiness; that they were always putting themseives into danger by boisterous plays, or vitiating their behaviour with mean company; and that, for her part, she would rather follow me to the grave, than see me tear my clothes, and hang down my head, and sneak about with dirty shoes and blotted ringers, my hair unpowdered, and my hat uncocked.

My father, who had no other end in his proposal than to appear wise and manly, non acquiesced, since I was not to live by my learning; for indeed, he had known very few students that had not some stiff-

ness in their manner. They therefore agreed, that a domestic tutor should be procured; and hired an honest gentleman of mean conversation and narrow sentiments, but whom having passed the common forms of literary education, they implicitly concluded qualified to teach all that was to be learned from a scholar. He thought himself sufficiently exalted by being placed at the same table with his pupil, and had no other view than to perpetuate his felicity by the utmost flexibility of submission to all my mother's opinions and caprices. He frequently took away my book, lest I should mope with too much application, charged me never to write without turning up my ruffles, and generally brushed my cost before he dismissed me into the parlour.

He had no occasion to complain of too burthensome an employment; for my mother very judiciously considered, that I was not likely to grow politer in his company, and suffered me not to pass any more time in his apartment than my lesson required. When I was summoned to my task, she enjoined me not to get any of my tutor's ways, who was seldom mentioned before me but for practices to be avoided. I was every moment admonished not to lean on my chair, cross my legs, or swing my hands like my tutor; and once my mother very seriously deliberated upon his total dismission, because I began, she said, to learn his manner of sticking on my hat, and had his bend in my shoulders, and his totter in my gait, Such, however, was her care, that I

escipical all these depravities; and when I was only twelve years old, hat find myself of every appearance of childshi distificate, I was eviclentate round the country for the petulance of my remarks, and the quickness of my replics; and many a scholar five years older than myself, have a constraint of the production of my counterainte, alenced by my readilest of my counterainte, alenced by my readilest of the production of the production of my counterainte, alenced by my readilest of the production of the prod

At fourteen I was completely skilled in all the niceties of dress, and I could not only enumerate all the variety of silks, and distinguish the product of a French born, but dart my eye through a numerous company, and observe every deviation from the reigning mode. I was universally skilful in all the changes of

expensive

expensive finery; but as every one, they say, has something to which he is particularly born, was eminently knowing in Brussels lace.

The next year saw me advanced to the trust and power of adjusting the ceremonial of an assembly. All received their partners from my hand, and to me every stranger applied for introduction. My heart now disdained the instructions of a

neart now distance the instructions or a tutor; who was rewarded with a small annuity for life, and left me qualified, in my own opinion, to govern myself.

In a short time I came to London, and as my father was well known among the higher classes of life, soon obtained admission to the most splendid assemblies. and most crowded card-tables. Here I found myself universally caressed and applanded: the ladies praised the fancy of my clothes, the beauty of my form, and the softness of my voice: endeavoured in every place to force themselves to my notice; and invited, by a thousand oblique solicitations, my attendance to the playhouse, and my salutations in the Park, I was now happy to the utmost extent of my conception; I passed every morning in dress, every afternoon in visits, and every night in some select assemblies, where neither care nor knowledge were suffered to molest us.

After a few years, however, these delights become familiar, and I had leisure to look round me with more attention. I then found that my flatterers had very little power to relieve the languor of satiety, or recreate weariness, by varied amusement; and therefore endeavoured to enlarge the sphere of my pleasures, and to try what satisfaction might be found in the society of men. I will not deny the mortification with which I perceived that every man whose name I had heard mentioned with respect, received me with a kind of tenderness nearly bordering on compassion; and that those whose reputation was not well established, thought it necessary to justify their understandings, by treating me with contempt. One of these witlings elevated his crest, by asking me in a full coffee-house the price of patches; and another whispered, that he wondered Miss Frisk did not keep me that afternoon to watch her squirrel.

When I found myself thus hunted from all masculine conversation by those who were themselves barely admitted, I returned to the ladies, and resolved to dedicate

my life to their service and their pleasure.

But I find that I have now lost my charms.

Of those with whom I entered the gay

Of those with whom I entered the gay world, some are married, some have retired, and some have so much changed their opinion, that they scarcely pay any regard to my civilities, if there is any other man in the place. The new flight of beauties to whom I have made my addresses. suffer me to pay the treat, and then titter with hors So that I now find myself welcome only to a few grave ladies, who, unacousinted with all that gives either use or dignity to life, are content to pass their hours between their bed and their cards, without esteem from the old, or reverence from the young.

reverence from nee young.

I cannot but think, Mr. Bambler, that
I have reason to complish for variety the
femilies ought to pur some regard to the
femilies ought to pur some regard to the
dezvours to please them. They that encourage felly in the boy, have no right to
punish it in the man. Yet I find, that
though they lavish the ifs fix fendiness upon
pertness and galety, they soon transfer their
regard to other qualities, and ungratefully
abandon their adorers to dream out their
last years in studiely and contempt.

I am, &c. Florentulus.

§ 7. Omniscience and Omnipresence of the Deity, together with the Immensity

of his Works. I was yesterday, about sun-set, walking in the open fields, till the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours which appeared in the western parts of beaven: in proportion as they faded away and went out, several stars and planets appeared one after another, till the whole firmament was in a glow. The blueness of the æther was exceedingly heightened and enlivened by the season of the year, and the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose at length in that clouded majesty which Milton takes notice of, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights. than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought aroso

in me, which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflexion. 'When I consider the heavens the work of thy fingers, the moon and the stars which thou host ordained. 'what is man that thou art mindful of him, and the son of man that thou regardest him! In the same manner, when I consider that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds, which were moving round their respective suns: when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us: in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun which enlightens this part of the creation, with all the host of planetary worlds that move about him. utterly extinguished and annihilated, they would not be missed, more than a grain of sand upon the sea-shore. The space they possess is so exceedingly little in comparison of the whole, it would scarce make a blank in the creation. The chasm would be imperceptible to an eye, that could take in the whole compass of nature, and pass from one end of the creation to the other: as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exa'ted than ourselves. We see many stars by the help of glasses, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars whose light is not yet travelled down to us since their first creation. There is no question but the universe has certain bounds set to it; but when we consider that it is the work of infinite power, prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

Toreturn, therefore, tomy first thought, I could not but look upon myself with secret horror, as a being that was not worther het smallest regard of one who had so great a work under his care and superinten-

dency. I was afraid of being overlooked amidst the immensity of nature, and lost among that infinite variety of creatures, which in all probability swarm through all these immeasurable regions of matter.

In order to recover invself from this mortifying thought, I considered that it took its rise from those narrow conceptions. which we are ant to entertain of the divine nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves is an imperfection that cleaves in some degree to creatures of the highest capacities. as they are creatures, that is, beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and aet, and understand, is of a wider circumference to one creature than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has itscircumference. When therefore we reflect on the divine nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear in some measure ascribing it to him in whom there is no shadow of imperfection. Our reason indeed assures us, that his attributes are infinite: but the poorness of our conceptions is such, that it cannot forbear setting bounds to every thing it contemplates, till our reason comes again to our succour. and throws down all those little prejudices which rise in us unawares, and are natural to the mind of man. We shall therefore utterly extinguish

this melancholy thought, of our being overlooked by our Maker in the multiplicity of his works, and the infinity of those objects among which he seems to be incessantly employed, if we consider, in the first place, that he is omnipresent; and in the second, that he is omniscient.

If we consider him in his omnipresence

his being passes through, actuates, and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made, that is either to distant, so little, or so inconvision able, which he does not essentially inhabit. His substance is within the substance of every being, whether material or immaterials, which has initiated present to it, much being it to little. It would be an imprabing it to little! It would be an imprafer fection fection in him, were he able to move out of one place into monher, or to draw himself from any thing he has created, or from any part of that space which he diffused and spread abroad to infinity. In abort, to speak of him in the language of the did philosophers, he is a being whose contre is every where, and his circumference no where.

In the second place, he is omniscient as well as omnipresent. His omniscience indeed necessarily and naturally flows from his omnipresence. He cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the temple of God, which he has built with his own hands, and which is filled with his presence. Others have considered infinite space as the recentacle, or, rather the habitation of the Almighty: but the noblest and most exalted way of considering this infinite space, is that of Sir Isaac Newton, who calls it the sensorium of the Godhead. Brutes and men have their sensoriola, or little sensoriums, by which they apprehend the presence and perceive the actions of a few objects, that lie contiguous to them. Their knowledge and observation turn within a very narrow circle. But as God Almighty cannot but perceive and know every thing in which he resides, infinite space gives room to infinite knowledge, and is, as it were, an organ to omniscience.

Were the soul separate from the body and with one glance or thought should start beyond the bounds of the creation. should it for millions of years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. While we are in the body he is not less present with us, because he is concealed from us. 'Oh that ! I knew where I might find him? (says ' Job). Behold I go forward, but he is ' not there; and backward, but I canon the left hand, where he does work, but I cannot be-· hold him: he hideth himself on the " right hand that I cannot see him." short, reason as well as revelation assure us, that he cannot be absent from us, notwithstanding he is undiscovered by us.

In this consideration of God Almighty's omnipres nee and omniscience, every uncomfortable thought vanishes. He cannot but regard every thing that has being, especially such of his creatures who fear they are not regarded by him. He is prive to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion; for as it is impossible he should overlook any of his creatures; so we may be confident that he regards, with an eye of mercy, those who endeavour to recommend themselves to his potice, and in unfeigned humility of heart think themselves unworthy that he should be mindful of them. Spectator.

§ 8. Motives to Piety and Virtue, drawn from the Omniscience and Omnipresence of the Deity.

In one of your late papers, you had eccineto executive the ubenuju of the colhead, and at the same time to abew, that as he is present to every thing, he cannot but all the modes and parts of its existence; or, in other words, that his omniscience and consipressence are on existent, and run space. This condication might furnish as with many incentives to devertion, and anotives to moreality, but as this salighed the parts of the contract of t

First, How disconsolate is the condition of an intellectual being, who is thus present with his Maker, but at the same time receives no extraordinary benefit or advantage from this his presence!

Secondly, How deplorable is the condition of an intellectual being, who feels no other effects from this his presence, but such as proceed from divine wrath and indimation!

and indignation! Thirdly, How happy is the condition of that intellectual being, who is sensible of his Maker's presence from the secret effects of his marcy and loving kindness! First, How disconsolate is the condition of that intellectual being, who is thus pre-

sent with his Maker, but at the same time receives no extraordinary benefit or advantage from this his presence! Every particle of matter is actuated by this Almighty Being which passes through it. The heavens and the earth, the stars and planets, move and gravitate by virtue of this great principle.

prioriple within them. All the dead parts of nature are invigorated by the presence of their Creator, and made capable of exerting their respective qualities. The several instincts, in the brute creation, do likewise operate and work towards the several ends which are agreeable to them, by this divine energy. Man only, who does not co-operate with his holy spirit, and is unattentive to his presence, receives none of these advantages from it, which are perfective of his nature, and necessary to his well-being. The divinity is with him, and in him, and every where about him, but of no advantage to him. It is the same thing to a man without religion. as if there were no God in the world. It is indeed impossible for an infinite Being to remove himself from any of his creatures : but though he cannot withdraw his essence from us, which would argue an imperfection in him, he can withdraw from us all the joys and consolations of it. His presence may perhaps be necessary to support us in our existence; but he may leave this our existence to itself, with regard to its happiness or misery. For, in this sense, he may east us away from his presence, and take his holy spirit from us. This single consideration one would think sufficient to make us open our hearts to all those infusions of joy and gladness which are so near at hand, and ready to be poured in uponus; especially when we consider, Secondly, the deplorable condition of an intellectual being, who feels no other effects from his Maker's presence, but such as proceed from divine wrath and indignation!

We may assure ourselves, that the great Author of nature will not always be as one who is indifferent to any of his creatures. Those who will not feel him in his love. will be sure at length to feel him in his displeasure. And how dreadful is the condition of that creature, who is only sensible of the being of his Creator by what he ruffers from him! He is as essentially present in hell as in heaven; but the inhabitents of those accursed places behold him only in his wrath, and shrink within the fames to conceal themselves from him. It is not in the power of imagination to conceive the fearful effects of Omnipotence incensed.

But I shall only consider the wretchedbess of an intellectual being, who, in this life, lies under the displeasure of him, that at all times, and in all places, is intimately united with him. He is able to disquiet

the soul, and vex it in all its faculties. He can hinder any of the greatest comforts of life from retreshing us, and give an edge to every one of its slightest calamities, Who then can bear the thought of being an outcast from his presence, that is, from the comforts of it, or of feeling it only in its terrors? How pathetic is that expostulation of Job, when for the real trial of his patience, he was made to look upon himself in this deplorable condition! Why hast thou set me as a mark against thee, so that I am become a burden to ' myself?" But, thirdly, how happy is the condition of that intellectual being, who is sensible of his Maker's presence from the secret effects of his merey and loving-kindness!

The blessed in heaven behold him face to face, that is, are as sensible of his presence as we are of the presence of any person whom we look upon with our eyes. There is doubtless a faculty in spirits, by which they apprehend one another, as our senses do material objects; and there is no question but our souls, when they are disembodied, or placed in glorified bodies, will by this faculty, in whatever part of space they reside, be always sensible of the divine presence. We, who have this veil of flesh standing between us and the world of spirits, must be content to know the spirit of God is present with us by the effects which he produceth in us. Our outward senses are too gross to apprehend him; we may however taste and see how gracious he is, by his influence upon our minds, by those virtuous thoughts which he awakens in us, by those secret comforts and refreshments which he conveys into our souls, and by those ravishing joys and inward satisfactions which are perpetually springing up, and diffusing themselves among all the thoughts of good men He is lodged in our very essence, and is as a soul within the soul, to irradiate its understanding, rectay its will, purify its passions, and entiren all the powers of man. How happy to refore is an intellectual being, who by prayer and meditation, by virtue and good works, opens this communication between God and his own soul! I hough the whole creation frowns upon him, and all nature tooks black about him, he has his light and support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst of calumny or contempt, heattends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter-up of his head. In his deepest solitude and retirement, he knows that he is in company with the greatest of beings; and perceives within himself such real sensations of his presence, as are more delightful than any thing that can be met with in the conversation of his ereatures. Even in the bour of death, he considers the pains of his dissolution to be nothing else but the breaking down of that partition, which stands betwixt his soul, and the sight of that being who is always present with him, and is about to mani-

fest itself to him in fulness of joy. ' If we would be thus happy, and thus sensible of our Maker's presence, from the secret effects of his mercy and goodness, we must keep such a watch over all our thoughts, that in the language of the scripture, his soul may have pleasure in us. We must take care not to grieve his holy spirit, and endeavour to make the meditations of our hearts always acceptable in his eight, that he may delight thus to reside and dwell in us. The light of nature could direct Seneca to this doctrine, in a very remarkable passage among his epistles; Sacer inest in not is spiritus, bonorum malorumque custos et observator; et quemadmodum nos illum tractamus, ita et ille nos. . There is a boly spirit residing in us, who watches and observes both good and evil . men, and will treat us after the same manner that we treat him.' But I shall conclude this discourse with those more emphatical words in divine revelation; 'If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our

§ 9. On the Immortality of the Soul.

Spectator.

abode with him."

I was yesterday walking alone in one of any friend's woods, and lost myself in it very agreeably, as I was running over in any mind the several arguments that establish this great point, which is the basis of storality, and the source of all the pleasing loopes and secret j-ys that can arise in the heart of a reasonable creature. I considered those several proofs drawn,

First, from the nature of the soul itself, and particularly its immateriality; which, though not absolutely necessary to the

eternity of its duration, has, I think, been evinced to almost a demonstration.

Secondly, from its passions and sentiments, as particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with that secret satisfaction which it finds in the practice of virtue, and that uneasiness which follows in it upon the commission of vice.

Thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point.

But among these and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it scems to me to carry a very great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of farther enlargements. I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.

Hares Hares, valut unde supervenit unden.
Hoz. Ep. ii. 1.2. vi. 175,
— Heir crowds heir, as in a rolling flood
Ware unges ware.
Calles.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprizing to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm. after having spun ber task, lays ber eggs and dies. But a man can never have taken in his full measure of knowledge. has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is burried off the stage. Would an infinitely wise being make such glorious creatures for so mean a purpose? Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would be give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that wisdom which shines through all his works, in the formation of man, without looking on this world as only a nursery for the next, and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they

may spread and flourish to all eternity? There is not, in my opinion, a more pleasing and triumpliant consideration in religion, than this of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shane for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.

mm, by greater degrees of resemblance. Methials this single consideration, of he progress of a finite spirit to perfection. The sufficient to extinguish all the sufficient to extinguish all contempt in superior. The sufficient to extinguish all the sufficient to extinguish all the sufficient to the sufficient to extinguish all the sufficient to the suf

and by that means preserves his distance and superiority in the scale of being; but he knows that, how high soever tile station is of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection! We knownot yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul, considered with its Creator, is like one of those mathematical lines that may draw nearer to another for all eternity without a possibility of touching it: and can there be a thought so transporting as to consider ourselves in these perpetual approaches to him, who is not only the standard of perfection, but of happiness! Spectator.

§ 10. The Duty of Children to their Parents.

I am the happy father of a very towardly son, in whom I do not only see my life, but also my manner of life renewed. It would be extremely beneficial to society, if you would frequently resume subjects which serve to bind these sort of relations faster, and endear the ties of blood with those of good-will, protection, observance. indulgence, and veneration. I would, methinks, have this done after an uncommon method; and do not think any one who is not capable of writing a good play, fit to undertake a work wherein there will necessarily occur so many secret instincts and biasses of human nature, which would pass unobserved by common eyes. I thank Heaven I have no outrageous offence against my own-excellent parents to answer for; but when I am now and then alone, and look back upon my past life, from my earliest infancy to this time, there are many faults which I committed that did not appear to me, even until I myself became a father. I had not until then a notion of the yearnings of heart, which a man has when he sees his child do a laudable thing, or the sudden damp which seizes him when he fears he will act something unworthy. It is not to be imagined what a remorse touched me for a long train of childish negligences of my mother, when I saw my wife the other day look out of the window, and turn as pale as ashes upon seeing my

younger

younger boy sliding upon the ice. These slight intimations will give you to understand, that there are numberless little erimes, which children take no notice of while they are doing, which, upon reflection, when they shall themselves become fathers, they will look upon with the utmost sorrow and contrition, that they did not regard, before those whom they offended were to be no more seen. How many thousand things do I remember, which would have highly pleased my father, and I omitted for no other reason but that I thought what he proposed the effect of humour and old age, which I am now convinced had reason and good sense in it! I cannot now go into the parlour to him. and make his heart glad with an account of a matter which was of no consequence. but that I told it and acted in it. The good man and woman are long since in their graves, who used to sit and plot the welfare of us their children, while, perhaps, we were sometimes laughing at the old folks at another end of the house. truth of it is, were we merely to follow nature in these great duties of life, though we have a strong instinct towards the performing of them, we should be on both sides very deficient. Age is so unwelcome to the generality of mankind, and growth towards manhood so desirable to all, that resignation to decay is too difficult a task in the father; and deference amidst the impulse of gay desires, appears unreasonable to the son. There are so few who can grow old with a good grace, and yet fewer who can come slow enough into the world, that a father, were he to be actuated by his desires, and a son, were he to consult himself only, could neither of them behave himself as he ought to the other. But when reason interposes against instinct, where it would carry either out of the interests of the other, there arises that happiest intercourse of good offices between those dearest relations of human life. The father, according to the opportunities which are offered to him, is throwing down blessings on the son, and the son endea-Youring to appear the worthy offspring of such a father. It is after this manner that Camillus and his first-born dwell together. Camillus enjoys a pleasing and indolent old age, in which passion is subdued and reason exalted. He waits the day of his dissolution with a resignation mixed with delight, and the son fears the accession of his give me infinite satisfaction : since I myfather's fortune with diffidence, lest be solf take great pleasure in playing with

should not enjoy it or become it as well as his predecessor. Add to this, that the father knows he leaves a friend to the children of his friends, an easy landlord to his tenants, and an agreeable companion to his acquaintance. He believes his son's behaviour will make him frequently remembered, but never wanted. This commerce is so well cemented, that without the pomp of saying, Son, be a friend to such a one when I am gone; Camillus knows, being in his favour is direction enough to the grateful youth who is to succeed him, without the admonition of his mentioning it. These gentlemen are honoured in all their neighbourhood, and the same effect which the court has on the manners of a kingdom, their characters have on all who live within the influenceof them.

My son and I are not of fortune to communicate our good actions or intentions to so many as these gentlemen do; but I will be bold to say, my son has, by the applause and approbation which his behaviour towards me has gained him. occasioned that many an old man, besides myself, has rejoiced. Other men's children follow the example of mine; and I have the inexpressible happiness of overhearing our neighbours, as we ride by, point to their children, and say, with a voice of joy, "There they go."

Speciator. & 11. The Strength of Parental Affection. I went the other day to visit Eliza, who, in the perfect bloom of beauty, is the mother of several children. She had a little prating girl upon her lap, who was begging to be very fine, that she might go abroad; and the indulgent mother, at her little daughter's request, had just taken the knots off her own head to adorn the hair of the pretty trifler. A smiling boy was at the same time caressing a lan-dog. which is their mother's favourite, because it pleases the children; and she, with a delight in her looks, which heightened her beauty, so divided her conversation with the two pretty prattlers, as to make

them both equally cheerful. As I came in, she said with a blush, ' Mr. Ironside, though you are an old batchelor, you must not laugh at my tenderness to my children.' I need not tell my reader what civil things I said in answer to the lady, whose matron-like behaviour plums or marbles, to make my court to such entertaining companions.

Whence is it, said I to myself when I was alone, that the affection of parents is so intense to their offspring? It is because they generally find such resemblances in what they have produced, as that, thereby they think themselves renewed in their children, and willing to transmit themselves to future times? or is it betruse they think themselves oblived by the dictates of humanity to nourish and rear what is placed so immediately under their protection; and what by their means is brought into this world, the scene of misery, of necessity? These will not come up to it. Is it not rather the good providence of that Being, who in a supereminent degree protects and cherishes the whole tace of mankind, his sons and creatures? How shall we, any other way, account for this patural affection, so signally displayed throughout every species of the animal creation, without which the course of nature would quickly fail, and every various kind be extinct? Instances of tenderness in the most savage brutes are so frequent, that quotations of that kind are altorether unticcessury.

If we, who have no particular concern in them, take a secret delight in observing the gentle dawn of reason in babes i if our ears are soothed with their half-forming and aiming at articulate sounds; if we are charmed with their pretty mimickry, and surprised at the unexpected starts of wit and cunning in these miniatures of man: what transport may we imagine in the breasts of those, into whom natural instinct both poured tenderness and fondness for them! how amisble is such a weaknest of human nature! or rather, how great a weakness is it to give humanity so reproachful a name! The bare consideration of paternal affection, should, methinks, create a more grateful tenderness in children towards their parents, than we generally see; and the silent whispers of nature be attended to, though the laws of God and man did not call aloud.

These silent whispers of nature have had a marvellous power, even when their cause hath been unknown. There are several examples in story, of tender friendships formed betwixt men, who knew not of their near relation. Such accounts confirm me in an opinion I have long enterbined, that there is a sympathy betwint

thildren, and am seldom unprovided of souls, which cannot be explained by the prejudice of education, the sense of duty. or any other human motive.

The memoirs of a certain French nobleman, which now lie before me, furnish me with a very entertaining instance of this secret attraction, implanted by Providence in the human soul, It will be necessary to inform the reader, that the person whose story I am going to relate, was one, whose roving and romantic temper, joined to a disposition singularly amorous, had led him through a vast variety of gallantries and amours. He had, in his youth, attended a princess of France into Poland, where he had been entertained by the King her husband, and married the daughter of a grandee. Upon her death he returned into his native country; where his intrigues and other misfortunes having consumed his paternal estate, he now went to take care of the fortune his deceased wife had left him in Poland. In his journey he was robbed before he reached Warsaw, and lay ill of a fever, when he met with the following adventure; which I shall relate in his own words.

" I had been in this condition for four days, when the countess of Venoski passed that way. She was informed that a stranper of good fashion lay sick, and her charity'led her to see me. I remembered her, for I had often seen her with my wife, to whom she was nearly related; but when I found she knew me not, I thought fit to conceal my name. I told her I was a German: that I had been robbed: and that if she had the charity to send me to Warsaw, the queen would acknowledge it, I having the honour to be known to her Maiesty. The countess had the goodness to take compassion of me, and ordering me to be put in a litter, carried me to Warsaw, where was lodged in her house until my health should allow me to wait on the queen.

" My fever increased after my journey was over, and I was contined to not bed for fifteen days. When the countess first saw me, she had a young lady with her, about eighteen years of age, who was much taller and better shaped than the Polish women generally are, She was very fair, her skin exceedingly fine, and her hair and shape inexpressibly beautiful. I was not so sick as to overlook this young beauty: and I felt in my heart such emotions at the first view, as made the fear that ail my misfortunes had not armed me sufficiently against the charms of the fair sex.

"The amiable creature seemed afflicted at my sickness; and she appeared to have so much concern and care for me, as raised in me a creat inclusation and tenderness for her. She canne every day into my chamber to inquire after my health; I asked who she was, and I was answered, that she was niece to the countess of Venoski.

" I verily believe that the constant sight of this chapming maid, and the pleasure I received from her careful attendance, contributed more to my recovery than all the medicines the physicians gave me. In short, my fever left me, and I had the satisfaction to see the lovely creature overjoyed at my recovery. She came to see me oftener as I grew better: and I already felt a stronger and more tender affection for her, than I ever bore to any woman in my life: when I began to perceive that her constant care of me was only a blind, to give her an opportunity of seeing a young Pole whom I took to be her lover. He seemed to be much about her age, of a brown complexion, very tall, but finely shaped. Every time she came to see me, the young gentleman came to find her out; and they usually retired to a corner of the chamber, where they seemed to converse with great earnestness. The aspect of the youth pleased me wonderfully; and if I had not suspected that he was my rival, I should have taken

delight in his person and friendship. "They both of them often asked me if I were in reality a German? which when I continued to affirm, they seemed very much troubled. One day I took notice that the young lady and gentleman, having retired to a window, were very intent upon a picture; and that every now and then they east their eyes upon me, as if they had found some resemblance betwixt that and my features. I could not forbear to ask the meaning of it; upon which the lady answered, that if I had been a Frenchman, she should have imarined that I was the person for whom the picture was drawn, because it exactly resembled me. I desired to see it. But how great was my surprise, when I found it to be the very painting which I had sent to the queen five years before, and which she commanded me to get drawn to be given to my children! After I had viewed the p c. e, I cust my eyes upon the young lady, and then upon the gentleman I had thought to be her lover. My heart beat, and I felt a secret emotion which filled me with wonder. I thought I w ced in the two young persons som; of

my own features, and at that moment ! said to myself. Are not these my children? The tears came into my eyes, and I was about to run and embrace them; but constraining myself with pain, I asked whose picture it was? The maid perceiving that I could not speak without tears, fell a weeping. Her tears absolutely confirmed me in my opinion; and falling upon her neck, 'Ah, my dear child, said I, 'yes, 'I am your father!' I could say no more, The youth seized my hands at the same time, and kissing, bathed them with his tears. Throughout my life, I never felt a joy equal to this; and it must be owned. that nature inspires more lively emotions and pleasing tenderness than the passions can possibly excite," Spectator.

12. Remarks on the Swiftness of Time. The natural advantages which arise

from the position of the earth which we inhabit, with respect to the other planets, afford much employment to mathematical speculation, by which it has been discovered, that no other conformation of the system could have given such commotions distributions of light and heat, or imparted fertility and pleasure to se great a part of a revoking sphere.

It may be perhaps observed by the moralist, with equal reason, that our globe scens purificularly fitted for the residence of a Being, placed here only for a short time, whose task is to advance himself to a higher and happier state of existence, by unremitted vigilance of caution, and

netivity of virtue.

The duties required of man are such as human nature does not willingly perform, and such as those are inclined to delay who yet intend some time to fulfil them. It was therefore necessary that this universal reluctance should be counterated, and the drowaries of frestienty makened and the state of the state

To this end all the appearances of nature uniformly conspire. Whatever we see on every side, reminds us of the lapse of time and the flux of life. The day and might unceed each other, this rotation of acasons digressites the year, the sun rises, attains the merdiam, declin s and sets; and the moon every might changes its form.

The day has been considered as an image of the year, and a year as the repre-

isolation of life. The morning answert to be the spring, and the spring to childhood and youth; the mon corresponds to the nommer, and the summer to the strength of manhood. The twening is an emblem of autumn, and autumn of declaring life. The night with its silence and darkness of twenty and autumn of the strength of the strength with its silence and darkness of twenty and a strength of the str

He that is carried forward, however swiftly, by a motion equable and easy, percrives not the change of place but by the variation of objects. If the wheel of life, which rolls thus silently along, passed on through undistinguishable uniformity, we should never mark its approaches to the end of the course. If one hour were like pnother: if the passage of the sun did not thew that the day is wasting; if the change of seasons did not impress upon us the flight of the year; quantities of duration equal to days and years would glide unobserved. If the paris of time were not variously coloured, we should never discern their departure or succession, but should live thoughtless of the past, and careless of the future, without will, and perhaps without power to compute the periods of life. or to compare the time which is already lost with that which may probably re-

main,
But the course of time is so visibly
marked, that it is even observed by the
passege, and by nations also have raised
their minds very little above axional instinct; there are human beings, whose
language does not supply them with words
by which they can enturbe five, but I have
read of none that I awe not names (or Day
and Nice, it of Summer and Winer.

Yet it is certain that these admonitions of nature, however horitize, how ever importunate, are too often vain; and that many who mark with such accumany the course of time, appear to have little entantiality of the declare of life. Every man has something to do which he neglests; every man has faults to conquer which he delays to combat.

So little do we accustom ourselves to consider the effects of time, that things necessary and certain often surprise to like timespected contingences. We leave the beauty in the hoom, and, after an absence of twenty years, wonder, at our return, to find her fasted. We necet those whom we left children, and can securely persuade after children, and can securely persuade.

curselves to treat them as men. The brateller visits in age those countries through which he rambled in his youth, and hopes for merriment at the old place. The man of business, wearied with unsatisfactory prosperity, reflers to the town of his nativity, and expects to play away the last years with the companions of his childhood, and recover youth in the fields where he once was young.

From this instention, so general and omichierous, leit be every man's study to exempt hinself. Let him that desire to see others happy, make haste to give which the gift on the support, and remember the support of th

§ 12. The Folly of mispending Time.

An ancient poet, unerasonably discontented at the present state of things, which his system of opinions obliged him to represent in its worst form, has observed of the earth, "That its greater part is covered by the uninhabitable ocean; that of the rest, some is encumbered with naked mountains, and some lost under barren sands; some sourched with uninternated best, and some perified with perpetual frost; northat only a few regions remain for the production of fruits, the pasture of

cattle, and the accommodation of man." The same observation may be transferred to the time altotted us in our present state. When we have deducted ail that is absorbed in sleep, all that is inevitably appropriated to the demands of nature, or irresistibly engrossed by the fyranny of custom: all that passes in re-ulating the superficial decorations of life; or is given up in the reciprocations of eivility to the disposal of others; all that is torn from us by the violence of disease, or stolen imperceptibly away by lassitude and languar; we shall and that part of our duration very small of which we can truly cail our-cives masters, or which we can spend wholly at our own choice. Many of our hours are lost in a rotation of petty cares, in a constant recurrence of the same comployments, many of our provisions 'of ease or happiness are always exhausted by the present day; and a great part of our € 2 existence

existence serves no other purpose, than that of enabling us to enjoy the rest,

Of the few moments which are left in our disposal, it may reasonably be expected, that we should be so frugal, as to let none of them slip from us without some equivalent; and perhaps it might be found. that as the earth, however straitened by rocks and waters, is capable of producing . more than all its inhabitants are able to consume, our lives, the' much contracted by incidental distraction, would yet afford us a large souce vacant to the exercise of reason and virtue: that we want not time. but diligence, for great performances; and that we squander much of our allowance, even while we think it sparing and insufficient.

This natural and necessary comminution of our lives, perhaps, often makes us insensible of the negligence with which we suffer them to slide away. We never consider ourselves as possessed at once of time sufficient for any great design, and there-fore indulge ourselves in fortuitous amuse-We think it unnecessary to take an account of a few supernumerary mo--ments, which, however employed, could have produced little advantage, and which were exposed to a thousand chances of disturbance and interruption.

It is observable, that, either by nature or by habit, our faculties are fitted to images of a certain extent, to which we adjust great things by division, and little things by accumulation. Of extensive time is afforded, it be well employed, surfaces we can only take a survey, as the parts succeed one another; and atoms we cannot perceive, till they are united into masses. Thus we break the vast periods of time into centuries and years; and thus, if we would know the amount of moments, we must agglomerate them into

days and weeks.

The proverbial oracles of our parsimonious ancestors have informed us, that the fatal waste of fortune is by small expences, by the profusion of sums too little singly to alarm our caution, and which we never suffer ourselves to consider together. Of the same kind is the prodigality of life; he that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavour to let no particle of time fall useless to the pround.

It is usual for those who are advised to the attainment of any new qualifications, to look upon themselves as required to change the general course of their conduct, to dismiss their business, and exclude pleasure, and to devote their days or nights to a particular attention. But all common degrees of excellence are attainable at a lower price : he that should steadily and resolutely assign to any science or language those interstitial vacancies which intervene in the most crowded variety of diversion of employment, would find ever day new irradiations of knowledge, and discover how much more is to be board from frequency and perseverance than from violent efforts and sudden desires: efforts which are soon remitted when they encounter difficulty, and desires which, if they are indulged too often, will shake off the authority of reason, and range capri-

The disposition to defer every important design to a time of leisure, and a state of settled uniformity, proceeds generally from a talse estimate of the human powers. If we except those gigantic and stupendous intelligences who are said to grasp a system by intuition, and bound forward from one series of conclusions to another, without regular steps through intermediate propositions, the most successful students make their advances in knowledge by short flights, between each of which the mind may lie at rest. For every single act of progression a short time is sufficient of and it is only necessary, that whenever that

ciously from one object to another.

Few minds will be long confined to sevère and laborious meditation; and when a successful attack on knowledge has been made, the student recreates himself with the certemplation of his conquest, and forbears another incursion till the new-acquired truth has become familiar, and his curiosity calls upon him for fresh gratifications. Whether the time of intermission is spent in company, or in solitude, in necessary business, or involuntary levities, the understanding is equally abstracted from the object of inquiry; but, perhaps, if it be detained by occupations less pleasing, it returns again to study with greater alacrity. than when it is glutted with ideal pleasures. and surfeited with intemperance of application. He that will not suffer himself to be discouraged by fancied impossibilitiest may sometimes find his abilities invigorated by the necessity of exerting them in short intervals, as the force of a current is ingreased by the contraction of its channel. .

From some cause like this, it has probably proceeded, that among those who have contributed to the advancement of learning, many have risen to eminence, in emosition to all the obstacles which external circumstances could place in their way. amidst the tumult of business, the distresses of poverty, or the dissipations of a wandering and unsettled state. A great part of the life of Erasmus was one continual percerination: ill supplied with the gifts of fortune, and led from city to city, and from kingdom to kingdom, by the hopes of patrons and preferment, hopes which always flattered and always deceived him; he yet found means, by unshaken constancy, and a vigilant improvement of those hours, which, in the midst of the most restless activity, will remain unengaged, to write more than another in the same condition would have hoped to read. Compelled by want to attendance and solicitation, and so much versed in common life, that he has transmitted to us the most perfect delineation of the manners of his age, he joined to his knowledge of the world such application to books, that he will stand for ever in the first rank of literary heroes. How this proficiency was obtained, he sufficiently discovers, by informing us, that the Praise of Folly, one of his most celebrated performances, was composed by him on the road to Italy; ne totum itlud tempus quo equo fuit insidendum, illiteratis falulis tereretur, lest the hours which he was oblized to spend on horseback should be tattled away without regard to literature.

An Ielian philosopher expressed in his metto, that free were his estate; an estate, indeed, which will produce nothing without cultivation, but will always abundantly repy the labours of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligance, to be over-rum with noxious plants, or laid out for show rather than for use. Rameller.

14. The Importance of Time, and the proper Methods of spending it.

We all of us complain of the shortness of time, sith Seneca, and yet have much more than we know what to do with. Our lives, says be, are spent either in doing nothing at all, or doing nothing the ought to do. We are always complaining our days are few, and acting as though there would be no end of them. That noble philosopher has described our inconsistency with

ourselves in this particular by all those various, turns of expression and thought which are peculiar in his writings.

I often consider mankind as wholly inconsistent with itself, in a point that bears some affinity to the former. Though we seem grieved at the shortness of life, in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to make up an estate, then to arrive at honours, then to retire. Thus, although the whole of life is allowed by every one to be short, the several divisions of it appear long and tedious. We are for lengthening our span in general, but would fain contract the parts of which it is composed. The usurer would be very well satisfied to have all the time annihilated that lies between the present mement and the next quarter-day. The politician would be contented to lose three years in his life, could he place things in the posture which he fancies they will stand in after such a revolution of time: The lover would be glad to strike out of his existence all the moments that are to pass away before the happy meeting. Thus, as fast as our time runs, we should be very glad, in most parts of our lives, that it ran much faster than it does. Several hours of the day hang upon our hands; nay, we wish away whole years, and travel through time, as through a country filled with many wild and empty wastes which we would fain hurry over, that we may arrive at those several little settlements or imaginary points of rest which are dispersed up and down in it.

If we divide the life of most tree into twenty pers, we shell find that at least nite teen of them are never, gegs and classes which are neither filled with pleasure nor business. I do not however include in this work of the control of the contro

The first is the exercise of virtue, in the most general acceptation of the word. That particular scheme which comprahends the social virtues, may give employ, ment to the most industrious temper, and find a man business more than the most active station of life. To advige the ignorant,

C.3

relieve the needy, comfort the afflicted, are duties that fall in our way almost every day of our lives. A man has frequent opportunities of mitigating the fierceness of a party; of doing instice to the character of a deserving man; of softening the envious. quieting the angry, and rectitying the prejudiced; which are all of them employments suitable to a reasonable nature, and bring great satisfaction to the person who can busy himself in them with discretion.

There is another kind of virtue that may find employment for these retired hours in which we are altogether left to ourselves, and destitute of company and conversation: I mean that intercourse and communication which every reasonable creature eaght to maintain with the great Author of Lis being. The man who lives under an habitual sense of the divine presence, keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends. The time never lies heavy upon him; it is impossible for him to be alone. His thoughts and passions are the most busied at such hours when those of other men are the most unactive. He no sooner steps out of the world but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that pr. sence which every where surrounds him; or, on the contrary, pours out its fears, its sorrows. its apprehensions, to the great Supporter of its existence.

I have here only considered the necessity of a man's being virtuous, that he may have something to do; but if we consider further, that the exercise of virtue is not only an amusement for the time it lists, but that its influence extends to those parts of our existence which lie beyond the grave, and that our whole eternity is to take its colour from those hours which we here employ in virtue or in vice, the argument redoubles upon us, for putting in practice this method of passing away our time.

When a man has but a little stock to improve, and has opportunities of turning it all to good account, what shall we think of him it he suffers nineteen parts of it to be dead, and perhaps employs even the twentieth to his rain or disadvantage?-But because the mind cannot be always in its fervours, nor strained up to a pitch of virtue, it is necessary to find out proper employments for it, in its relaxations,

The next method therefore that I would

propose to fill up our time, should be niceful and innocent diversions. I must confess I think it is below reasonable creatures to be altogether conversant in such diversions as are merely innocent, and have nothing else to recommend them, but that there is no hort in them. Whether any kind of gaming has even thus much to say for itself. I shall not determine; but I think it is very wonderful to see persons of the best sense passing away a dozen hours together in shoffline and dividing a pack of cards, with no other conversation but what is made up of a few came phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of this

species complaining that life is short? The stage might be made a perpetual source of the most noble and useful entertainments, were it under proper regulations

But the mind never unbends itself so agreeably as in the conver-ation of a wellchosen friend. There is indeed no blessing of life that is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads the mind. clears and improves the understanding engenders thought and knowledge, animates virtue and good resolution, soothes and allays the passions, and finds employment for most of the vacant hours of life,

Next to such an intimacy with a particular person, one would endeavour after a more general conversation with such as are capable of editying and entertaining those with whom they converse, which are qualities that seldom go asunder,

There are many other useful amusements of life, which one would endeayour to multiply, that one might, on all occasions, have recourse to something rather than suffer the mind to lie idle, or run adrift with any passion that chances to rise in it. A man that has a taste in music, paint-

ing, or architecture, is like one that has another sense, when compared with such as have no relish of those arts. The florist, the planter, the gardener, the husbandman, when they are only as accomplishments to the man of fortune, are great reliefs to a country life, and many ways useful to those who are possessed of them. Spectator.

§ 15. Mispent Time how punished. I was yesterday comparing the industry

of man with that of other creatures; in which I could not but observe, that notwithstanding we are obliged by duty to keep ourselves in constant employ, after the same manner as inferior animals are prompted to it by instinct, we fall very short of them in this particular. We are here the more inexcusable, because there is a greater variety of business to which we may apply ourselves. Reason opens to us a large field of affairs, which other creatures are not canable of. Beasts of prev. and I believe of all other kinds, in their natural state of being, divide their time between action and rest. They are always at work orasleep. In short, their waking hours are wholly taken up in seeking after their food, or in consuming it. The human species only, to the great reproach of our nature, are filled with complaints, that "The day bangs beavy on them," that "They do not know what to do with themselves," that "They are at a loss how to pass away their time," with many of the like shameful murmurs, which we often find in the mouths of those who are styled reasonable beings. How monstrous are such expressions among creatures who have the labours of the mind, as well as those of the body, to turnish them with proper employments; who, besides the business of their proper callings and professions, can apply then selves to the duties of religion, to meditation, to the reading of useful books, to discourse; in a word, who may exercise themselves in the unbounded pursuits of knowledge and virtue, and every hour of their lives make themselves wiser or better than they were before!

After having been taken up for some time in this course of thought, I diverted myself with a book, according to my usual custom, in order to unbend my mind before I went to sleep. The book I made use of on this occasion was Lucian, where I amused my thoughts for about an hour amoug the dialogues of the dead, which in all probability produced the following dream.

I was conveyed, methorght, into the entrance of the internal regions, where I saw Rhodamanthus, one of the judges of the dead, seated on his tribupal. On his letthand stood the keeper of Erebus, on his right the keeper of Elysium. I was told several of the sex lately arrived, who had not yet their mansions assigned them. I was surprised to hear him ask every one of

they had been doing?" Upon this question being proposed to the whole assembly, they stared one upon another, as not knowing what to answer. He then interrogated each of them separately. Madam, says he to the first of them, you have been upon the earth about fifty years; what have you been doing there all this while? Doing! says she, really I do not know what I have been doing: I desire I may have time given me to recollect. After about half an hour's pause, she told him that she had been playing at crimp; upon which Rhadamanthus beckoned to the keeper on his left hand, to take ber into custody. And you, madam, says the judge, that look with such a soft and languishing air; I think you set out for this place in your nine-and-twentieth year; what have you been doing all this while? I had a great deal of business on my hands, says she, being taken up the first twelve years of my life in dressing a jointed baby, and all the remaining part of it in reading plays and romances. Very well. says he, you have employed your time to good purpose. Away with her. The next was a plain country-woman; Well, mistress. says it had am an thus, and what have you been doing? An't please your worship, says she, I did not live quite forty years; and in that time brought my husband seven daughters, made him 6000 cheeses, and left my eldest girl with him, to look after his house in my absence, and who, I may venture to say, is as pretty a housewife as any in the country. Rhadamanthus smiled at the simplicity of the good woman, and ordered the keeper of Eivsium to take her into his care. And you, fair lady, says he, what have you been doing these five-and-thirty years? I have been doing no hurt, I assure you, sig said she. That is well, said he. but what good have you been doing? The lady was in great confusion at this question. and not knowing what to answer, the two keepers leaped out to seize her at the same time; the one took her by the hand to convey her to Elysium, the other caught hold of her to carry her away to Erebus. But Rhadamanthus observing an ingenuous modesty in her countenance and behaviour, bid them both lether loose, and set her aside for a re-examination when he was more at leisure. An old woman, of a proud and sour he sat upon women that day, there being. look, presented herself next at the bar, and being asked what she had been doing? Truly, said she, I lived threescore-and-ten years in a very wicked world, and was so them the same question, namely, "What angry at the behaviour of a parcel of young C4 .

flirts, that I passed most of my last years in condemning the fol ies of the times: I was every day blaming the silly conduct of people about me, in order to deter those I conversed with from falling into the like errors and miscarriag s. Very well, says Rhadamanthus; but did you keep the same watchfuleve over your own actions? Why truly, says she. I was so taken up with publishing the faults of others, that I had no time to consider my own. Madam, say, Rhadamanthus, be pleased to file off to the left, and make room for the venerable matron that stands before you. Old gentlewoman, says he. I think you are fourscore; you have heard the question, what have you been doing so long in the world? Ah. Sr! says she, I have been doing what I should not have done, but I had made a firm resolution to have changed my life, if I had not been snatched off by an untimely énd. Madam, says he, you will please to follow your leader: and spying another of the same age, interrogated her in the same form. To which the matron replied. I have been the wife of a busband who was as dear to me in his old age as in his youth. I have been a mother, and very hanny in my children, whom I endeavoured to bring up in every thing that is good. My eldest son is blest by the poor, and beloved by every one that knows him. I lived within my own family, and left it much more wealthy than I found it. Rhadamanthus, who knew the value of the old lady, smiled upon her in such a manner, that the keeper of Elvsium, who knew his office, reached out his hand to her. He no sooner touched her, but her wrinkles vanished, her eyes sparkled, her cheeks glowed with blushes, and she appeared in full bloom and beauty. A young woman observing that this officer. who conducted the happy to Elysium, was so great a beautifier, longed to be in his hands; so that pressing through the crowd. she was the next that appeared at the bar. And being sked what she had been doing the five-anti-twenty years that she had passed in the world? I have endeavoured, says she, ever since I came to years of discretion, to make myself lovely, and gain admirers. In order to it, I passed my time in bottling up May-dew, inventing white washes, mixing colours, cutting out patches, consulting my glass, suiting my complexion, tearing off my tucker, sinking my stays .- Rhadamanthus, without bearing her out, gave the sign to take her

off. Upon the approach of the keeper of Erebus, her colour faded, her face was puckered up with wrinkles, and her whole person lost in deformity.

I was then surprised with a distant sound of a whole troop of females, that came toward laughing, singing, and dancing. I was very derireus to know the reception they would meet with, and withal was very apprehensive, that Rhadamanthus would spoil their mirth: but at their nearer approach, the noise grew so very great that it a wakened me.

I lay some time, reflecting in myself on the oddness of this dream, and could not forbert asking my own beart, what I was doing? I answered myself that I was writing Geardians. If my readers make at good a use of this work as I design they should, I hope it will never be imputed to me as a work that is vain and supro-

fitable. I shall conclude this naper with recommending to them the same short self-examination. If every one of them frequently lays his hand upon his heart, and considers what he is doing, it will check him in all the idle, or, what is worse, the vicious moments of life, lift up his mind when it is running on in a series of indifferent actions, and encourage him when he is engaged in those which are virtuous and landable. In a word, it will very much alleviate that guilt which the best of men have reason to acknowledge in their daily confessions, of 'leaving undone those things which they ought to have done, and of doing those things which they ought not to have done." Guardian.

§ 16. A Knowledge of the Use and Value

of Time very important to Youth. There is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of time. It is in every body's mouth: but in few people's practice. Every feel who slatterns away his whole time in pothings. utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The sun-dials, likewise, all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is if lost, But oll these admonitions are useless, where there is not a fund of good sense and reaimpossible; whereas few things are so to industry and activity. But difficulties seem to them impossibilities, or at least these pretend to think them'so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them a they take every thing in the light in which it at first presents itself, never consider in in all its different views; and, in short, never think it thorough. The consequence of this is, that when they come to speak upon these subjects before people who have considered them with attention. they only discover-their own ignorance and laziness, and lay themselves open to answers that put them in confusion.

Do not then be discouraged by the first difficulties, but contra audentior ito: and resolve to go to the bottom of all those things, which every gentleman ought to know well. Those arts or sciences, which are peculiar to certain professions, pecd not be deeply known by those who are not intended for those professions. As, for instance, fortification and navigation; of both which, a superficial and general knowledge, such as the common course of conversation, with a very little inquiry on your part, will give you, is sntheient. Though, by the way, a little more knowledge of fortification may be of some use to you; as the event of war, in sieges, make many of the terms of that science occur frequently in common conversations; and one would be sorry to say, like the Marquis de Mascarille, in Moliere's Précieuses Ridicules, when he hears of une demie Lune : Ma foi c'étoit bien une Lune toute entiere. But those things which every gentleman, independently of profession, should know, he ought to know well, and dive into all the depths of them. Such are languages, history, and geography, ancient and modern: philosophy, rational logic, rhetoric; and for you particularly, the constitutions, and the civil and military state of every country in Europe. This, I confess, is a pretty large circle of knowledge, attended with some difficulties, and requiring some trouble. which, however, an active and industrious mind will overcome, and be amply repaid.

The trifling and trive ous mind is always busied, but to little purpose; it takes little objects for great ones, and throws and upon trifles that time and attention which only important things deserve. Knick-le knacks, butterflies, shells, insects, &c. are the object of their pust serious researches.

BOOK I son to suggest them, rather than receive . them. By the manner in which you now tell me that you employ your time, I flatter myself, that you have that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a crit.cal essay upon the use and abuse of time : I will only give you some hints. with regard to the use of one particular period of that long time which. I hope. you have before you; I mean the next two years. Remember then, that whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young. it will give us no shade when we grow old. I neither require nor expect from you great application to books, after you are once thrown out into the great world. I know it is impossible: and it may even, in some cases, be improper; this, therefore, is your time, and your only time, for unwearied and uninterrupted application If you should sometimes think it a little laborious, consider, that labour is the un-

upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promise you, upon my word, that, if you will do every thing that I would have you do, till you are eighteen. I will do every thing that you would have me do, ever afterwirds. Lord Chestefeld. § 17. On a lary and trifting Disposition. There are we noted to descript disposition.

avoidable fatigue of a necessary journey.

The more hours a day you travel, the

sconer you will be at your journey's end. The sconer you are qualified for your liberty, the sconer you shall have it: and

your manumission will entirely depend

§ 17. On a lawy and triffing Disposition. There are two sorts of understandings; one of which binders a man from ever being considerable, and the other commonlymakes him ridiculous; I mean the lawy makes him ridiculous; I mean the lawy Verun, Ikope, is notified. The Isray mind will not take the trouble of go rig to the bottom of any thing; but, discouraged by the first difficulties (and every thin, worth knowing or having is attended with some) stops short, contents itself with some stops short contents itself with some stops short contents itself with some stops short contents. The some stops short contents itself with some stops short contents itself with some stops short contents itself with some stops short contents. The source is short contents itself with some stops short contents itself with some s

racters, of the company they keep. They attend more to the decorations of a play. than to the sense of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an absolute Lord Chesterfield's Letters. loss of it.

& 18. The bad Effects of Indolence.

No other disposition, or turn of mind, so totally unfits a man for all the social offices of life as indolence. An idle man is a mere blank in the creation; he seems made for no end, and lives to no purpose. He cannot engage himself in any employment or profession, because he will never have difference enough to follow it: he can succeed in no undertaking, for he will never pursue it; he must be a bad husband. father and relation, for he will not take the least pains to preserve his wife, children. and family, from starving; and he must be a worthless friend, for he would not draw his hand from his bosom, though to prewent the destruction of the universe. If he is born poor, he will remain so all his life. which he will probably end in a ditch, or at the gallows; if he embarks in trade, he will be a bankrupt; and if he is a person of fortune, his stewards will acquire immente estates, and be himself perhaps

will die in the Fleet. It should be considered, that nature did not bring us into the world in a state of perfection, but has left us in a capacity of improvement; which should seem to intimate, that we should labour to render ourselves excellent. Very few are such absolute idiots, as not to be able to become at least decent, if not eminent, in their several stations, by unwearied and keen application: nor are there any possessed of such transcendent genius and abilities, as to render all pains and diligence unnecessary. Perseverance will overcome difficulties, which at first appear insuperable; and it is amazing to consider, how great and numerous obstacles may be removed by a continual attention to any particular point. I will not mention here, the trite example of Demosthenes, who got over the greatest natural impediments to oratory. but content myself with a more modern and familiar instance. Being at Sadler's Wells a few nights ago, I could not but admire the surprising feats of activity there exhibited; and at the same time reflected. what increditle pains and labour it must

They contemplate the dress, not the cha-, have cost the performers to arrive at the art of writhing their bodies into such various and unuatural contortions. But f was most taken with the incenions arrist: who, after fixing two bells to each foot, the same number to each hand, and with great propriety placing a cap and bells on his head, played several tunes, and went through as regular trip'e peals and bobmajors, as the boys of Christ-church bospital: all which he effected by the due terking of his arms and less, and nodding his head backward and forward. If this artist had taken coual poins to employ his head in another way, he might perhaps have been as deep a proficient in numbers as Jedediah Buxton, or at least a tolerable modern rhymer, of which he is now no bad emblem: and if our fine ladies would use equal dilicence, they might fashion their minds as successfully, as Madam

Catharina distorts her body. There is not in the world a more useless. idle animal, than he who contents himself with being merely a gentleman. He has an estate, therefore he will not endeavour to acquire knowledge; he is not to labour in any vocation, therefore he will do nothing. But the misfortune is, that there is no such thing in nature as a negative virtue, and that absolute idleness is insuracticable. He who does no good will certainly do mischief; and the mind, if it is not stored with useful knowledge, will certainly become a magazine of nonsense and trifles. Wherefore a centieman, though he is not obliged to rise to open his shop, or work at his trade, should always find some ways of employing his time to advantage. If he makes no advances in wisdom, he will become more and more a slave to folly; and he that does nothing, because he has nothing to do, will become vicious and abandoned, or, at best,

ridiculous and contemptible. I do not know a more mekancholy obiect, than a man of an honest heart, and fine natural abilities, whose good qualities, are thus destroyed by indolence. Such a person is a constant plague to all his friends and acquaintance, with all the means in his power of adding to their happiness; and suffers himself to take rank among the lowest characters, when he might render himself conspicuous among the highest, Nobody is more universally beloved and more universally avoided, than my friend Careless. He is an humane man, who never did a beneficent action; and a man

of unshaken integrity, on whom it is imposible to depend. With the best head. and the best heart, he regulates his condoct in the most absurd manner, and frequently injures his triends; for whoever

nevlects to do justice to himself, must inevitably wrong those with whom he is connected; and it is by no means a true maxim, that an idle man hurts nobody but himself.

Virtue then is not to be considered in the light of mere innocence, or abstaining from harm : but as the extrtion of our faculties in doing good: as Titus, when he had let a day slip undistinguished by some act of virtue, cried out, 'I have lost day.' If we regard our time in this light, how many days shal, we took back upon as irretrievably lost; and to how narrow a compass would such a method of calculation frequently reduce the longest life! If we were to number our days, according as we have applied them to virtue, it would occasion strange revolutions in the manner of reckoning the ages of men. We should see some tow arrived to a good old age in the prime of their youth, and meet with severa young fel-

lows of fourscore. Agreeable to this way of thinking, I remember to have met with the epitaph of an aged man four years old; dating lis existence from the tame of his reformation from evil courses. The inscriptions on post tomb-stones commemorate no acts of virtue performed by the persons who he under them, but only record, that they were born one day, and died another. But I would fain have those people, whose lives have been useless, rendered of some service after their deaths, by affording lessons of instruction and morality to trose they leave behind them. Wherefore I could wish, that, in every parish, several acres were marked out for a new and spacious burying-ground: in which every person, whose remains are there deposited, should have a small stone laid over them, reckoning their age, according to the manner inwhich they have improved or abused the time allotted them in their lives. In such circumstances, the plate on a coffin might be the highest panegyric which the deceased could receive; and a little square stone inscribed with Ob. Ann. Æta. 80, would be a nobler eulogiom, than all the

lapidary adulation of modern epitaphs,

8 10. The innocent Pleasures of Childhood.

As it is usual with me to draw a secret nnenvied pleasure from a thousand incidents overlooked by other men, I threw. myselfinto a short transport, forgetting my age, and fancying myself a school-hoy.

This imagination was strongly favoured by the presence of so many young boys. in whose looks were legible the sprightlepassions of that age, which raised in me a sort of sympathy. Warm blood thrilled through every vein; the faded memory of those enjoyments that once gave me pleasure, put on more lively colours, and a thousand gay amusements titled my mind.

it was not without regret, that I was forsaken by this waking dream. The cheapness of puerile delights, the guittless joy they leave upon the mind, the blooming hopes that int up the soul in the ascept of life, the oleasure that attends the gradual opening of the impelination, and the dawn of reason, made me think most nien found that stage the most agreeable

part of t. cir icurney.

When men come to riper years, the innoceat diversions which exaited the sairits. and produced heatt, of body, intol. see of mind, and refreshing slumpers, are too often exchanged for ringinal delights. which fill the soul with anguish, and the body with disease. The grateful empioyment of admiring and raising themselves . to an imitation of he polite style, beautiful incores, and noble sentime, is of ancient authors, is abandoned for law-latin, the lucubrations of our paltry news-mongers, and that swarm of vile pemphlets which corrupt our taste, and intest the public. The ideas of virtue, which the . characters of herces had imprinted on their minds, insensibly wear out, and they come to be influenced by the nearer examples of a degenerate age.

in the morning of life, when the soul first makes her entrance into the world, all things look tresh and gay; their novelty surprises, and every little glitter or gandy colour transports the stranger. But by degrees the sense grows callous, and wo lose that exquisite relish of trifles, by the time our minds should be supposed ripe for rational entertainments. I cannot make this reflection without being touched with a commiseration of that species called beaus, Connoisseur, the happiness of those men necessarily ter-

minating

minating with their childhood, who, from a want of knowing other pursuits, continue a fondness for the delights of that age, after the relish of them is decayed.

Providence hath with a bountiful hand prepared a variety of pleasures for the various stages of ide. It behoves us not to be wanting to ourselves in forwarding the intention of nature, by the culture of our minds, and a due preparation of each faculty for the erjoyment of those objects it is capable of being affected with.

As our parts open and display by gentle degrees, we fire from the gradications of sense, to relish those of the mind. In the scale of plessare, the lowest are sensual delights, which are succeeded by the more colarged views and gap portraitures of a lively imagination; and these give way to the sublimer pleasures of reason, which discover the causes and designs, the frame, councession, and symmetry of things, and fill the mind with the contemplation of intellectual beauty, order and truth.

Hence I regard our public schools and universities not only as unserties of men for the service of the church and state, but also as places designed to teach mankind the most refined haxury, to raise the mind to its due perfection, and give it a taste for those entertainments which affind the highest transport, without the grounders or remorse that attend vulgar environments.

enjoyments. In those blessed retreats men enjoy the sweets of solitude, and yet converse with the greatest genii that have appeared in every age; wander through the delightful mazes of every art and science, and as they gradually enlarge their sphere of knowledge, at once rejoice in their present possessions, and are animated by the boundless prospect of future discoveries. There, a generous emulation, a noble thirst of fame, a love of truth and honourable regards, reign in minds as yet untainted from the world. There, the stock of learning, transmitted down from the ancients, is preserved, and receives a daily increase; and it is thence propagated by men, who, having finished their studies, go into the world, and spread that general knowledge and good taste throughout the land, which is so distant from the barbarism of its ancient inhabitants, or the fierce genius of its invaders. And as it is evident that our literature is owing to the schools and universities; so it cannot be

denied, that these are owing to our re-

It was chiefly, if not altogether, upon religious considerations that princes, as well as private persons, have erected colleges, and assigned liberal endowments to students and professors. Upon the same account they meet with encouragement and protection from all christian states, as being esteemed a pecessary means to have the sacred oracles and primitive conditions of christianity preserved and understood. And it is well known, that, after a long night of ignorance and superstition, the reformation of the church and that of learning began together, and made proportionable advances, the latter having been the effect of the former, which of course engaged men in the study of the learned languages and of antiquity. Guardian.

§ 20. On Cheerfulness.

I have always preferred cheerfulness to mirth. The latter I consider as an act. the former as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents as from falling into any depth of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment: cherrfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

Men of austere principles lock, upon mitth as too wanten and dischoite for a state of probation, and as filled with a certain triumph and insolence otheruthat is inconsistent with a life which is every a moment obnoxious to the gratest damgers. Writers of this complexion lave— Writers of this complexion lave the serred Person who was, as the great pattern of perfection, was never seen to laugh.

Cheerfuluses of mind is not liable to Cheerfuluses of mind is not liable to Cheerfuluses and composed mature; it does not throw the mind nion a condition improper for the present state of humanity, and is very conspicuous in the characters of those who are looked upon as the greatest philosophera, among the heathers, as well as among those who have been deservedly estermed as saints and lady men among Christians.

If we consider cheerfulness in three Webts, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recommend itself on each of these accounts. The mm who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of the soul : his imagination is always clear, and his judgment undisturbed: his temper is even and unruffled, whether in action or solitude. He comes with a relish to all these goods which nature has provided for him, tastes all the pleasures of the creation which are poured about him. and does not feel the full weight of those accidental evils which may be al him.

If we consider him in relation to the primos whom he converses with, it inturtily produces love and good-will towards under the converse of the converse with the product of the relation of being in the three the same good-humour in those who come within its inforces. A man finds himself pleased, he does not know why, with a self pleased, he does not know why, with a self pleased, he does not know why, with a self pleased with the control of the converse of the converse of the control of the converse of th

When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitide to the great Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations. It is a kind of acquicence in the state wherein we are placed, and a socret approbation of the divine will in his conduct towards man.

There are but two things, which, in my princin, can reasonably deprive us of this cheerfulness of heart. The first of these sithe sense of guilt. A man who lives in a state of vice and imperitence, can have so tille to that evenieus and tranquillity of said which is the health of the suit, who will be the said of the suit of the suit. The said of the suit of the s

what we commonly call fully or madness. Atheism, by which I mean a disbelief of a Supreme Being, and consequently of a future state, under whatsoever title it syllers itself, may likewise very reasonably opping a man of this cheerfulness of tem-

per. There is something so particularle gloomy and offensive to human nature in the prospect of non-existence, that I cannot but wonder, with many excellent writers, how it is possible for a man to outlive the expectation of it. For my own part, I think the being of a God is so little to be doubted, that it is almost the only truth we are sure of, and such a truth as we meet with in every object, in every occurrence, and in every thought, If we look into the characters of this tribe of infidels, we generally find they are made up of pride, spleen, and cavil: it is indeed no wonder, that men, who are one easy to themselves, should be so to the rest of the world; and how is it possible for a man to be otherwise than uneasy inhimself, who is in danger every moment of losing his entire existence, and dropping into nothing ?

The vicious man and Atheist have therefore no pretence to cherriduess, and would act very unreasonable, should they endeavour after it. It is impossible for any one to live in good humour, and empty his present existence, who is apprehensive either of forment or of annihilation; of being miserable, or of not being at all.

After having mentioned these two great principles which are destructive of cheerfulness in their own nature, as well as in right reason, I cannot think of any other that ought to banish this happy temper from a virtuous mind. Pain and sickness. shame and repreach, poverty and old age, nay death itself, considering the shortness of their duration, and the advantage we may reap from them, do not deserve the name of evils. A good mind may bear up under them with fortitude, with indolence, and with cheerfulness of heart. The tossing of a tempest does not discompose him, which he is sure will bring him to a joyful harbour.

A fina, who uses his best endergounts be in least configuration of the control fine of

out, have made so considerable a progress, and which will be still receiving an increase of perfection, and consequently an increase of hanginess! The consciousness of such a being spreads a perpetual diffusion of joy through the soul of a virtuous man, and makes him look upon himself every moment as more happy that he knows how to conceive.

The second source of chreefulness to a good mind is, its consideration of that Being on whom we have our dependence, and on whom, though we behold him as vet but in the first faint discoveries of his perfections, we see every thing that we can imagine as great, glorious, or amiable. We find ourselves every where upheld by his goodness, and surrounded with an immensity of love and mercy. In short, we depend upon a Being, whose power qualifies him to make us happy by an infinity of means, whose goodness and truth engage him to make those happy who desire it of him, and whose unchangeableness will secure us in this happiness to all eternity.

Such considerations, which every one should perpetually cherish in his thoughts, will banish from us all that secret heaviness of beart which unthinking men are subject to when they lie under no real affliction, all that anguish which we may feel from any evil that actually oppresses us, to which I may likewise add those little cracklings of mirth and folly, that are apter to betray virtue than support it; and establish in us such an even and cheerful temper, as makes us pleasing to curselves, to those with whom we converse, and to him whom we are made to please. Spectator.

\$ 21. On the Advantages of a cheerful Temper.

· Cheerfulness is, in the first place, the best promoter of health. Repinings and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those violent ferments which they stir up in the blood, and those irregular disturbed metions, which they raise in the animal spirits. - I scarce remember, in my own observation, to have met with many old men, or with such, who (to use our Eng-Hish phrase) wear well, that had not at least a certain indolence in their bumour, if not upon the eye in such a due proportion,

in a few years, and even at its first setting, a more than ordinary gaicty and cheerfulness of heart. The truth of it is, health and cheerfulness mutually beget each other; with this difference, that we seldom meet with a great degree of health. which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.

Cherfulness bears the same friendly regard to the mind as to the body; it banishes ail auxious care and discontent. soothes and composes the passions, and keeps the soul in a perpetual calm. But having already touched on this last consideration, I shall here take notice, that the world in which we are placed, is filled with innumerable objects that are proper to raise and keep alive this happy temper of mind

If we consider the world in its subserviency to man, one would think it was made for our use; but if we consider it in its natural beauty and harmony, one would be apt to conclude it was made for our pleasure. The sun, which is as the great soul of the universe, and produces all the necessaries of life, has a particular influence in cheering the mind of man, and making the heart glad.

Those several living creatures which are made for our service or sustenance, at the same time either fill the woods with their music, furnish us with game, or raise pleasing ideas in us by the delightfulness of their appearance. Fountains, lakes, and rivers, are as refreshing to the imagination, as to the soil through which they pass.

There are writers of great distinction who have made it an argument for Providence, that the whole earth is covered with green, rather than with any other colour, as being such a right mixture of the and shade, that it comforts and strengthens the eye instead of weakening of grieving it. For this reason, several painters have green cloth hanging near them, to ease the eye upon, after too great an application to their colouring. A famous modern philosopher accounts for it in the following manner: All colours that are more luminous, overpower and dissipate the animal spirits which are employed

in sight; on the contrary, those that are more obscure do not give the animal spirits a sufficient exercise: whereas, the rays that produce in us the idea of green, fall that they give the animal spirits their prober play, and, by keeping up the struggle in a just belance, excite a very pleasing and agreeable sensation. Let the cause be what it will, the effect is certain: for which reason the poets ascribe to this partimbr colour the crithet of cheerful.

To consider further this double end in the works of nature, and how they are, at the some time, both useful and entertaining we find that the most important parts in the vegetable world are those which are the most beautiful. These are the seeds by which the several races of plants are propagated and continued, and which are always lodged in flowers or blossoms. Nature seems to hide her principal design. and to be industrious in making the earth gay and deliabited, while she is carrying on her great work, and intent upon her own preservation. The husbandman, after the same manner, is employed in laying out the whole country into a kind of gardep of landscape, and making every thing smile about him, whilst, in reality, he thinks of nothing but of the harvest, and

increase which is to arise from it. We may further observe how Provisence has taken care to keep up this cheerfulness in the mind of man, by having formed it after such a manner, as to make it canable of conceiving delight from several objects which seem to have very little use in them; as from the wildness of rocks and deserts, and the like grotesque Those who are versed in parts of nature. philosophy may still carry this consideration higher, by observing, that if matter had appeared to us endowed only with those real qualities which it actually possesses, it would have made but a very joyless and precomfortable figure; and why has Providence given it a power of producing in us such imaginary qualities, as tastes and colours, sounds and smells, heat and cold, but that man, while he is conversant in the lower stations of nature. might have his mind cheered and delighted with agreeable sensations? In short, the whole universe is a kind of theatre filled with objects that either raise in us pleasure, amusement, or admiration.

The reader's own thoughts will suggest to him the vicis itude of day and night, the change of seasons, with all that variety of scenes which diversity the face of pature. and fill the mind with a perpetual succession of beautitui and pleasing images.

I shall not here paration the several en-

tertainments of art, with the pleasures of friendship, books, conversation, and other accidental diversions of life, because I would only take notice of such incitements to a cheerful temper, as offer themselves to persons of all ranks and conditions, and which may sufficiently show re that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should her involved in gloom and melancholy.

I the more inculcate this cheerfulness of temper, as it is a virtue in which our countrymen are observed to be more deficient than any other nation. Melanchole is a kind of demon that haunts our island and often conveys herself to us in an easterly wind. A celebrated French novelige in opposition to those who begin their tomances with a flowery season of the year. enters on his story thus: 'In the cloomy month of November, when the people of England hang and drown themselves. a disconsolate lover walked out into the fields, &c.

Every one ought to fence against the temper of his climate or constitution, and frequently to indulge in himself those considerations which may give him a serenity of mind, and enable him to bear up cheerfully against those little evils and misfortunes which are common to human nature, and which, by a right improvement of them, will produce a satiety of joy, and an uninterrupted happiness.

At the same time that I would engage my reader to consider the world in its mostagreeable lights. I must own there are many evils which naturally spring up amidst the entertainments that are provided for us; but these, if rightly considered, should be far from overcasting the mind with corrow. or destroying that cheerfulness of temper which I have been recommending. This interspersion of evil with good, and painwith pleasure, in the works of nature, is very truly ascribed by Mr. Locke, in his Essay upon Human Understanding, to a moral reason, in the following words:

Beyond all this, we may find suother reason, why God hath scattered up and 'down several degrees of pleasure and onin, in all the things that environ and affect us, and blended them together, in almost all that our thoughts, and senses have to do with; that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the creatures can afford us, might be led to seek it in the enjoyment of him,
 with whom there is fulness of joy, and
 at whose right hand are pleasures for
 evermore. Spectator.

§ 22. On Truth and Sincerity.

Truth and reality have all the advantages of appearance, and many more. If the shew of any thing be good for any thing, I am sure sincerity is better; for why does any man dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to? for to counterfeit and dissemble, is to put on the appearance of some real excellency. Now the best way in the world for a man to seem to be any thing, is really to be what we would seem to be. Besides, that it is many times as troublesome to make good the pretence of a good quality, as to have it; and if a man have it not, it is ten to one but he is discovered to want it, and then all his pains and labour to seem to have it are lost. There is something unnatural in painting, which a skilful eye will easily discern from native beauty and complexion.

It is hard to personate and act a part long; for where truth is not at the bottom. hature will always be endeavouring to return, and will peep out and betray herself one time or other. Therefore, if any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to every body's satisfaction: so that, upon all accounts, sincerity is true wisdom. Particularly as to the affairs of this world, integrity bath many advantages over all the fine and artificial ways of dissimulation and deceit; it is much the plainer and easier, much the safer and more secure way of dealing in the world : it has less of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it; it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out and last long-The arts of deceit and cunning do continually grow weaker, and less effectual and serviceable to them that use them; whereas integrity gains strength by use; and the more and longer any man practiseth it, the greater service it does him, by confirming his reputation, and encouraging those with whom he hath to do to repose the greatest trust and confidence in him, which is an unspeakable advantage in the business and affairs of life. Truth is always consistent with itself.

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and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome. and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation; for sincerity is firm and substantial, and there is nothing hollow or unsound in it, and because it is plain and open, fears no discovery; of which the crafty man is always in danger, and when he thinks he walks in the dark, all his pretences are so transparent, that he that runs may read them; he is the last man that finds himself to be found out, and whilst he takes it for granted that he makes fools of others, he renders himself ridiculous.

Add to all this, that sincerity is the most compendious wisdom, and an excellent instrument for the speedy dispatch of business; it creates confidence in those we have to deal with, saves the labour of many inquiries, and brings things to an issue in few words; it is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than bye-ways. in which men often loose themselves. In a word, whatsoever convenience may be thought to be in falschood and dissimulation, it is soon over; but the inconvenience of it is perpetual, because it brings a man under an everlasting jealousy and suspicion. so that he is not believed when he speaks truth, nor trusted perhans when he meant honestly. When a man has once forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn. neither truth nor falsehood.

And I have often thought that God hath, in his great wisdom, hid from men of false and dishonest minds, the wonderful advantages of truth and integrity to the prosperity even of our worldly affairs; these men are so blinded by their covetousness and ambition, that they cannot look beyoud a present advantage, nor forbear to seize upon it, though by ways never so indirect; they cannot see so far as to the remote consequences of a steady integrity. and the vast benefit and advantages which it will bring a man at last. Were but this sort of men wise and clear-sighted enough to discern this, they would be honest out of very knavery, not out of any love to.

sign to promote and advance more effectually their own interests; and therefore the justice of the divine providence hath hid this truest point of wisdom from their eyes, that bad men might not be upon equal terms with the just and upright, and

serve their own wicked designs by honest and lawful means.

Indeed, if a man were only to deal in the world for a day, and should never have occasion to converse more with mankind. never more need their good opinion or good word, it were then no great matter (speaking as to the concernments of thisworld) if a man spent his reputation all at once, and ventured it at one throw: but if he be to continue in the world, and would have the advantage of conversation whilst be is in it, let him make use of truth and sincerity in all his words and actions; for nothing but this will last and hold out to the end: all other arts will fail, but truth and integrity will carry a man through, and bear him out to the last.

Speciator.

§ 23. Rules for the Knowledge of One's Self.

Hypocrisy, at the fashionable end of the town, is very different from that in the city. The modish hypocrite endeavours to appear more vicious than he really is: the other kind of hypocrite more virtuous. The former is afraid of every thing that has the show of religion in it, and would be thought engaged in many criminal gallatines and amours, which he is not guilty of; the latter a strees a face of sanctity, and covers a faultitude of vices under a sceming religious deportment.

But there is another kind of hypocrisy, which differs from both these, and which I intend to make the subject of this paper: I wear that hypocrisy, by which a man does not only deceive the world, but yery often imposes on himself: that himorrisy which conceals his own heart from him. and makes him believe he is more virtuous than he really is, and either not attend to his views, or mistake even lifs vices for virturs. It is this fatal hypocrisy and selfdeceit, which is taken notice of in these words: ' Who can understand his errors? 'cleanse thou me from my secret faults,'

If the open professors of impiety deserve the utmost application and endeavours of moral writers, to recover them from vice and folly, how much more may those lay

honesty and virtue, but with a crafty de- a claim to their care and compassion, who are walking in the paths of death, while they fancy themselves engaged in a course of virtue ! .I shall therefore endeavour to . lay down some rules for the discovery of those vices that lurk in the secret corners of the soul; and to shew my reader those methods, by which 'he may arrive at a true and impartial knowledge of himself. The usual means prescribed for this purpose, are to examine ourselves by the rules which are laid down for our direction in sacred writ, and to compare our lives with the life of that person who acted up to the perfection of human nature, and is the standing example, as well as the great guide and instructor, of those who receive his doctrines. Though these two heads cannot be too much insisted upon I shall but just mention them, since they have been handled by many great and eminent writers.

I would therefore propose the following methods to the consideration of such as would find out their secret faults, and make a true estimate of themselves.

In the first place, let them consider well, what are the characters which they bear among their enemies. Our friends very often flatter us as much as our own bearts. They either do not see our faults, or conceal them from us, or soften them by their representations, after such a manner, that we think them too trivial to be taken notice of. An adversary, on the contrary, makes a stricter search into us, discovers every flaw and imperfection in our tempers; and, though his molice may set them in too strong a light, it has generally some ground for what it advances. A friend exaggerates a man's virtues, an enemy inflames his crimes. A wise man should give a just attention to both of them, so far as they may tend to the improvement of the one, and the diminution of the other. . Plutareli has written an essay on the benefits which a man may receive from his enemies: and anymer the good fruits of enmity, mentions this in particular, " that, by the reproaches which it casts from us, we see the worst side of ourselves, and open our eyes to several blemishes and defects in our lives and conversations, which we should not have observed without the help of such ill-natured monitors "

In order likewise to come to a true knowledge of ourselves, we should consider on the other hand, how for we may deserve the praises and approparious which the world bestow upon us; whether the actions they celebrate proceed from laudable and worthy motives; and how far we are really possessed of the virtues, which gab as applause among those with whom we converse. Such a reflection is one of the property of the property of a person of the property of the property apt we are either to value or explerent ourselves by the opinion of others, and to sacrifice the report of our own hearts to the judgment of the world.

In the next place, that we may not deceive ourselves in a point of, so much importance, we should not lay too great a stress on any supposed virtues we possess, that are of a doubtful nature: and such we may esteem all those in which multi-Judes of men dissent from us, who are as We should good and wise as ourselves. always act with great cautiousness and circumspection, in points where it is not impossible that we may be decrived. Intemperate zeal, bigotry, and persecution, for any party or opinion, how praiseworthy soever they may appear to weak nica of our own principles, produce infinite calamities among mankind, and are highly criminal in their own nature; and yet how many persons, eminent for piety, suffer such monstrous and absurd principles of action to take root in their minds under the colour of virtues? For my own part, I must own, I never yet knew any party so just and reasonable, that a man could follow it in its height and violence,

and at the same time be innocent. We should likewise be very apprehensive of those actions, which proceed from natural constitution, favourite passions, particular education, or whatever promotes our worldly interest or advantage. In these or the like cases, a man's judgment is easily perverted, and a wrong bias hung upon his mind. These are the inlets of prejudice, the unguarded avenues of the mind, by which a thousand errors and secret faults find admission, without being observed or taken notice of. A wise man will suspect those actions to which he is sirected by something besides reason, and always apprehend some concealed evil in every resolution that is of a disputable nature, when it is conformable to his particular temper, his age, or way of life, or when it favours his pleasure or his profit.

There is nothing of greater importance to us, than thus diligently to sift our thoughts, and examine all these dark reresses of the mind, if we would establish our souls in such a solid and substantial virtue as will turn to account in that great day, when it must stand the test of infinite wisdom and justice.

I shall conclude this essay with observing, that the two kinds of hypocrisy I have here spoken of, namely, that of deceiving the world, and that of imposing on ourselves, are touched with wonderful beauty in the hundred thirty-ninth psalm. The folly of the first kind of hypocrisy is there set forth by reflections on God's omniscience and omnipresence, which are celebrated in as noble strains of poetry as any other I ever met with, either sacred or profane. The other kind of hypocrisy, whereby a man deceives himself, is intimated in the two last verses, where the psalmist addresses himself to the great searcher of hearts in that emphatical petition; "Try " me, O God, and seek the ground of " my heart; prove me and examine my thoughts: look well if there be any " way of wickedness in me, and lead me " in the way everlasting." Spectator.

§ 24. No Life pleasing to God, but that which is useful to Mankind. An Eastern Story.

It pleased our mighty sovereign Abbas Carascan, from whom the kings of the earth derive benour and dominion, to set Mirza his servant over the province of Tauris. In the hand of Mirza, the balance of distribution was suspended with impartiality; and under his administration the weak were protected, the learned received honour, and the diligent became rich: Mirza, therefore, was beheld by every eye with complacency, and every tongue pronounced blessings upon his head. But it was observed that he derived no joy from the benefits which he diffused; he became pensive and melancholy; he spent his leisure in solitoide; in his palace he sat motionless upon #sofa; . and when he went out, his walk was slow, and his eyes were fixed upon the ground: he applied to the business of state with reluctance; and resolved quish the toil of government, of which

he could no longer enjoy the reward.

He, therefore, obtained permission to approach the throne of our sovereign; and being asked what was his request, he made this reply: "May the Lord of the world "forgive the slave whom he has honoured, if Mirza presume again to lay the bounty of Abbus at his feet. Thou hast,"

deiven me the dominion of a country. " fruitful as the gardens of Damascus; " and a city glorious above all others, ex-" cept that only which reflects the splen-" dour of thy presence. But the longest " life is a period scarce sufficient to pre-" pare for death: all other business is vain " and trivial, as the toil of emmets in the " path of the traveller, under whose foot " they perish for ever; and all enjoyment " is unsubstantial and evanescent, as the " colours of the bow that appears in the "interval of a storm. Suffer me, there-" fore, to prepare for the approach of "eternity: let me give up my soul to " meditation: let solitude and silence ac-" quaint me with the mysterics of devo-" tion; let me forget the world, and by " the world be forgotten, till the moment

kinuself to the earth, and stood silent.

By the command of Abbas, it is recorded, that at these words he trembled upon the throne, at the footstool of which the world pays bomage; he locked round upon his nobles; but every countenance was pale, and every cye was upon the earth. No man opened his mouth: and the king first broke silence, after it had the king first broke silence, after it had

" arrives in which the veil of eternity shall

" fall, and I shall be found at the bar of

"the Almighty." Mirza then bowed

continued near an bour. "Mirza, terror and doubt are come " upon me. I am alarmed as a man who " suddenly perceives that he is near the "brink of a precipice, and is urged for-" ward by an irresistable force: but yet I " know not whether my danger is a rea-" lity or a dream. I am as thou art, a " reptile of the earth; my life is a mo-" ment, and eternity, in which days, and " years, and ages, are nothing, eternity is " before me, for which I also should pre-" pare: but by whom then must the Faith-"ful be governed? by those only, who "have no fear of judgment? by those "ouly, whose life is brutal, because like " brutes they do not consider that they "shall die? Or who, indeed, are the " Faithful? Are the busy multitudes that " crowd the city, in a state of perdition? " and is the cell of the Dervise alone the gate of Paradise? To all, the life of a "Dervise is not possible: to all, there-" fore, it cannot be a duty. Depart to " the house which has in this city been " prepared for thy residence: I will me-"ditate the reason of thy request; and " may He who illuminates the mind of the " humble, enable me to determine with " wisdom."

Mirza departed: and on the third day: having received no command, he again requested an audience, and it was granted. When he entered the royal presence, his countenance appeared more cheerful; he drew a letter from his bosom, and having kissed it, he presented it with his right hand. "My Lord!" said he, "I have " learned by this letter, which I received " from Cosrou the Iman, who stands now " before thee, in what manner life may "be best improved. I am enabled to " look back with pleasure, and forward " with hope; and I shall now rejoice still " to be the shadow of thy power at Tauris, " and to keep those honours which I so "lately wished to resign." The king; who had listened to Mirza with a mixture of surprise and curiosity, immediately gave the letter to Cosrou, and commanded that it should be read. The eyes of the court were at once turned upon the boary sage, whose countenance was suffused with an honest blush; and it was not without some hesitation that he read these words:

"To Mirza, whom the windom of Abbas our might; Lend has homored with dominion, be twerfasting bealth! When the state of the state of the state of the thought of the state of the state of the thought of the state of the state of the wounded with the strone of affiction, and my yest became their wish norrow." when he is troubled; and who shall boast of knowledge when he is distreased by should? To thee will I relate treased by should? To thee will I relate has troubledge when he is the state of the state of his trouwledge when he is the state of the last trouwledge when he is the state of the last trouwledge when he is the state of the state of the last trouwledge when he is the state of the state of the last trouwledge when he is the state of the state of the last trouwledge when he is the state of the state of the last trouwledge.

" Prophet multiply to thee! " Under the instruction of the physician " Aluzar, I obtained an early knowledge " of his art. To those who were smitten " with disease, I could administer plants, " which the sun has impregnated with the " spirit of health. But the scenes of pain, " languor, and mortality, which were per-" petually rising before me, made me of-" ten tremble for myself. I saw the grave " open at my feet; I determined there-" fore, to contemplate only the regions " beyond it, and to despise every acquisi-"tion which I could not keep. I con-" ceived an opinion, that as there was no " merit but in voluntary poverty, and " silent meditation, those who desired mo-

" new were not proper objects of bounty; " and that by all who were proper objects " of bounty money was despised. " therefore, buried mine in the earth; " and renouncing society, I wandered "into a wild and sequestered part of the " country: my dwelling was a cave by " the side of a hill : I drank the running " water from the spring, and ate such " fruits and herbs as I could find. " increase the anderity of my life. I fre-" quently watched all night, sitting at the entrance of the cave with my face to " the east, resigning myself to the secret " influences of the Prophet, and expecting " illuminations from above. One morn-"ing, after my nocturnal vigil, just as I " perceived the horizon glow at the ap-" proach of the sun, the power of sleep " became irresistible, and I sunk under it. " I imagined myself still sitting at the " entrance of my cell; that the dawn in-" creased; and that as I looked earnestly " for the first beam of day, a dark spot " appeared to intercept it. I perceived " that it was in motion; it increased in " size as it drew near, and at length I dis-" covered it to be an eagle. I still kent or my eye fixed stedfastly upon it, and saw " it alight at a small distance, where I now " descried a fox whose two fore-legs ap-" peared to be broken. Before this fox . the eagle laid part of a kid, which she " had brought in her talons, and then dis-" appeared. When I awaked, I laid my " forehead upon the ground, and blessed " the Prophet for the instruction of the " morning. I reviewed my dream, and " said thus to myself: Cosrou, thou hast " done well to renounce the tumult, the " business and vanities of life; but thou " hast as yet only done it in part : thou " art still every day busied in the search " of food, thy mind is not wholly at rest, " neither is thy trust in Providence com-"plete. What are thou taught by this " vision? If thou hast seen an eagle com-" missigned by Heaven to feed a fox that " is lame, shall not the hand of Heaven " also supply thee with food; when that " which prevents thee from procuring it " for thyself, is not necessity but devotion? " I was now so consident of a miraculous " supply, that I neglected to walk out for " my repast, which, after the first day, I " expected with an impatience that left " me litle power of attending to any other " object: this impatience, however, I la-"boured to suppress, and persisted in my

" resolution : but my eyes at length began " to fail me, and my knees smote each " other; I threw myself backward, and " hoped my weakness would soon increase " to insensibility. But I was suddenly " roused by the voice of an invisible being, " who pronounced these words: 'Cosrou, I am the angel, who by the comntand of the Almielay have registered the thoughts of the heart, which I am now commissioned to reprove. While thou wastattempting to become wise above that which is revealed, the folly has percerted the instruction which was youchsafed thee. Art thou disabled as the Fox? hast thou not rather the powers of the Eagle? Arise, let the Eagle be the object of the emulation. To pain and sickness, be thou again the messenger of ease and health. Virtue is not rest, but action. If thou dost good to man as an evidence of thy love to God, thy virtue will be exalted from moral to divine; and that happiness which is the pledge of Paradise, will be thy reward nnon earth. "At these words I was not less asto-" nished than if a mountain had been " overturned at my feet. I humbled my-" self in the dust : I returned to the city : " I dug up my treasure; I was liberal, yet I " became rich. My skill in restoring health " to the body gave me frequent opportu-" tunities of curing the diseases of the soul. " I put on the sacred vestments: I grew " eminent beyond my merit; and it was "the pleasure of the king that I should

" stand before him. Now, therefore, be " not offended: I heast of no knowledge " that I have not received: As the sands " of the desert drink up the drops of rain, " or the dew of the morning, so do I also, " who am but dust, imbibe the instruc-" tions of the Prophet, Believe then that " it is he who tells thee, all knowledge d is profane, which terminates in thy-" self; and by a lite wasted in specula-" tion, little even of this can be gained, "When the gates of Paradise are thrown " open before thee, thy mind shall be ir-" radiated in a moment; here thou caust Little more than pile error topon error; " there thou shalt build truth upon truth." "Wait, therefore, for the glorious vision; " and in the mean time emulate the Ea-" gle. Much is in thy power; and, there-" fore, much is expected of thee. Though " the ALMIGHTY only can give virtue, " yet, as a prince, thou may'st stimulate " those to beneficence, who act from no " higher

" higher motive than immediate interest . "thou canst not produce the principle. " but may'st enforce the practice. The re-

"lief of the poor is equal, whether they " receive it from ostentation, or charity; "and the effect of example is the same. " whether it be intended to obtain the

" favour of God or man, Let thy virtue "be thus diffused; and if thou believest " with reverence, thou shalt be accepted "above. Farewell. May the smile of

" Him who resides in the Heaven of Hea-" vens be upon thee! and against thy " name, in the volume of His will, may

" Happiness be written!" The King, whose doubts, like those of Mirza, were now removed, looked up with a smile that communicated the joy of his mind. He dismissed the prince to his government! and commanded these events to be recorded, to the end that posterity may know " that no life is

" ful to Mankind." Adventurer. § 25. Providence proved from Animal Instinct.

I must confess I am infinitely delighted with those speculations of nature which are to be made in a country life; and as my reading has very much lain among books of natural history. I cannot forbear recollecting, upon this occasion, the several remarks which I have met with in authors, and comparing them with what falls under my own observation; the arguments for Providence, drawn from the natural history of enimals, being, in my epition demonstrative.

The make of every kind of animal is different from that of every other kind ; and yet there is not the least turn in the muscles or twist in the fibres of any one, which does not render them more proper for that particular animal's way of life, than any other east or texture of them would have been.

The most violent appetites in all creatures are lust and hunger: the first is a perpetual call upon them to propagate their kind; the latter to preserve themselves.

It is astonishing to consider the different degrees of care that descend from the parent of the young, so far as is absolutely necessay for the leaving a posterity. Some creatures cast their eggs as chance directs them, and think of them no farther, as insects, and several kind of fish; others, of a nicer frame, find out proper beds to deposit

them in, and there leave them, as the sement, the crocodile, and ostrich: others hatch their eggs and tend the birth, until it is able to shift for itself.

W: at can we cal! the principle which directs every different kind of bird to observe a particular plan in the structure of its nest, and directs all of the same species to work after the same model? It cannot be imitation: for though you hatch a crow under a hen, and never let it see any of the works of its own kind, the nest it makes shall be the same, to the laying of a stick, with all the nest of the same species, cannot be reason; for were animals endued

with it to as great a degree as a man, their buildings would be as different as ours; according to the different conveniencies that they would propose to themselves. Is it not remarkable, that the same temper of weather which raises this general warmth in animals, should cover the trees pleasing to God, but that which is usewith leaves, and the fields with grass, for their security and concealment, and produce such infinite swarms of insects for the support and sustenance of their re-

spective broads? Is it not wonderful, that the love of the parent should be so violent while it lasts. and that it should last no longer than is nocessary for the preservation of the young?

The violence of this natural love is exemplified by a very barbarous experiment; which I shall quote at length, as I find it in an excellent author, and hope my readers will pardon the mentioning such an instance of cruelty, because there is nothing can so effectually show the strength of that principle in animals of which I am here speaking, " A person, who was well " skilled in dissections, opened a bitch, and " as she lay in the most exquisite torture. " offered her one of her young pappies, " which she immediately fell a licking; " and for the time seemed insensible of

" her pain: on the removal she kept her " eye fixed on it, and began a wailing sort " of cry, which seemed rather to proceed " from the loss of her young one, than " the sense of her own torments."

But notwithstanding this natural love in brutes is much more violent and intense than in rational creatures. Providence has taken care that it should be no longer troublesome to the parent than it is useful to the young; for so soon as the wants of the latter cease, the mother withdraws her

fondness, and leaves them to provide for themselves; and, what is a very remarkable D 3 circum. circumstance in this part of instinct, we find that the lowe of the parent may be lengthend out beyond its susal time, if the preservation of the species requires it; as we may see in birds that drive away their young as soon as they are able to get their young as soon as they are able to get their they are tied to the nest, or confined within a cage, or by any other usens appear to be out of a condition of supplying their own, necessities.

This natural love is not observed in animals to ascend from the yong to the partet, which is not at all necessary for the continance of the species; nor induced in reasonable creatures does it rise in any propotion, as it spreads itself downwalts; for in all family affection, we find protection or granted; and farous bestuwed, are greater motives to love and tenderaces, than safety, benefits, or life received.

One would wonder to hear sceptical men disputing for the reason of animals, and telling us it is only our pride and prejudices that will not allow them the use

of that faculty.

Reason shews itself in all occurrences of fife; whereas the bratte makes no discovery of such a talent, but what immediately regards his own preservation, or the discovery of the such as the such as the their generation are where than the sous of men, but their windom is confined to a few particulars, and life in a very narrow compast. Take a brute out of his instanct, and you find him wholly deprived of understanding—To use an instance that

comes often under observation: With what caution does the hen provide berself a nest in places unfrequented, and free from noise and disturbance! When she has laid her eggs in such a manner that she can cover them, what care does she take in turning them frequently, that all parts may partake of the vital warmth! When she eaves them, to provide for her necessary sustenance, how punctually does she return before they have time to cool, and become incapable of producing an animal! In the summer you see her giving herself greater freedoms, and quitting her care for above two hours together; but in winter, when the rigour of the season would chill the principles of life, and destroy the young one, she grows more assiduous in her attendance, and stay saway but half the time. When the birth approaches, with how growh nicety and attention does she help the ebick to break as prison! Not to take notice

of her covering it from the injuries of the weather, providing it proper nourishment, and teaching it to help inself; not to mention for feasibility the next it, after the usual time of reckoning, the young one does not make its appearance. A chymical operation could not be followed with greater art active, it though there are many other brids that shew an infinitely greater sugacity in all the forementationed particulars.

an the intermentation of particulars. It as all all more more than the bench made and the deal holduled purches and the propagation of the specie), considered in other respects, it without the least glimmerings of thought or common sense. She missakes a planet or common sense. She missakes a length of challs for an egg., and sits upon it in the same manner; she is insensible of any line measurement of the propagation of the same manner; she is insensible of any line measurement of the same manner; she is insensible of any line measurement of the same manner; she is insensible of any line measurement of the same manner; she is insensible of any line measurement of the same manner; she is insensible of any line measurement of the same manner is the same manner. She missed in the same manner is the same manner is the same manner is the same and the same manner is the same and the same manner is the same and the same a

herself or her species, she is a very idiot, There is not, in my opinion, any thing more mysterious in nature, than this instinct in animals, which thus rises above reason, and falls infinitely short of it. It cannot be accounted for by any properties in matter, and at the same time works after so odd a manner, that one cannot think it the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism, but, according to the best notions of the greatest philosophers, is an immediate impression from the first Mover, and the divine energy acting in the creatures. Spectator.

§ 26. The Necessity of forming religious Principles at an early Age.

As soon as you are capable of reflection, you must perceive that there is a right and wrong in human actions. You see that those who are born with the same advantages of fortune, are not all equally prosent the course of life. While some of them, by wise and steady conduct, attain daintenion in the world, and passitierid pays with constort and honour; others of the same rank, by mean and vicious behaviour, forfeit theadvantages of their birth, involve threadself.

nd in being

being a disgrace to their friends, and a burdenon society. Early, then, you may learn that it is not on the external condition in which you find yourselves placed, but on the part which you are to act, that your welfare or unhappiness, your honour or infany, depend. Now, when beginning to act that part, what can be of a greater moment than to regulate your plan of conduct with the most serious attention, before you have yet committed any fatal or irretrievable errors? If, instead of exerting reflection for this valuable purpose, you deliver yourselves up, at so critical a time, to sloth and pleasure; if you refuse to listen to any counsellor but humonr, or to attend to any pursuit except that of amusement; if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion may chance to give you; what can you expect to follow from such beginnings? While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not these consconences extend to you? Shall you only attain success without that preparation, and escape dangers without that precaution, which is required of others? Shall happiness grow up to you of its own accord, and solicit your acceptance, when, to the rest of mankind, it is the fruit of long cultivation, and the acquisition of labour and care :-Deceive not yourselves with such arrogant hopes. Whatever be your rank, Provideace will not, for your sake, reverse its established order. By listening to wise admonitions, and tempering the vivacity of youth with a proper mixture of serious thought, you may ensure cheerfulness for the rest of your life; but by delivering yourselves up at present to giddiness andlevity, you lay the foundation of lasting beaviness of heart. Blair.

§ 27. The Acquisition of virtuous Dispositions and Habits a necessary Part of Education.

When you look forward to those plans of lies, which either your circumstances have suggested, or your friends have proceed, you will not heisiate to acknowledge, that in order to pursue them with advantage, some pervious discipline is requisite. Be assured, that whatever is to be your profession, no education is more nemark of written and the processing of the processing of the processing of which we have been also as the processing of the

character, and every station in life. Badas the world is, respect is always paid to virtue, In the usual course of human affairs it will be found, that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honour. Whether science, or business, or public life, be your aim, virtue still enters, for a principal share, into all those great departments of society. It is connected with eminence, in every liberal art; with reputation, in every branch of fair and useful business; with distinction, in every public station. The vigour which it gives the mind, and the weight which it adds to character; the generous sentiments which it breathes: the undannted spirit which it inspires, the ardour of religion which it quickens, the freedom which it procures from pernicious and dishonourable avocations, are the foundations of all that is high in fame or great in success among men. Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit. when it is supposed to be the vehicle of malice. By whatever arts you may at first attract the attention, you can hold the esteem and secure the hearts of othersonly by amiable dispositions and the acthe qualities whose influence will last, when the lastre of all that once sparkled and dazzled has passed away.

§ 29. The Happiness and Dignity of Manhood depend upon the Conduct of the youthful Age.

Let not the season of youth be barren of improvements, so essential to your felicity and honour. Your character is now of your own forming; your fate is in some measure put into your own bands. Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not preoccupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed and free, than they will be at any future period. Whatever impulse you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to D 4

run: nav. it may determine an everlasting issue. Consider then the employment of this important period as the highest trust which shall ever be committed to you; as, in a creat measure, decisive of your hanpiness, in time and in eternity. As in the succession of the seasons, each, by the invariable laws of nature, affects the productions of what is next in coorse; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself, without uneasiness, into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit: So, if youth be trifled away without improvement, manhood will be contemptible, and old age miserable. Blair.

§ 29. Piety to God the Foundation of good Morals.

What I shall first recommend is picty to God. With this I begin, both as the foundation of good morals, and as a disposition particularly graceful and becoming in youth. To be void of it, argues a cold heart, destitute of some of the best affections which belong to that age. Youth is the season of warm and generous emotions. The heart should then spontaneously rise into the admiration of what is great; glow with the love of what is fair and excellent; and melt at the discovery of tenderness and goodness. Where can any object be found, so proper to kindle those affections, as the Father of the universe, and the Author of all felicity! Unmoved by veneration, can you contemplate that grandeur and majesty which his works every where display? Untouched by gratifude, can you view that profusion of good, which, in this pleasing season of life, his beneficent hand pours around you? Happy in the love and atfection of those with whom you are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been she vn vou by others; himself your best and your first friend; formerly, the supporter of your infancy, and the guide of your childhood: now the guardian of your youth, and the hope of your coming years. View religious honinge as amatural expression of gratitude to lilm for all

his goodness. Consider it as the service of the God of your fathers; of him to whom your parents devoted you; of him whom in former ages your ancestors honoured: and by whom they are now rewarried and blessed in beaven. Connected with so many tender sensibilities of soul. let religion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictate of the heart, Ilid.

§ 30. Religion never to be treated with Levity.

Impress your minds with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives a more edious appearance of petulance and presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind: which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time, you are not to imagine, that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years; or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It gives a native unaffected ease to the beliaviour. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition which clouds the brow; sharpens the temper, dejects the spirit. and teaches men to fit themselves for another world, by neglecting the concerns of this. Let your religion, on the contrary, connect preparation for Heaven with an honourable discharge of the duties of active life. Of such religion discover, on every proper occasion, that you are not ashamed a but avoid making any unnecessary osten-

§ 31. Modesty and Docility to be joined to Picty.

tation of it before the world.

To piety join modesty and docility; reverence of your parents, and submission to those who are your superiors in knowledge, in station, and in years. Dependence and obedience belong to youth, Modesty is one of its chief ornaments; and has ever been esteemed a presage of rising metit. When entering on the career of life. life, it is your part, not to assume the reins as yet in your hands; but to commit rourselves to the stuidance of the more experienced, and to become wise by the wisdom of those who have gone before you. Of all the follies incident to youth, there are none which either deform its present appearance, or blast the prospects of its future prosperity, more than selfconceit, presumption, and obstinacy. By checking its natural progress in improvement, they fix it in long immaturity; and frequently produce mischiefs which can never be repaired. Yet these are vices too commonly found among the young. Big with enterprise, and elated by hope, they resolve to trust for success to none but themselves. Full of their own abilities, they deride the admonitions which are given them by their friends, as the timorous suggestions of age. Too wise to learn, too impatient to deliberate, too forward to be restrained, they plunge, with precipitant indiscretion, into the midst of all the dangers with which life abounds. Blair.

§ 32. Sincerity and Truth recommended.

It is necessary to recommend to you sincerity and truth. This is the basis of every virtue. That darkness of character, where we can see no heart; those foldings of art. through which no native affection is allowed to penetrate, present an object, unamiable in every season of life, but particularly odious in youth. If, at an age when the heart is warm, when the emotions are strong, and when nature is expected to show herself free and open, you can already smile and deceive, what are we to look for, when you shall be no longer hackneyed in the ways of men; when interest shall have completed the obduration of your heart, and experience shall have improved you in all the arts of guile? Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity and future shame. It degrades parts and learning; obscures the lustre of every accomplishment; and sinks you into contempt with God and man. As you value, therefore, the approbation of Heaven, or the esteem of the world, cultivate the love of truth. In all your proccedings, be direct and consistent. Ingenuity and candour possess the most powerful charm: they bespeak universal favour. and carry an apology for almost every failing. The nath of truth is a plain and safe peth: that of falsehood is a perplexing

maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increases, you are left entangled in your own snare. Deceit discovers a little mind, which stops at temporary expedients, without rising to comprehensive views of conduct, It betrays, at the same time, a dastardly spirit. It is the resource of one who wants courage to avow his designs, or to rest upon himself. Whereas, openness of character displays that generous boldness, which ought to distinguish youth. To set out in the world with no other principle than a crafty attention to interest, betokens one who is destined for creeping through the inferior walks of life: but to give an early preference to honour above gain, when they stand in competition; to despise every advantage, which cannot be attained without dishonest arts: to brook no meanness. and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and distinction in life. At the same time this virtuous sincerity is perfectly consistent with the most prudent vigilance and caution. It is opposed to cunning, not to true wisdom. It is not the simplicity of a weak and improvident, but the candour of an enlarged and noble mind; of one who scoms deceit, because he accounts it both base and unprofitable; and who seeks no disguise, because he needs none to hide him. Itid.

§ 33. Benevolence and Humanity. Youth is the proper season of cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connexions which you form with others, it is of high importance that you acquire betimes the temper and the manners which will render such connexions comfortable. Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements, let no unfairness be found. Engrave on your mind that sacred rule of 'doing in all things to others, according as you wish that they should do unto you." For this end, impress yourselves with a deep sense of the original and natural equality of men. Whatever advantages of birth or fortune you possess, never display them with an ostentatious superiority. Leave the subordinations of rank to regulate the intercourse of more advanced years. At

- present

present it becomes you to act among your companions, as man with man. Rementber how unknown to you are the vicissitudes of the world; and how often they, on whom imporant and contemptuous young men once looked down with scorn. have risen to be their superiors in future years. Compassion is an emotion of which you never ought to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in sclish enjoyment. Accustom yourselves to think of the distresses of buman life; of the solitary cottage, the dying parent, and the weeping orphan. Never sport with pain and distress, in any of your amusements; nor treat even the meanest insect with wanton emelty. Blair.

§ 34. Courtesy and engaging Manners.

In order to render yourselves amiable in society, correct every appearance of barshness in behaviour. Let that courtesy distinguish your demeanour, which springs not so much from studied politeness, as from a mild and gentle heart. Follow the enstoms of the world in matters indifferent : but stop when they become sinful. Let your manners be simple and natural; and of course they will be engaging. Affectation is certain deformity. By forming voorselves on fantastic models, and vying with one another in every reigning folly. the young begin with being ridiculous, and end in being vicious and immoral.

\$35. Temperance in Pleasure recommended. Let me particularly exhort youth to temperance in pleasure. Let me admonish them, to beware of that rock on which thousands, from race to race, continue to split. The love of pleasure, natural to man in every period of his life, glows at this age with excessive ardour. Novehy adds fresh charms, as yet, to every gratification. The world appears to spread a continual feast; and health, vigour, and high spirits, invite them to partake of it without restraint. In vain we warn them of latent dangers. Religion is accused of insufferable severity, in prohibiting enjoyment; and the old, when they offer their admonition, are upbraided with having forgot that they once were young .- And yet, my friends, to what do the constraints of religion, and the counsels of age, with

respect to pleasure, amount? They may all be comprised in a few words-not to hurt yourselves, and not to hurt others, by your pursuit of pleasure. Within these bounds, pleasure is lawful; beyond them it becomes criminal, because it is ruinous. Are these restraints any other than what a wise man would choose to impose on himself? We call you not to renounce pleasure, but to enjoy it in safety. Instead of abridging it, we exhort you to pursue it on an extensive plan. We propose measures for securing its possession. and for prolonging its duration.

§ 36. Whatever violates Nature, cannot afford true Pleasure.

Consult your whole nature. Consider yourselves not only as sensitive, but as rational beings; not only as rational, but social; not only as social, but immortal. Whatever violates your nature in any of these respects cannot afford true pleasure: any more than that which undermines an essential part of the vital system can promote health. For the truth of this conclusion, we appeal not merely to the anthority of religion, nor to the testimony of the aged, but to yourselves, and your own experience. We ask, whether you have not found, that in a course of criminal excess, your pleasure was more than compensated by succeeding pain? Whether, if not from every particular instance, yet from every habit, at least, of unlawful gratification, there did not spring some thorn to wound you; there did not arise some consequence to make you repent of it in the issue? How long will you repeat the same round of pernicious folly, and tamely expose yourselves to be caught in the same suare? If you have any consideration, or any firmness left, avoid temptations, for which you have found yourselves unequal, with as much care as you would shun pestilential infection. Break off all connexions with the loose and pro-

§ 37. Irregular Pleasures.

fligate.

By the unhappy excesses of irregular pleasures in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning, which arose so bright, overcast

Ibid.

with such untimely darkness: that goodhumour, which once captivated all learts, that vivacity which sparkled in every company, those abilities which were fitted for adorning the highest stations, all sacrificed at the shrine of low sensuality; and one, who was formed for running the fair career of life in the midst of public esteem, cut off by his vices at the beginning of his course: or sunk for the whole of it into insignificancy and contempt!-These, O sinful Pleasure, are thy trop. ies! It is thus that, co-operating with the foc of God and man, thou degradest human bonour, and blastest the opening prospects of human felicity!

§ 38. Industry and Application. Diligence, industry, and proper improvement of time, are material duties of the young. To no purpose are they endowed with the best abilities, if they want activity for exerting them. Unavailing. in this case, will be every direction that can be given them, either for their temporal or spiritual welfare. In youth, the habits of industry are most easily acquired: in youth the incentives to it are strongest, from ambition and from duty, from emulation and hope, from all the prospects which the beginning of life affords. dead to these calls, you already languish in slothful inaction, what will be able to quicken the more sluggish current of advancing years? Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. He who is a stranger to industry, may possess, but be cannot enjoy. For it is labour only which gives the relish to pleasure. It is the appointed vehicle of every good man. It is the indispensable condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine, whether it be a greater foe to virtue, or to health and happiness. Inactive as it is in itself. its effects are fatally powerful. Though it appear a slowly-flowing stream, yet it undermines all that is stable and flourishing. It not only saps the foundation of every vittue, but pours upon you a deluge of crimes and evils. It is like water which first putrefies by stagnation, and then sends upnoxious vapours, and fills the atmosphere with death. Fly, therefore, from idleness, as the certain purent both of guik and of

ruin. And under idleness I include, not mere inaction only, but all that circle of triffing occupations, in which too many saunter away their youth; perprinally engazed in frivolous society, or public amusements: in the labours of dress, or the ostentation of their persons,-Is this the foundation which you lay for future usefuiness and esteem? By su h accomplishments do you hope to recommend yourselves to the thinking part of the world. and to answer the expectations of your friends and your country?-Amusements youth requires: it were vain, it were cruel, to prohibit them. But, though allowable as the reluxation, they are most culpuble as the business of the young. For they then become the gulph of time, and the prison of the mine. They foment bad passions. They weaken the manly powers. Trey sink the native vigour of youth into contemptible effeminacy

§ 39. The Employment of Time.
Redeeming your time from such dan-

gerous waste, seek to fill it with employments which you may review with satisfaction. The acquisition of knowledge is one of the most honourable occupations of youth. The desire of it discovers a liberal mind, and is connected with many accomplishments and many virtues. But though your train of life should not lead you to study, the course of education always furnishes proper employments to a well disposed mind. Whatever you pursue, be emulous to excel. Generous ambition, and sensibility to praise, are, especially at your age, among the marks of virtue. Think not, that any affluence of fortune, or any elevation of rank, exempts you from the duties of application and industry. Industry is the law of our being; it is the demand of nature, of reason, and of God. Remember always, that the years which now pass over your heads leave permanent memorials behind them. From your thoughtless minds they may escape; but they remain in the remembrance of God, They form an important part of the register of your life. They will hereafter bear testimony, either for or against you, at that day when, for all your actions, but particularly for the employments of youth, you must give an account to God. Whether your future course is destined to be long or short, after this manner it should commetice: and, if it continue to be thus con-

ducted.

ducted, its conclusion, at what time soever it arrives, will not be inglorious or unbappy. Blair.

§ 40. The Necessity of depending for Success on the Blessing of Heaven.

Let me finish the subject, with recalling your attention to that dependence on the blessing of Heaven, which, amidst all your endeavours after improvement, you ought continually to preserve. It is too common with the young, even when they resolve to tread the path of virtue and honour, to set out with presumptuous confidence in themselves. Trusting to their own abilities for carrying them successfully through life, they are careless of applying to God, or, of deriving any assistance from what they are apt to recken the gloomy discipline of religion. Alas! how little do they know the dangers which await them! Neither human wisdom, nor human virtue. unsupported by religion, are equal for the trying situations which often occur in life. By the shock of temptation, how frequently have the most virtuous intentions been overthrown! Under the pressure of disaster, how often has the greatest constancy sunk! Destitute of the tayour of God, you are in no better situation, with all your beasted abilities, than orphans left to wander in a trackless desert, without any guide to conduct them, or any shelter to cover them from the gathering storm. Correct, then, this ill-founded arrogance. Expect not that your happiness can be independent of him who made you. By faith and repentance, apply to the Redcemer of the world. By piety and prayer, seek the protection of the God of Heaven,

§ 41. The Necessity of an early and close

Application to Wisdom. It is necessary to habituate our minds, in our younger years, to some employment which may engage our thoughts, and fill the capacity of the soul at a riper age. For however we may roam in youth from folly to folly, too volatile for rest, too soft and effeminate for industry, ever ambitious to make a splendid figure; yet the time will come when we shall outgrow the relish of childish amusements: and if we are not provided with a taste for manly satisfactions to succeed in their room, we must of course become miserable, at an age more difficult to be pleased. While men, however unthinking and unemployed, enjog an inexhaustible flow of vigorous spi-

rits: a constant succession of gay ideas. which flatter and sport in the brain, makes them pleased with themselves, and with every frolic as triffing as themselves: but when the ferment of their blood abates, and the freshness of their youth, like the morning dew, passes away, their spirits flag for want of entertainments more satisfactory in themselves, and more suited to a manly age; and the soul, from a sprightly impertinence, from quick sensations, and florid desires, subsides into a dead calm, and sinks into a flat stupidaty. The fire of a glowing imagination (the property of youth) may make folly look pleasing, and lend a beauty to objects, which have none inherent in them; just as the sun-bearus may paint a cloud, and diversify it with beautiful stains of light, however dark, unsubstantial, and empty in itself. But nothing can shine with undiminished lustre, but religion and knowledge, which are essentially and intrinsically bright. Take it therefore for granted, which you will find by experience, that nothing can be long entertaining, but what is in some measure beneficial; because nothing else will bear a calm and sedate review.

the account of good-nature, the inseparable attendant upon a flush of sanguine health, and a fulcess of youthful spirits: but you will find, in process of time, that among the wise and good, useless goodnature is the object of piny, ill-nature of hatheri but nature, be-autified and 'improved by an assemblage of moral and intellectual endowments, is the only object of a solid and lasting extern. Seed.

You may be fancied for a while, upon

§ 42. The Unhappiness consequent on the

Neglect of early improving the Mind, There is not a greater inlet to misery and vices of all kinds, than the not knowing how to pass our vacant hours. For what remains to be done, when the first part of their lives, who are not brought up to any manual employment, is slipt away without an acquired relish for reading, or taste for other rational satisfactions? - That they should pursue their pleasures?-But, religion apart, common prudence will warn them to tie up the wheel as they begin to go down the hill of life. Shall they then apply themselves to their studies? Alas! the seed-time is already past: The enterprising and spirited ardour of youth being over, without having been applied to those valuable purposes for which it was given,

all ambition of excelling upon generous and laudable schemes quite stagnates. If they have not some poor expedient to deceive the time, or, to speak more properly, to deceive themselves, the length of a day will seem tedious to them, who, perhaps, have the unreasonableness to complain of the shortness of life in general. When the former part of our life has been nothing but vanity, the latter end of it can be nothing but vexation. In short, we must be miserable, without some employment to fix, or some amusement to dissipate our thoughts: the latter we cannot command in all places, nor relish at all times; and therefore there is an absolute necessity for the former. We may pursue this or that new pleasure: we may be fond for a while of a new acquisition; but when the graces of novelty are worn off. and the briskness of our first desire is over, the transition is very quick and sudden, from an eager fondness to a cool indifference. Hence there is a restless agitation in our minds, still craving something new, still unsatisfied with it, when possessed; till melancholy increases, as we advance in years, like shadows length-

ening towards the close of day. Hence it is, that men of this stamp are continually complaining that the times are altered for the worse: Because the sprightliness of their youth represented every thing in the most engaging light; and when men are in high good humour with themselves, they are apt to be so with all around; the face of nature brightens up. and the sun shines with a more agreeable lustre: but when old age has cut them off from the enjoyment of false pleasures. and habitual vice has given them a distaste for the only true and lasting delights; when a retrospect of their past lives presents nothing to view but one wide tract of uncultivated ground: a soul distempered with spleen, remorse, and insensibility of each rational satisfaction, darkens and discolours every object; and the change is not in the times, but in them, who have been forsaken by those gratifications which they would not forsake.

How much otherwise is it with those who have laid up an inexhaustible fund of knowledge! When a man has been laying out that time in the pursuit of some great and important truth, which others waste in a circle of gay follies, he is conscious of having acted up to the dignity of his nature; and from that consciousness there results that serene complacency, which, though not so violent, is much preferable to the pleasures of the animal life. He can travel on from strength to strength: for, in literature as in war, each new conquest which be gains empowers him to push is it conquests still farther, and to enlarge the empire of reason: thus he is ever in a progressive state, utili making new sequirements, still animated with hopes of future discoveries. Send.

§ 43. Great Talents not requisite for the common Duties of Life.

Some may allege, in bar to what I have said, as an excuse for their indolence. the want of proper talents to make any progress in learning. To which I answer, that few stations require uncommon abilities to discharge them well: for the ordinary offices of life, that share of apprehension which falls to the bulk of mankind, provided we improve it, will serve well enough, Bright and sparkling parts are like diamonds, which may adorn the proprietor, but are not necessary for the good of the world: whereas common sense is like current coin: we have every day, in the ordinary occurrences of life, occasion for it: and if we would but call it into action, it would carry us much greater lengths than we seem to be aware of. Men may extol, as much as they please, fine, exalted, and superior sense; yet common sense, if attend- , ed with humility and industry, is the best guide to beneficial truth, and the best preservative against any fatal errors in knowledge, and notorious misconducts in lafe, For none are, in the nature of the thing, more liable to error, than those who have a distaste for plain sober sense and dry reasoning; which yet is the case of those whose warm and elevated imagination, whose uncommon fire and vivacity, make them in love with nothing but what is striking, marvellous, and dazzling: for great wits, like great beauties, look upon mere esteem as a flat insiged thing; -- othing less than admiration will content them. To gain the good-will of mankind, by being useful to them, is, in their opinion, a poor, low, groveling aim; their ambition is, to draw the eyes of the world upon them, by dazzling and surprising them; a temper which draws them off from the love of truth, and consequently subjects them to gross mistakes: for they will not love truth as such; they will love

it only when it happens to be surprising and tincommon, which few important truths are. The love of novelty will be the predominant passion; that of truth will only influence them, when it does not interfere with it. Perhaps nothing sooner misleads men out of the road of truth, than to have the wild, dancing light of a bright imagination playing before them. Perhaps they have too much life and spirit to have patience enough to go to the bottom of a subject, and trace up every argument, through a long tedious process, to its original. Perhaps they have that delicacy of make which fits them for a swift and speedy race, but does not enable them to carry a great weight, or to go through any long journey, whereas men of fewer ideas, who lay them in order, compare and examine them, and go on, step by step, in a gradual chain of thinking, make up by industry and caution what they want in quickness of apprehension. Be not discouraced, if you do not meet with success at first. Observe, (for it lies within the compass of any man's observation) that he who has been long habituated to one kind of knowledge, is utterly at a loss in another, to which be is unaccustomed; till, by repeated efforts, he finds a progressive opening of his faculties; and then he wonders how he could be so long in finding out a connexion of ideas, which, to a practised anderstanding, is very obvious. But by neglecting to use your faculties, you will, in time, lose the very power of using them.

§ 41. Riches or Fortune no Excuse to exempt any from Study.

Others there are, who plead an exempsion from study, because their fortune makes them independent of the world, and they need not be beholden to it for a maintenance-that is, because their situation in life exempts them from the necessity of spending their time in servile offices and hardships, therefore they may dispose of it just as they please. It is to imagine, because God has empowered them to single out the best means of employing their hours, viz. in reading, meditation; in the highest instances of piety and charity; therefore they may throw them away in a round of impertinence, vanity, and folly. The apostle's rule, ' that if any man will not work, neither should he cat, extends to the rich as well as the poor; only supposing that there are different kinds of

work assigned to each. The reason is the same in both cases, viz. that he who will do no good, ought not to receive or eniov any. As we are all joint traders and partners in life, he forfeits his right to any share in the common stock of happiness, who does not endeavour to contribute his quota or allotted part to it: the public happiness being nothing but the sum total of each individual's contribution to it. An easy fortune does not set men free from labour and industry in general; it only exempts them from some particular kinds of labour: it is not a blessing, as it gives them liberty to do nothing at all; but as it gives them liberty wisely to chuse, and steadily to prosecute, the most ennobling exercises, and the most improving employments, the pursuit of truth, the practice of virtue, the service of God who giveth them all things richly to enjoy, in short, the doing and being every thing that is commendable: though nothing merely in order to be commended. That time which others must employ in tilling the ground (which often deceives their expectation) with the sweat of their brow, they may lay out in cultivating the mind, a soil always grateful to the care of the tiller .-The sum of what I would say, is this; That, though you are not confined to any particular calling, yet you have a general one; which is, to watch over your heart, and to improve your head; to make yourself master of all those accomplishmentsan enlarged compass of thought, that flowing humanity and generosity, which are necessary to become a great fortune ; and of all those perfections, viz. moderation, humility, and temperance, which are necessary to bear a small one patiently; but especially it is your duty to acquire a taste for those pleasures, which, after they are tasted, go off agrecably, and leave behind them a grateful and delightful flayour on the mind.

§ 45. The Pleasures resulting from a prudent Use of our Faculties.

Happy that man, who, unembarrassed by vulgar cares, master of himself, his time, and fortune, spends his time in making himself wise, and his fortune in making himself wise, and his fortune in makwho, as the will and understanding are the two emobiling faculties of the soul, thinks himself not complete, till his understanding be beautified with the valuable furniture of knowledge, as well as his will cosiched with every virtue: who has fur- make a man a complete master of any nished himself with all the advantages to relish solitude, and enliven conversation ; when serious, not sullen; and when cheerful, not indiscreetly gay: his ambition, not to be admired for a false glare of greatness, but to be beloved for the gentle and sober butre of his wisdom and goodness. The greatest minister of state has not more business to do in a public canacity, than be, and indeed every man else may find in the retired and still scenes of life. Even in his private walks, every thing that is visible convinceth him there is present a Being invisible. Aided by natural philosouby, he reads plain legible traces of the Divinity in every thing he meets: he sees the Deity in every tree, as well as Moses did in the burning bush, though not in so glaring a manner; and when he sees aim, he adores him with the tribute of a grateful heart.

BOOK I.

§ 46. The justly valuing and duly using the Advantages enjoyed in a Place of Education

One considerable advantage is, that regular method of study, too much neg-lected in other places, which obtains here. Nothing is more common elsewhere, than for persons to plunge, at once, into the very depth of science (far beyond their own) without having learned the first rudiments: nothing more common, than for some to pass themselves upon the world for great scholars, by the help of universal Dictionaries, Abridgments, and Indexes; by which means they gain an useless smatterior in every branch of literature, just enough to enable them to talk fluently, or rather impertinently, upon most subjects; but not to think justly and deeply upon any : like those who have a general superficial acquaintance with almost every body. To cultivate an intimate and entire triendship with one or two worthy persons, would be of more service to them. The true genuine way to make a substantial scholar, is what takes place here, ---- to begin with those general principles of reasoning, upon which all science depends, and which give a light to every part of literature, to make gradual advances, a slow but sure process: to travel gently, with proper guides to direct us, through the most beautiful and fruitful regions of knowledge in general. before we fix ourselves in, and confine ourselves to any particular province of it; it being the great secret of education, not to

branch of science, but to give his mind that freedom, openness, and extent, which shall empower him to master it, or indeed any other, whenever he shall turn the bent of his studies that way: which is best done, by setting before him, in his earlier years, a general view of the whole intellectual world: whereas, an early and entire attachment to one particular calling, narrows the abilities of the mind to that degree, that he can scarce think out of that track to which he is accustomed.

The next advantage I shall mention is, a direction in the choice of authors upon the most material subjects. For it is perhaps a great truth, that learning might be reduced to a much narrower compass, if one were to read none but original authors, those who write chiefly from their own fund of sense, without treading servilely in the steps of others.

Here, too, a generous emulation quickens our endeavours, and the friend improves the-scholar. The tediousness of the way to truth, is insensibly beguiled by having fellow-travellers who keep an even pace with us: each light dispenses a brighter flame, by mixing its social rays with those of others. Here we live sequestered from noise and hurry, far from the great scene . of business, vanity, and idleness; our hours are all our own. Here it is, as in the Athenian torch-race, where a series of men have successively transmitted from one to another the torch of knowledge; and no sooner has one quitted it, but another equally able takes the lamp, to dispense light to all within its sphere #.

6 47. Discipline of the Place of Education not to be relaxed.

May none of us complain, that the discipline of the place is too strict: may we rather reflect, that there needs nothing else to make a man completely miscrable; but to let him, in the most dangerous stage of life, carve out an happiness for himself, without any check upon the salies of youth! Those to whom you have been over indulgent, and perhaps could not have been otherwise, without proceeding to extremities, never to be used but in desperate cases; those have been always the most liberal of their consures and invectives against you: they put one in mind of Adonijah's rebellion against David his father;

· - Quasi curseres, vita larmeda tradunt. Lucertius.

because

at any time, in saying, Why hast thou done so?-It is a certain sign men want restraints, when they are impatient under any; too headstrong to be governed by authority, too weak to be conducted by reason. Seed.

§ 48. Irregularities of a Few bring Censure on the Whole.

It were to be wished, that they who claim greater indulgences, would seriously reflect, that the glaring irregularities of two or three members bring an undistinguishing censure upon a whole body; make a noise in, and alarm the world, as if all flesh had here corrupted their ways: whereas the sober, modest worth of a much greater number, who here in private attend the duties of the wise and good, must, in the nature of the thing, escape the notice of the world. Notorious disorders, how few soever are concerned, strike upon the senses of some, and affect the passions of many more; by which (their senses and passions) the gross of mankind generally judge of things; but it requires some expence of reflection, to which the bulk of mankind will never put themselves to consider, that great numbers must have spent their time profitably, formed habits of just thinking here, and laid in that stock of knowledge which they have produced into view in a more public sphere; that those vices, which they complain of, may not be \$ 50. The Necessity of peculiar Tempethe native growth of the place, but imported from irregular and undisciplined families, from schools, and from the worst of schools, the world at large, when youth Hid. are entered into it too soon.

§ 49. Diffidence of one's Abilities, an In-

dication of good Sense. . Consider, that it is a sure indication of good sense to be diffident of it. We then, and not till then, are growing wise, when we begin to discern how weak and unwise we are. An absolute perfection of understanding is impossible: he makes the nearest approaches to it, who has the sense to discern, and the humility to acknowledge. its imperfections. Modesty always sits gracefully upon youth; it covers a multitude of faults, and doubles the lustre of every virtue which it seems to hide: the perfections of men being like those flowers which appear more beautiful when their leaves are a little contracted and folded up, than when they are full blown, and

because his father had not displeased him display themselves, without any reserve, to the view

We are some of us very fond of knowledge, and apt to value ourselves upon any proficiency in the sciences; one science, however, there is, worth more than all the rest, and that is, the science of living well; which shall remain, when, ' Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away ' As to new notions and new doctrines, of which this are is very fruitful, the time will come. when we shall have no pleasure in them: nay, the time shall come, when they shall be exploded, and would have been forgotten, if they had not been preserved in those excellent books, which contain a confutation of them: like insects preserved for ages in amber, which otherwise would soon have returned to the common mass of things. But a firm belief of Christianity, and a practice suitable to it, will support and invigorate the mind to the last, and most of all at last, and that important hour, which must decide our hopes and apprehensions: and the wisdom, which, like our Saviour, cometh from above, will, through his merits, bring us thither. And indeed, all our other studies and pursuits, however different, ought to be subscryient to, and center in this grand point, the pursuit of eternal happiness, by being good in ourselves, and useful to the world. Itid.

.rance in Places of Education.

From a thorough insight into human nature, with a watchful eye, and kind attention to the vanity and intemperate heat of youth, with well-weighed measures for the advancement of all useful literature, and the continual support and increase of virtue and piety, have the wise and religious institutors of the rules of conduct and government, in places of education, done all that human prudence could do, to promote the most excellent and beneficial design, by the most rational and well-concerted means. They first laid the foundation well, in the discipline and regulation of the appetites. They put them under the restraint of wholesome and frugal rules, to place them out of the reach of intemperance, and to preclude an excess that would serve only to corrupt, inflame, and torment them. They are fed with food convenient for them; with simplicity yet sufficiency; with a kind though cautious hand. By this means, the seeds of vice are stifled in their birth; young

persons are here removed from tempta-tions, to which others, from a less happy situation, are too frequently exposed; and by an early habit of temperance and selfcommand, they may learn either to prevent all irregular solicitations, or with case to controul them. Happy are they who. by a thankful enjoyment of these advantages, and a willing compliance with these rules, lay up in store for the rest of their life, virtue, health, and peace! Vain, indeed, would be the expectation of any real progress in intellectual and moral improvements, were not the feundation thus aid in strict regularity and temperance; were the sensual appetites to be pumpered in youth, or even vitiated with that degree of indulgence which an extravagant world may allow and call elegance, but in a place of education would be downright Juxury. The taste of sensual pleasures must be checked and absted in them, that they may acquire a relish of the more sublime pleasures that result from reason and religion: that they may pursue them with effect, and enjoy them without avocation. And have they not in this place every motive, assistance, and encouragement, to engage them in a virtuous and moral life. and to animate them in the attainment of useful learning? What rank or condition of youth is there, that has not daily and hourly opportunities of laying in supplies of knowledge and virtue, that will in every station of life be equally serviceoble and ornamental to themselves, and beneticial to mankind? And shall any one there to convert a house of discipline and learning into a house of dissoluteness, extravagance, and riot? With what an aggravation of guilt do they load themselves. who at the same time that they are pursuing their own unhappiness, sacrifegiously break through all the fences of good order and government, and by their practice, seducement, and example, do what in them lies, to introduce into these schools of frugality, sobriety, and temperance, all the mad vices and vain gaieties of a licentions and voluptuous age! What have they to answer for, who, while they proflightely sonander away that most precious part of time, which is the only sea-on of application and improvement, to their own irretrievable loss, encourage one another in an idle and sensual course of life, and by spreading wide the contagion, reflect a scandal upon, and strive to bring into public disesteem, the place of their edu-

cution, where industry, literature, virtue, deceiver, and whister else is praise worthy, did for ages flourish and abound? In this the genuise first of the pious care of our ancestors, for the security and propagation of religion and good manners, to the latest potentity is this a flow ward of their manifecture. Or does this conduct correspond with their views, or with the just expectations and demands of worth flower in the pix expectations and demands of your friends and your country? Testis.

Tottie.

§ 51. Valuable Opportunities once lost cannot be recalled.

Nor let any one vainly imagine, that the time and valuable opportunities which an now lost, can hereafter be recalled at will; or that he who has run out his youthful days in dissipation and pleasure, will have it in his power to stop when he pleases, and make a wiser use of his riper Yet this is too generally the fallacious hope that flatters the youth in his sensual indulgences, and leads him insensibly on in the treacherous ways of vicetill it is now too late to return. are few, who at one plumee so totally immerge in pleasures, as to drown at once all power of reason and conscience: they promise themselves, that they can indulge their appetites to such a point, only, and can check and turn them back when they have run their allotted race. I de not indeed say, that there, never have been nersons in whom the strong ferment of youthful lusts may have happily subsided, and who may have brought forth fruits of amendment, and displayed many eminent virtues. God forbid! that even the most licentious vices of youth should be absodutely incorrigible But I may venture to attirm, that the instances in this case have been so rare, that it is very dangerous for any one to trust to the experiment, upon a presumption that he shall add to the number. The only sure way to make any proficiency in a virtuous life, is to set out in it betimes. It is then, when our inclinations are trained up in the way that they should lead us, that custom soon makes the best habits the most agreeable; the ways of wisdom become the ways of pleasantness, and every stop we advance, they grow more easy and more delightful. But. on the contrary, when values, headstrong appetites are to be reclaimed, and invoterate habits to be corrected, what security can we give ourselves, that we shall have either inclination, resolution, or power, to stop and turn back, and recover the right way from which we have so long and so widely wandered, and enter upon a new life, when perhaps our strength now faileth us, and we know not how near we may be to our journey's end? These reflections I have suggested principally for the sake of those, who allowing themselves in greater indulgencies than are consistent with a liberal and virtuous education, give evident proofs that they are not sufficiently aware of the dangerous encroachments, and the peculiar deceitfulness of pleasurable sin, Happy for tlem, would they once seriously consider their ways! and no time can be more proper, than when these solemn seasons of recollection and religious discipline should particularly dispose them to seriousness and thought. They would then discover, that though they are awiile carried gentlyand supinelydown the smooth stream of pleasure, yet soon the torrent will grow too violent to be stemmed; the waves will arise, and dash them upon rocks, or sink them in whirlpools. It is therefore the part of prudence to stop short while they may, and to divert their course into a different channel; which, whatever obstructions and difficulties they may labour with at first, will every day become more practicable and pleasing, and will assuredly carry them to a screne and secure haven.

\$ 52. The Beginnings of Evil to be resisted. Think not, as I am afraid too many do, that because your passions have not hurried you into atrocious deeds, they have therefore wrought no mischief, and have left no sting behind them. By a continoed series of loose, though apparently trivial gratifications, the heart is often as thoroughly corrupted, as by the commission of any one of those enormous crimes which spring from great ambition, or great revenge. Habit gives the passions strength, while the absence of glaring guilt seemingly justifies them; and, unawakened by remorse, the sinner proceeds in his course, till he wax bold in guitt, and become ripe for ruin: for, by gradual and latent steps, the destruction of our virtues advances. Did the evil unveil itself at the beginning; did the storm which is to overthrow our peace, discover, as it rose, all its horrors, precautious would more frequently be taken against it. But we are imperceptioly octrayed; and from one

licentious attachment, one criminal pates sion, are, by a train of consequences; advance not nonabler, till the government of our minds is irrecoverably lost. The entircing and the offices gassions are, in this respect, similar in their process; and, though by different reads, conduct at last to the same issue. Blair, 25% Order to be observed in Amuse-

ments.

Observe order in your amusements; that is, allow them no more than their proper place: study to keep them within due bounds; mingle them in a temperate succession with serious duties, and the higher business of life. Human life cannot procced, to advantage, without some measure of relaxation and entertainment. We require relief from care. We are not formed for a perpetual stretch of serious thought. By too intense and continued application, our teeble powers would soon be worn out. At the same time, from our propensity to ease and pleasure, amusement proves, among all ranks of men, the most dangerous foe to order: for it tends incessantly to usurp and encroach, to widen its territories, to thrust itself into the place of more important concerns, and thereby to disturb and counteract the natural course of things. One frivolous amusement indulged out of season, will often carry perplexity and confusion thro a long succession of affairs,

Amusements, therefore, though they be of an innocent kind, require steady government, to keep them within a due and limited province. But such as are of an irregular and vicious nature, require not to be governed, but to be banished from every orderly society. As soon as a man seeks his happiness from the earning-table, the midnight revel, and the other haunts of licentiou-ness, confusion seizes upon him as its own. There will no longer be order in his family, nor order in his affairs, nor order in his time. The most important concerns of life are abandoned. Even the order of nature is by such persons inverted; night is changed into day, and day into night. Character, honour, and interest itself, are trampled under foot. You may with certainty prognosticate the ruin of these men to be just at hand. Disorder, arisen to its beight, has nearly accomplished its work. The spots of death are upon them. Let every one who would except the pestilential contatagite, fly with haste from their company. Blair.

pany. Blair. \$54. Order to be treeserned in your Society.

Preserve order in the arrangement of your society: that is, entangle not yourselves in a perpetual and promisenous crowd; select with prudence and propriety. those with whom you chuse to associate; let company and retreat succeed each other at measured intervals. There can be no order in his life, who allots not a due share of his time to retirement and reflection. He can neither amdently arrange his temporal affairs, nor properly attend to his spiritual interests. He lives not to himself, but to the world. By continual dissipation, he is rendered giddy and thoughtless. He contracts unavoidably from the world that spirit of disorder and

confusion which is so prevalent in it.

It is not a sufficient preservation against this evil, that the circles of society in which you are engaged are not of a libertine and vicious kind. If they withdraw you from that attention to yourselves, and your domestic functions, which becomes a good man, they are subversive of order, and inconsistent with your duty. What is innotent in itself, degenerates into a crime, from being carried to excess; and idle. trifling society, is nearly a-kin to such as is corrupting. One of the first principles of order is, to learn to be happy at home. It is in domestic retreat that every wise man finds his chief satisfaction. It is there beforms the plans which regulate his public conduct. He who knows not how to emov himself when alone, can never be keg happy abroad. To his vacant mind, company may afford a temporary relief; but when forced to return to himself, he will be so much more oppressed and languid. Whereas, by a due mixture of pubhe and private life, we keep free of the snares of both, and enjoy each to greater edvantage. Itid.

§ 55. A due Regard to Order necessary in Business, Time, Expence, and Amusements.

Throughout your affairs, your time, your sepcerty, the principle of order must be equally earlied, if you expect to reap any of its happy fruits. For if into any one of those great departments of life you suffer disorder to enter, it will pure d through all the rest. In vaio, for instance, you purpose to be orderly in the conduct of your affairs, if you be irregular in the distribution of your time. In vain you attempt to regulate your expence, if into your amusements, or your sockey, disorder has crept. You have admitted a principle of confusion which will defert all your plans, and perplex and entangle what you sound and perplex and entangle what you say, and perplex and entangle what you say, interesting to order. If you desire that any integration of the control of

I must also admonish you, that in small, as well as in great affairs, a due regard to order is requisite. I mean not, that you ought to look on those minute attentions. which are apt to occupy frivolous minds, as connected either with virtue or wisdom; but I exhort you to remember, that disorder, like other immoralities, frequently takes rise from inconsiderable beginnings. They who, in the lesser transactions of life, are totally negligent of rule, will be in hazard of extending that negligence, by degrees, to such affairs and duties as will render them criminal. Remissness grows on all who study not to guard against it; and it is only by frequent exercise, that the habits of order and punctuality can be thoroughly confirmed, Hid

§ 56, Idleness avoided by the Observation of Order,

By attending to order, you avoid idleness, that most fruitful source of crimes and evils. Acting upon a plan, meeting every thing in its own place, you constantly find innocent and useful employment for time. You are never at a loss how to dispose of your hours, or to fill up . life agreeably. In the course of human action, there are two extremes equally dangerous to virtue; the multiplicity of offairs, and the total want of them. The man of order stands in the middle between these two extremes, and suffers from neither; he is occupied, but not operessed. Whereas the disorderly, overloading one part of time, and leaving another vacant, are at one period overwhelmed with business, and at another either idle through want of employment, or indolent through perplexity. Those seasons of indoicace and idleness, which recur soutten in t. eif life, are their most dangerous moments. The mind, unhappy in its situation, and clinging to every object which can occupy

or amuse it, is then aptest to throw itself into the arms of every vice and folly.

Farther; by the preservation of order, you check inconstancy and levity. Fickle by nature is the human heart. It is fond of change; and perpetually tends to start aside from the straight line of conduct, Hence arises the propriety of bringing ourselves under subjection to method and rule: which, though at first it may prove constraining, yet by degrees, and from the experience of its happy effects, becomes natural and agreeable. It rectifies those Pregularities of temper and manners to which we give the name of caprice : and which are distinguished characteristics of a disorderly mind. It is the parent of steadiness of conduct. It forms consistency of cl-aracter. It is the ground of all the confidence we repose in one another. For, the disorderly we know not where to find. In him only can we place any trust, who is uniform and regular; who lives by principle, not by humour; who acts upon a plan, and not by desultory motions.

§ 57. Order essential to Self-enjoyment and Felicity.

Consider also how important it is to your self-enjoyment and felicity. Order is the source of peace; and peace is the highest of all temporal blessings. Order is indeed the only region in which tranquislity dwells. The very mention of contusion imports disturbance and vexation. Is it possible for that man to be happy, who cannot look into the state of his affairs, or the tenor of his conduct, without discerning all to be embroiled? who is either in the midst of remorse for what he has neelected to do, or in the midst of harry to overtake what he finds, too late, was necessary to have been done? Such as live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws; whose influence is beneficent; whose operations are quiet and tranquil. The disorderly, resemble those tumultuous elements on earth, which, by sudden and violent irruptions, disturb the course of nature. By mismanagement of affairs, by excess in expence, by irregularity in the indulgence of company and amusement, they are perpetually creating molestation both to themselves and others. They depart from their road to seek pleasure; and instead of it. they every where raise up sorrows. Being

always found out of their proper place, they of course interfere and jar with others. The disorders which they raiso never fail to spread beyond their own line. and to involve many in confusion and distress: whence they necessarily become the authors of tumult and contention, of discord and enmity. Whereas order is the foundation of union. It allows every man to carry on his own affairs without disturbing his neighbour. It is the golden chain which holds together the societies of men in friendship and peace.

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\$ 58. Care to be taken in suppressing Criminal Thoughts.

When criminal thoughts arise, attend to all the proper methods of speedily suppressing them. Take example from the unhappy industry which sinners discover in banishing good ones, when a natural sense of religion forces them on their conscience How anxiously do they fly frem themselves! How studiously do they drown the voice which upbraids them, in the noise of company or discrsions! What numerous artifices do they employ, to evade the uneasiness which returns of reflection would produce !- Were we to use equal diligence in preventing the entrance of vicious suggestions, or in repelling them when entered, why should we not be equally successful in a much better cause? -As soon as you are sensible that any danferrous passion begins to ferment, instantly call in other passions, and other ideas, to your aid. Hasten to turn your thoughts into a different direction. Summon op whatever you have found to be of power, for composing and harmonizing your mind. Fly for assistance to serious studies, to prayer and devotion; or even fly to business or innocent society, if solitude be in hazard of favouring the seduction. By such means you may stop the progress of the growing evil; you may apoly an antidore, before the poison has had time to work its full effect. Itid.

§ 59. Experience to be anticipated by Reflection.

. It is observed, that the young and the ignorant are always the most violent in pursuit. The knowledge which is forced upon them by longer acquaintance with the world, moderates their impetuosity. Study then to anticipate, by reflection, that knowledge which experience often pur-

chases at too dear a price. Inure yourselves to frequent consideration of the emptiness of those pleasures which excite so much strife and commotion among mankind, Think how much more of true enjoyment is lost by the violence of passion, than by the want of those things which give occasion to that passion. Persuade yourselves, that the favour of God, and the possession of virtue, form the chief happiness of the rational nature. Let a contented mind, and a peaceable life, hold the next place in your estimation. These are the conclusions which the wise and thinking part of mankind have always formed. To these conclusions, after having run the race of passion, you will probably come at the last. By forming them betimes, you would make a seasonable escape from that tempestuous region, through which none can pass without suffering misery, contracting guilt, and undergoing severe remorse. Blair.

§ 60. The Beginnings of Passion to be opposed.

Oppose early the beginnings of passion. Avoid particularly all such objects as are apt to excite passions which you know to predominate within you. As soon as you find the tempest rising, have recourse to every proper method, either of allaying its violence, or escaping to a calmer shore. Hasten to call up emotions of an opposite nature. Study to conquer one passion by means of some other which is of less dangerous tendency. Never account any thing small or trivial which is in bazard of introducing disorder into your heart. Never make light of any desire which you feel gaining such progress as to threaten entire dominion. Blandishing it will appear at the first. As a gentie and innocent emotion, it may steal into the heart; but as it advances, is likely to pierce you through with many sorrows. What you indulged as a favourite amusement will shortly become a serious business, and in the end may prove the burden of your life. Most of our passions flatter us in their rise, but their beginnings are treacherous: their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is established. What Solomon says of one of them, holds true of them all, ' that their beginning is as when one letteth 'out water.' It issues from a smail chink, which once might have been easily stop-

ped; but being neglected, it is soon widened by the stream, till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain. Hid.

§ 61. The Government of Temper, as included in the Keeping of the Heart.

Passions are quick and strong emotions. which by degrees subside. Temper is the disposition which remains after these emotions are past, and which forms the habitual propensity of the soul. The one are like the stream when it is swoln by the torrent, and ruffled by the winds; the other resembles it when running within its bed, with its natural force and velocity. The influence of temper is more silent and impercentible than that of passion: it operates with less violence; but as its operation is constant, it produces effects no less considerable. It is evident, therefore, that it highly deserves to be considered in a religious view.

Many, indeed, are averse to behold it in this light. They place a good temper upon the same footing with a healthy constitution of body. They consider it as a natural felicity which some enjoy; but for the want of which, others are not morally culpable, nor accountable to God: and hence the opinion has sometimes prevailed. that a bad temper might be consistent with a state of grace. If this were true, it would overturn that whole doctrine, of which the gospel is so full, 'that regeneration, or change of nature, is the essential characteristic of a Christian.' It would suppose, that grace might dwell amidst maleyolence and rancour, and that heaven might be enjoyed by such as are strangers to charity and love .- It will readily be admitted that some, by the original frame of their mind, are more favourably inclined than others. towards certain good dispositions and habits. But this affords no justification to those who neglect to oppose the corruptions to which they are prone. Let no man imagine, that the human beart is a soil altogether unsusceptible of culture! or .. that the worst temper may not, through the assistance of grace, be reformed by attention and discipline. Settled depravity of temper is always owing to our own indulgence. If, in place of checking, we nourish that malignity of disp-sition to which we are inclined, all the consequences will be placed to our account, and every excuse, fro a natural constitution, be rejected at the tribunal of Heaven. Ibid.

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& 62. A peaceable Temper and condescending Manners recommended.

What first presents itself to be recommended, is a peaceable temper; a disposition averse to give offence, and desirous of cultivating harmony, and amicable intercourse in society. This supposes yielding and condescending manners, un-willingness to contend with others about trifles, and, in contests that are unavoidable, proper moderation of spirit. Such a temper is the first principle of self-enjoyment; it is the basis of all order and happiness among mankind. The positive and contentious, the rude and quarrelsome, are the bane of society; they seem destined to blast the small share of comfort which nature has here allotted to man. But they cannot disturb the peace of others, more than t'ev break their own, The hurricane rages first in their own bosom, before it is let forth upon the world. In the tempest which they raise, they are always lost; and frequently it is

their lot to perish. A peaceable temper must be supported by a candid one, or a disposition to view the conduct of others with fairness and impartiality. This stands opposed to a jealous and suspicious temper; which ascribes every action to the worst motive, and throws a black shade over every character. As you would be happy in yourseives, or in your connexions with others. guard against this malignant spirit, Study that charity which thinketh no evil; that temper which, without degenerating into credulity, will dispose you to be just; and which can allow you to observe an error, without imputing it as a crime. Thus you will be kept free from that continual irritation which imaginary injuries raise in a suspicious breast; and will walk among men as your breshren, not your

en mies. But to be peaceable, and to be candid, is not all that is required of a good man. H- must cultivate a kind, generous, and sympothizing temper, which feels for distress wherever it is beheld; which enters into the concerns of his friends with ardour; and to all with whom he has intercourse, is gentle, obliging, and humane. How amiable appears such a disposition, when contrasted with a malicious or enyious temper, which wraps itself up in its own parrow interests, looks with an evil eye on the success of others, and with an unnatural satisfaction feeds on their dis- our holy religion seeks to form us. This

appointments or miseries! How little does he know of the true happiness of life, who is a stranger to that intercourse of good offices and kind affections, which, by a pleasing charm, attach men to one another, and circulate joy from heart to heart!

§ 63. Numerous Occasions offer for the Exertion of a benevolent Temper.

You are not to imagine that a benevolent temper finds no exercise, unless when opportunities offer of performing actions of high generosity, or of extensive utility; these may seldom occur: the condition of the greater part of mankind in a good measure precludes them. But in the ordinary round of human affairs, a thousand occasions daily present themselves of mitigating the vexations which others suffer. of soothing their minds, of aiding their interest, of promoting their cheerfulness, or ease. Such occasions may relate to the smaller incidents of life: but let us remember that of small incidents, the system of human life is chiefly composed. The attentions which respect these, when suggested by real benignity of temper, are often more material to the happiness of those around us, than actions which carry the appearance of greater dignity and splendour. No wise or good man ought to account any rule of behaviour as below his regard, which tends to cement the great brotherhood of mankind in

confortable union. Particularly in the course of that familiar intercourse which belongs to domestio I fe, all the virtues of temper find an ample range. It is very unfortunate, that within that circle, men too often think themselves at liberty to give unrestrained vent to the caprice of passion and homour. Whereas there, on the contrary, more than'any where, it concerns them to attend to the government of their heart; to check what is violent in their tempers, and to soften what is barsh in their manners. For there the tenter is formed. There the real character displays itself. The forms of the world disense men when abroad a but within his own family, every man is known to be what he truly is .- In all our intercourse, then, with others, particularly in that which is closest and most intimate. let us cultivate a peaceable, a candid, a gentle and friendly temper. This is the temper to which, by repeated injunctions,

was the temper of Christ. This is the § 65. temper of Heaven. Blair.

§ 64. A contented Temper the greatest Blessing, and most material Hequisite to the proper Discharge of our Duties.

A contented temper is one of the greatest blessings that can be enjoyed by man, and one of the most material requisites to the proper discharge of the duties of every station. For a fretful and discontented temper renders one incapable of performing a-right any part in life. It is unthankful and impious towards God; and towards men provoking and unjust. It is a gangrene which prevs on the vitals, and infects the whole constitution with disease and putrefaction. Subdue pride and vanity, and you will take the most effectual method of eradicating this distemper. You will no longer behold the objects around you with iaundiced eyes. You will take in good part the blessings which Providence is pleased to bestow, and the degree of favour which your fellow-creatures are disposed to grant you. Viewing yourselves, with all your imperfections and failings, in a just light, you will rather be surprised at your enjoying so many good things, than discontented because there are any which you want. From an humble and contented temper, will spring a cheerful one. This, if not in itself a virtue. is at least the garb in which virtue should be always arrayed. Fiety and goodness ought never to be marked with that deection which sometimes takes rise from superstition, but which is the proper portion only of guilt. At the same time, the cheerfulness belonging to virtue, is to be carefully distinguished from that light and giddy temper which characterizes folly, and is so often found among the dissipated and vicious part of mankind. Their galety is owing to a total want of reflection; and brings with it the dsual consequences of an unthinking habit, shame, remorse, and heaviness of heart, in the end. The cheerfulness of a well-regulated mind, springs from a good conscience and the tayour of Heaven, and is bounded by temperance and reason. It makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunsline of a mind illuminated by piety and virtue. It crowns all other good dispositious, and comprehends the general effect which they ought to produce on the beart.

 § 65. The Desire of Praise subservient to many valuable Purposes.

To a variety of good nurposes it is subservient, and on many occasions co-onerates with the principles of virtue. awakens us from sloth, invigorates activity, and stimulates our efforts to excel. It has given rise to most of the splendid, and to many of the useful enterprises of men. It has animated the patriot, and fired the hero. Magnanimity, generosity, and fortitude, are what all mankind admire, Hence, such as were actuated by the desire of extensive fame, have been prompted to deeds which either participated of the spirit, or at least carried the appearance. of distinguished virtue. The desire of praise is generally connected with all the finer sensibilities of human nature. It affords a ground on which exhortation. counsel, and reproof, can work a proper effect. Whereas, to be entirely destitute . of this passion betokens an ignoble mind. on which no moral impression is easily made. Where there is no desire of praise, there will be also no sense of reacoach; and if that be extinguished, one of the principal guards of virtue is removed, and the mind thrown open to many opprobrious pursuits. He whose countenance never glowed with shame, and whose heart never beat at the sound of praise. is not destined for any honourable distingtion; is likely to grovel in the sordid. quest of gain; or to slumber life away , in the indolence of selfish pleasures. Abstracted from the scation ats which

are connected with it as a principle of action, the esteem of our fellow-creatures is . an object which, on account of the advantages it brings, may be lawfully pursued. It is necessary to our success, inevery fair and honest undertaking. Not only our private interest, but our public usefulness, depends, in a great measure, upon it. The sphere of our influence is contracted or enlarged, in proportion to the degree in which we enjoy the good eninion of the public. Men listen with an unwilling ear to one whom they do not honour; while a respected character adds weight to example, and anthority to counsel. To desire the esteem of others for the sake of its effects, is not only allowable, but in many cases is our duty: and to be totally indifferent to praise or censure, is so far from being a vartue, that it is a real defect in character.

Vid. 4 66. § 66. Excessive Desire of Praise tends to corrupt the Heart, and to disregard the Admonitions of Conscience.

An excessive love of praise never fails to un lermine the regard due to conscience, and to corrupt the heart. It turns off the eye of the mind from the ends which it ought chiefly to keep in view ; and sets up a false light for its guide. Its influence is the more dangerous, as the colour which it assumes is often fair; and its garb and appearance are nearly allied to that of virtue. The love of glory, I before admitted, may give birth to actions which are both splendid and useful. At a distance they strike the eye with uncommon brightness; but on a nearer and stricter survey, their lustre is often tarnished. They are found to want that sacred and venerable dignity which chanceterizes true virtue. Little passions and selfish interests entered into the motives of those who performed them. They were jealous of a competitor. They sought to humble a rival. They looked round for spectators to admire them. All is magmanimity, generosity, and courage, to public view. But the ignoble source whence these seeming virtues take their rise, is hidden. Without appears the hero; within, is found the man of dust and clay. Consult such as have been intimately connected with the fellowers of renown; and seldom or never will you find, that they held there in the same estrem with those who viewed them from afar. There is nothing except simplicity of intention, and purity of principle, that can stand the test of near approach and strict examination. Blair.

§ 67. That Discipline which teaches to moderate the Eugerness of wordthy Passions, and to fastly the Mind with the Principles of Virtue, is more conducive to true Hyppiness than the Possession of all the Gooss of Fortune.

That discipline which corrects the cogerbest of world prosons, which fattle the hours world prosons, principles, and the lighters the mind with world showledge, and furnishes to it matter of enjoyment from within title, is of more consequence to real Pi-tity, than all the provision which we can make of the goods of fortune. To this let us bend our chief attention. Let us keep the heart with all diligence, res-

ing out of it are the issues of life. Let us account our mind the most important prevince which is committed to our care; and if we connect rule fortune, study at least to rule ourselves. Let us propose for our object, not worldly success, which it depends not on us to obtain, but that upright and honourable discharge of our duty in every conjuncture, which, through the divine assistance, is always within our power. Let our happiness be sought where our proper praise is found; and that be accounted our only real evil, which is the evil of our nature; not that, which is either the appointment of Providence, or which arises from the evil of others.

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§ 68. Religious Knowledge of great Consolution and Relief amidst the Distresses

of Life. Consider it in the light of consolation; as bringing aid and relief to us, amidst the distresses of life. Here religion incontestibly triumphs; and its happy effects in this respect furnish a strong argument to every benevolent mind, for wishing them to be farther diffused throughout the world. For, without the belief and hope atlorded by divine revelation, the circumstances of man are extremely forlorn. He finds himself placed here as a stranger in a vast universe, where the powers and operations of nature are very imperfectly known; where both the beginnings and the issues of things are involved in mysterious darkness: where he is unable to discover with any certainty, whence he sprung. or for what purpose he was brought into this state of existence; whether he be subjected to the government of a mild, or of a wrathful ruler; what construction he is to put on many of the dispensations of his providence; and what his fate is to be when he deports hence. What a disconsolate situation to a serious, inquiring mind! The greater degree of virtue it possesses, its sensibility is likely to be the more oppressed by this burden of labouring thought. Even though it were in one's power to banish all uneasy thought, and to fill up the hours of life with perpetual amusement; life so filled up would, upon reflection, appear poor and trivial. But these are far from being the terms upon which man is brought into this world. He is conscious that his being is frail and feeble; he sees himself beset with various dangers, and is exposed to many a me-

lancholy apprehension, from the evils which he may have to encounter before he arrives at the close of life. In this distressed condition, to reveal to him such discoveries of the Supreme Being as the Christian religion affords, is to reveal to him a father and a friend; is to let in a ray of the most cheering light upon the dirkness of the human estate. He who was before a destitute orphan, wandering in the inhospitable desert, has now mined a shelter from the bitter and inclement blast. He now knows to whom to pray, and in whom to trust; where to unbosom his sorrows: and from what hand to look for relief.

It is certain, that when the heart bleeds from some wound of recent misfortune. nothing is of equal efficacy with religious comfort. It is of power to enlighten the darkest hour, and to assuage the severest woe, by the belief of divine favour, and the prospect of a blessed immortality. In such hopes, the mind expatiates with joy: and when bereaved of its earthly friends. solaces itself with the thoughts of one friend who will pever forsake it. Refined reasocings, concerning the nature of the human condition and the improvement which philosophy teaches us to make of every event, may entertain the mind when it is at ease; may perhaps, contribute to soothe it, when slightly touched with sorrow : but when it is torn with any sore distress, they are cold and feeble, compared with a direct promise from the word of God. This is an anchor to the soul, both sure and stedfast. This has given consolation and refuge to many a virtuous heart, at a time when the most cogent recordings would have proved interly unavailing

Upon the approach of death especially. when, if a man thinks at all, his anxiety about his future interests must naturally increase, the power of religious consolation is sensibly felt. Then appears, in the most striking light, the high value of the discoveries made by the Gospel; not only life and immortality revealed, but a Mediator with God discovered; mercy proclaimed, through him, to the frailties of the penitent and the humble; and his presence promised to be with them when they are passing through the valley of the shadow of death, in order to bring them safe into unseen habitations of rest and joy, Here is ground for their leaving the world with comfort and peace. But in this severe and trying period, this labouring hour of nature, how shall the unhanny man sunport himself, who knows not, or believes not, the hope of religion? Secretly conscious to himself, that he has not acted his part as he ought to have done, the sins of his past life arise before him in sad remembrance. He wishes to exist after death, and yet dreads that existence. The Governor of the world is unknown. He cannot tell whether every endeayour to obtain his werey may not be in vain awful obscurity ground him; and in the midst of endless doubts and perplexities. the trembling reluctant soul is forced away from the body As the misfortunes of life must, to such a man, have been most oppressive; so its end is bitter: his sun sets in a dark cloud; and the night of death closes over his head, full of misery, Blair.

§ 69. Sense of Right and Wrong, independent of Religion.

Mankind certainly have a sense of right and wrong, independent of religious belief; but experience shows, that the allurements of present pleasure, and the impetnosity of passion, are sufficient to prevent men from acting agreeable to this moral sense, unless it be supported by religion, the influence of which upon the imagination and passions, if properly directed, is extremely powerful. We shall readily acknowledge that many of the greatest enemies of religion have been distinguished for their honour, probity, and good-nature. But it is to be considered, that many virtues, as well as vices, are constitutional. A cool and equal temper, a dull imagination, and unfeeling heart, ensure the possession of many virtues, or rather, are a security against many vices. They may produce temperance, chastity, honesty, prudence, and a harmless, inof-fensive behaviour. Whereas keen passions, a warm imagination, and great sensibility of heart, lay a natural foundation for prodigality, debauchery, and ambition: attended, however, with the seeds of all the social and most heroic virtues. Such a temperature of mind carries along with it a check to its constitutional vices, by rendering those possessed of it peculiarly susceptible of religious impressions. They often appear indeed to be the greatest enemies to religion, but that is entirely owing to their impatience of its restraints. Its most dangerous enemies have ever been among the temperate and chaste philosophers,

void of passion and sensibility, who had no vicious appetites to be restrained by its influence, and who were unsusceptible of its terrors or its pleasures. Gregory.

§ 70. Infidelity owing to Insensibility of Heart.

Absolute infidelity, or stilled teepilciam in religion, we acknowledge, is no proof of want of understanding, or aviciono disposition, but it certainly a very citicon disposition to the company of a prevented understanding. Some philosophers have been infidely, few, men of text and serialismed. Yet the examples Newton, among many other first rames, in philosophy, are a sufficient evidence, that religions belief is perfectly companition of the company of the company of the that religions belief is perfectly companition of the company of the company of the that religions belief is perfectly companition of the company of the company of the that religions belief is perfectly companition of the company of th

§ 71. Religion not founded on Weakness

of Mind. Several of those who have surmounted what they call religious prejudices themselves, affect to treat such as are not ashamed to ayow their regard to religion. as men of weak understandings and feeble minds: but this shows either want of candour, or great ignorance of human nature. The fundamental articles of religion have been very generally believed by men the most distinguished for acuteness and accuracy of judgment. Nav. it is upjust to infer the weakness of a person's head on other subjects, from his attachment even to the fooleries of superstition. Experience shews, that when the imagination is heated, and the affections deeply interested, they level all distinctions of understanding; yet this affords no presumption of a shallow judgment in subjects where the imagination and passions have no influence.

§ 72. Effects of Religion, Scepticism, and Infidelity.

Feebleness of mind is a reproach frequently thrown, not upon such as lare a sense of religion, but upon all who possess warm, open, electral tempers, and hearts peculiarly disposed to love and friendship. But the reproach is ill founded. Strength of mind does not consist in a prevish temper, in a hard inflexible heart, and in bidding defrance to God Almighty: it consists in an active, resolute spirit : in a spirit that enables a man to act his part in the world with propriety; and to bear the misfortunes of life with uniform fortitude and dignity. This is a strength of mind, which neither atheism nor universal scepticism will ever be able to inspire. On the contrary, their tendency will be found to chill all the powers of imagination: to depress spirit as well as genius to sour the temper and contract the heart. The highest religious spirit, and veneration for Providence, breathes in the writings of the ancient stoics; a seet distinguished for producing the most active. intrepid, virtuens men, that ever did bo-

nour to human nature. Can it be pretended, that atheism or universal scepticism have any tendency to form such characters? Do they tend to inspire that magnanimity and elevation of mind, that superiority to selfish and seponal gratifications, that contempt of dameer and of death, when the cause of virtue, of liberty, or their country, required it, which distinguish the characters of patriots and heroes? Or is their influence more fayourable on the humbler and gentler virtues of private and domestic life? Dothey soften the heart, and render it more delicately sensible of the thousand nameless duties and endearments of a husband. a father, or a friend? Do they produce that habitual screnity and obeerfulness of temper, that gaicty of heart, which makes a man beloved as a companion? or dothey dilate the heart with the liberal and generous sentiments, and that love of homan kind, which would reader him revered and blessed as the patron of depressed merit, the friend-of the widow and orphan, the refuge and support of the

poor and the unknypy?

The gextral opsumo of markind, that there is a strong counceins between a religious disposition and a feeling heart, appears from the universal dislike which all men have to indicately in the fair sex. We not only look on it as removing the universal principal security we have for their viscuscipal security we have for their viscus of the control of the co

they can possess.

There are, inuced, some men who can persuade themselves, that there is no supreme intelligence who directs the course.

of nature: who can see those they have been connected with by the strongest bonds of nature and friendship gradually disappearing; who are persuaded, that this separation is final and eternal; and who expect, that they themselves shall soon sink down after them into nothing ; and yet such men appear easy and contented. But to a sensible heart, and particularly to a heart softened by past endearments of love or friendship, such oninions are attended with gloom inexpressible; they strike a damp into all the pleasures and enjoyments of life, and cut off those prospects which alone can comfort the soul under certain distresses. where all other aid is feeble and ineffectual.

Scepticism, or suspense of jurgment, as to the troth of the great articles of teligion, is attended with the same fatal effects. Wherever the affections are deeply interested, a state of suspense is more intolerable, and more distincting to the mind, than the sad assurance of the evil which is most dreaded. Gregory.

§ 73. Comforts of Religion.

There are many who have passed the age of youth and beauty, who have resigned the pleasures of that smiling season, who beein to decline into the vale of years, impaired in their health, depresed in their fortunes, stript of their friends, their children, and perhaps still more tender connexions. What resources can this world afford them? It presents a dark and dreary waste through which there does not issue a single ray of comfort. Every delusive prospect of ambition is now at an end; long experience of mankind, an experience very different from what tie open and generous soul of vonth had fondly dreamt of, has rendered the heart almost inaccessible to new triendships. The principal sources of activity are taken away, when those for whom we labour are cut off from us, those who animated, and those who sweetened all the toils of life. Where then can the soul and refuse, but in the bosom of religion? There she is admitted to those prospects of Providence and futurity, which alone can warm and fill the heart. I speak here of such as retain the feelings of humanity, whom misfortunes have softened, and perhaps rendered more delicately sensible; not of such as possess that stupid insensibility. which some are pleased to dignify with the pame of philosophy,

It should therefore be expected that those philosophers, who stand in no need themselves of the assistance of religion to support their virtue, and who never feel the want of its consolations, would ver have the humanity to consider the very different situation of the rest of mankind. and not endeavour to deprive them of what habit, at least, if they will not allow it to be nature, has made necessary to their morals, and to their happiness .- It might be expected, that humanity would note. vent them from breaking into the last retreat of the unfortunate, who can no longer be objects of their envy or resentment, and tearing from them their only remaining comfort. The attempt to ridicule religion may be agreeable to some, by relieving them from re-trains uson their pleasures, and may render others very miserable, by making them doubt those truths, in which they were most deeply interested; but it can convey real good and happiness to no one individual.

\$74. Cause of Zeal to propagate Infidelity.

To support openly and avowedly the cause of infidelity, may be owing, in some. to the vanity of appearing wiser than the rest of mankind; to vanity, that amphibious passion that seeks for food, not only in the affectation of every beauty and every virtue that adorn humanity, but of every vice and perversion of the understanding that disgrace it. The zeal of making proselvtes to it, may often be attributed to a like vanity of possessing a direction and ascendancy over the minds of men; which is a very flattering species of superiority. But there seems to be some other cause. that secretly influences the conduct of some that reject all religion, who, from the rest of their character, cannot be suspected of vanity, in any ambition of such superiori-This we shall attempt to explain.

interesting subject, from all around ug, gives a disagreeoble seasation. This must be groully increased in the present case, as the reliagy block hattends indicitly or scepticism in religion is certainly a confortless one, where there is the least degree of sensibility. — Sympathy is much more sought after by an inhappy mind, than by one cheerful and at case. We require a support in the one case, which in the other is not necessary. A person, therefore, void of religion, feets himself as it were alsone

The very differing in opinion, upon any

in the midst of society: and though, for brudential reasons, he chooses, on some occasions, to disguise his sentiments, and join in some form of religious worship. yet this, to a candid and ingenuous mind. must always be very painful; nor does it phase the disagreeable feeling which a social spirit has in finding itself alone, and without any friend to soothe and particinote its uneasiness. This seems to have a considerable share in that anxiety which Free-Thinkers generally discover to make proselytes to their opinions: an anxiety much greater than what is shown by those whose minds are at ease in the enjoyment of happier prospects. Grenory.

§ 75. Zeal in the Propagation of Infidelity inexcusable.

The excuse which infidel writers plead for their conduct, is a regard for the cause of truth. But this is a very insufficient one. None of them act upon this principle, in its largest extent and application, in common life; nor could any man live in the world, and pretend so to do. In the pursuit of happiness, 'our being's end and aim *,' the discovery of truth is far from being the most important object. It is true, the mind receives a high pleasure from the investigation and discovery of truth, in the abstract sciences, in the works of nature and art: but in all subjects, where the imagination and affections are deeply concerned, we regard it only so far as it is subservient to them .-One of the first principles of society, of deceney, and of good manners, is, that no man is entitled to say every thing he thinks true, when it would be injurious or offensive to his neighbour. If it was not for this principle, all mankind would be in a state of hostility. Suppose a person to lose an only child,

the sole comfort and happiness of his life; when the first overthewings of nature are past, her collects the infinite codeness and past, her collects the infinite codeness and exceeds the consistency of the consistency of the collects of a few years will again unite him to his child, never more to be separated, a medianchely yet pleasing ratigation, to the divine will. Now, supposing all this to be a deception, a pleasing return, would be the collection of the collection of the collection of the plant of the philosopher, as horbarous and inhimatin, who should attempt to wake him out. Figs.

of it?—Yet so far does vanity prevail over good-nature, that we frequently see men, on other occasions of the most benevolent tempers, labouring to cut off that hope which can alone cheer the heart under all the pressures and afflictions of human life, and enable us to resign it with cheerfulness and dignity!

§ 76. Religion considered as a Science. In the first of these views, which gives a foundation to all religious belief, and ou which the other two depend, Reason is. principally concerned: 'On this subject. the greatest efforts of human genius and application have been exerted, and with the most desirable success, in those great and important articles that seem most immediately to affect the interest and happiness of mankind. But when our inquiries here are pushed to a certain length. we find that Providence has set bounds to our reason, and even to our capacities of apprehension. This is particularly the case with respect to infinity, and the moral economy of the Deity. The objects are here, in a great measure, beyond the reach of our conception; and induction, from experience, on which all our other reasonings are founded, cannot be applied to a subject altogether dissimilar to any thing we are acquainted with.-Many of the fundamental articles of religion are such. that the mind may have the fullest conviction of their truth, but they must be viewed at a distance, and are rather the objects of silent and religious veneration. than of metaphysical disquisition. If the mind attempts to bring them to a nearer view, it is confounded with their strangeness and immensity.

When we pursue our inquiries into any part of nature beyond certain bounds, we find ourselves involved in perplexity and darkness. But there is thus remarkable difference between these and religious inspiries: in the investigation of nature, we can always nake a progress in knowledge, and approximate to the truth by the proper exertion of genius and observation. But our imquiries into religious subjects are confired within very narrow bounds; not can any force of reason or application lead the mind one step beyond that impenetrable guilf, which separates the visible and invisible world.

Though the articles of religious belief. which fall within the comprehension of mankind, and seem essential to their happiness, are few and simple, yet ingenious men base contrived to erect them into most tremendous systems of metaphysical subtlety, which will loog remain monuments both of the extent and the weakness of buman understanding. The perpicious consequences of such systems, have been vations. By attempting to establish too much, they have hurt the foundation of the most interesting principles of religion. -Most men are educated in a belief of the peculiar and distinguishing opinions of some one religious sect or other. They are taught, that all these are equally founded on divine authority, or the clearest deductions of reason; by which means their system of religion hangs so much together, that one part cannot be shaken without endangering the whole. But wherever any freedom of inquity is allowed, the absurdity of some of these opinions, and the uncertain foundation of others, cannot be concealed. This naturally begets a general distrust of the whole, with that fatal lukewarmness in religion, which is its necessary consequence,

The very habit of frequent ressoning and disputing upon religious subjects, diminishes that reverence with which the mind would otherwise consider them. This seems particularly to be the case, when men presume to enter into a minute scrutiny of the views and economy of Providence, in the administration of the world; why the Supreme Being made it as it is ; the freedom of his actions: and many other such questions, infinitely beyond our reach. The natural tendency of this, is to lessen that awful veneration with which we ought always to contemplate the Divinity, but which can never be preserved, when men canvas his ways with such unwarrantable freedom. Accordingly we find, amongst those sectaries where such disquisitions have principally prevailed, that he has been mentioned and even addressed

with the most indecent and shocking familiarity. The truly decentional spirit, whose chief foundation and characteristic is genuine and profound humility, is not to be looked for among such persons. Another bad effect of this speculative

through, his been to withdraw people's attention from its practical duties.—We mustly find, that those who are most distinguished by their excessive zeal for opinions in religious, slew great moderation and oxolines as to its procepts; and their great seersity in his respect, is countoully exerted against a few vices where the heart is but fittle concerned, and to which their own dispositions preserve them from any temptations.

But the worst effects of speculative and controversial theology, are those which it roduces on the temper and affections .-When the mind is kept constantly embarrassed in a perplexed and thorny path. where it can find no steady light to shew the way, nor foundation to rest on, the temper loses its native cheerfulness, and contracts a gloom and severity, partly from the chagrin of disappointment, and partly from the social and kind affections being extinguished for want of exercise. When this evil is exasperated by opposition and dispute, the consequences prove very fatal to the peace of society: especially when men are persuaded, that their holding certain opinions entitles them to the divine favour; and that those who differ from them, are devoted to eternal destruction. This persuasion breaks at once all the ties of society. The toleration of men who hold erroneous opinions, is considered as conniving at their destroying not only themselves, but all others who come within the reach of their influence. This produces that cruel and implacable spirit, which has so often disgraced the cause of religion, and dishonoured humanity.

Yet the effects of religious controversy above sometime provide dendrical to manhind. The spirit of free inquiry, which increde the iris Reformers to shake off that increde the iris Reformers to shake off that the state of t men we owe that freedom and happy constitution which we at present enjoy .- But these advantages of religious enthusiasm have been but accidental.

In general it would appear, that religion considered as a science, in the manner it has been usually treated, is but little beneficial to mankind, neither tending to enlarge the understanding, sweeten the temper, or mend the heart. At the same time, the labours of ingenious men, in explaining obscure and difficult passages of sacred writ, have been highly useful and necessary. And though it is natural for men to carry their speculations, on a subject that so nearly concerns their present and eterna! happiness, farther than reason extends, or than is clearly and expressly revealed; yet these can be followed by 100 had consequences. if they are carried on with that modesty and reverence which the subject requires, They become pernicious only when they are formed into systems, to which the same credit and submission is required as to Holy Writ itself. Gregory.

\$ 77. Religion considered as a Rule of Life and Manners.

We shall now proceed to consider religion as a rule of life and manners. In this respect, its influence is very extensive and beneficial, even when distigured by the wildest superstition; as it is able to check and conquer those passions, whice reason and philosophy are too weak to encounter. But it is much to be regretted, that the application of religion to this end, bath not been attended to with that care which the importance of the subject required,-The specu ative part of religion seems generally to have engrossed the attention of men of genius. This has been the fate of all the useful and practical arts of life; and the application of religion to the regulation of life and manners, must be considered entirely as a practical art .- The causes of this neglect, seem to be these: Men of a philosophical genius have an eversion to all application, where the active powers of their own minds are not immediately employed. But in acquiring any practical art, a philosopher is obliged to spend most of his time in employments where his genius and understanding have no exercise. The fate of the practical arts of medicine and religion have been pretty similar: the object of the one, is to cure the diseases of the body; of the other, to

vated by luxury or superstition; and to such cure the diseases of the mind. The progress and degrees of perfection of both these arts ought to be estimated by no other standard, than their success in the cure of the diseases to which they are seversity applied. In medicine, the facts on which the art depends, are so numerous and complicated, so misrepresented by fraud, credulity, or a heated imagination, that there has hardly ever been found a trulyphi'o-ophical genius who has attempted the practical part of it. There are, indeed, many obstacles of different kinds, which occur to render any improvement in the practice of physic a matter of the utmost difficulty, at least whilst the profession rests on its present narrow foundation. Almost all physicians who have been men of ingenuity, have amused themselves in forming theories, which gave exercise to their invention, and at the same time contributed to their reputation. Instead of being at the trouble of making observations themselves, they called, out of the promiseuous multitudealready made, such as best suited their nurpose, and dressed them up in the way their system required, In consequence of this, the history of medicine does not so much exhibit the history of a progressive art, as a history of opinions which prevailed perhaps for twenty or thirty years, and then sunk into contempt and oblivion. The case has been nearly similar in practical divinity: but this is attended with much greater difficulties than the practical part of medicine t in this last, nothing is required but assiduous and accurate observation, and a good understanding to direct the proper application of such observation. Hid.

How Religion is to be applied to

cure the Diseases of the Mind. To cure the diseases of the mind, there is required that intimate knowledge of the human heart, which must be drawn from life itself, and which books can never teach; of the various disguises under which vice recommends herself to the imagination; of the artful association of ideas which she forms there; and of the many nameless circumstances that soften the heart and render it accessible. It is likewise necessary to have a knowledge of the arts of insinuation and persuasion, of the art of breaking false and unnatural associations of ideas, or inducing counter-associations, and opposing one passion to another; and after all this knowledge is acquired, which, the successful application of it to practice depends, in a considerable degree, on powers, which no extent of understuding can confer.

Vice does not depend so much on a erversion of the understanding, as of the anagination and possions, and on habits crimally founded on these. A vicious man is generally sensible enough that his coduct is wrong; he knows that vice is contrary both to his duty and to his intetest; and therefore, all laboured reasoning, to satisfy his understanding of these truths, is useless, because the disease does not lie in the understanding. The evil is seated in the heart. The imaginations and passions are engaged on its side; and to them the cure must be applied. Here has been the general defect of writings and sermons, intended to reform mankind, Many ingenious and sensible remarks are made on the several duties of religion, and very judicious arguments are brought to enforce them. Such performances may be attended to with pleasure, by pions and well-disposed persons, who likewise may derive from thence useful instruction for their conduct in life. The wicked and profligate, if ever books of this sort fall in ticir way, very readily allow, that what they contain are great and eternal truths; but they leave no lasting impression. If any thing can rouse, it is the power of lively and pathetic description, which traces and lays open their hearts through all their windings and disguises, makes them see and confess their own characters in all their deformity and horror, impresses their hearts, and interests their passions by all the motives of love, gratitude, and tear, the prospect of rewards and punishments, and whatever other motives religion or nature may dictate. But to do this effectually, requires very different powers from those of the understanding: a lively and well regulated imagination is essentially requisite. Gregory.

§ 79. On Public Preaching.

In public addresses to an addience, the great end of reformation is most effectually promoted; because all the powers of voice and action, all the arts of edoquence, may be brought to give their assistance. But some of those arts depend on gifts of nature, and cannot be attained by any strength of genisor or understanding: even where nature has been liberal of those necessary requisites, they must be cultivated

by much practice, before the peoper excise of them can be acquired. Thus, a public speaker may have a voice that is musical and of great company, but it requires much time and above to attain list modulation, and that variety of their and to the continuous and tone, which a pathetic discourse requires the continuous continuous and tone, which a pathetic discourse required to the continuous property of the continuous property of the continuous practicularly of the continuous practicularly of the continuous practicularly of the practicular o

It is usually thought that a preacher, who teels what he is saying himself, will naturally speak with that tone of voice, and expression in his countenance, that best suits the subject, and which cannot fail to move his audience: thus it is said, a person under the influence of fear, anger, or sorrow. looks and speaks in the manner naturally expressive of these emotions. This is true in some measure; but it can never be supposed, that any preacher will be able to enter into his subject with such real warmth upon every occasion. Besides, every prudent man will be afraid to abandon himself so entirely to any impression, as he must do to produce this effect. Most men. when strongly affected by any passion or emotion, have some peculiarity in their appearance, which does not belong to the natural expression of such an emotion. If this be not properly corrected, a public speaker, who is really warm and animated with his subject, may nevertheless make a very ridiculous and contemptible figure. It is the business of art, to shew nature in her most amiable and graceful forms, and not with those peculiarities in which she appears in particular instances; and it is this difficulty of properly representing nature, that renders the eloquence and action both of the pulpit and the stage, acquisitions of such difficult attainment,

But, besides those talents inherent in the preacher himself, an internate knowledge of nature will suggest the accessity of a state of the present part of the present part of the present part of the present part of the proper regulation of church-mucie, and the solomatity and pomp of problic worship. Independent of the effect that these many part of the proper regulation of the proper regulation of the proper problic worship. Independent of the effect that the proper regulation of the proper problem with the proper regulation of the proper problem with the proper regulation of the proper problem with the proper regulation of the proper part of the part of the proper part of the part of the proper part of the part of the

they are. We acknowledge that they have does in ours. What shows its great debeen abused, and have occasioned the grossest superstition; but this universal propensity to carry them to excess, is the strongest proof that the attachment to them is deeply rooted in human neture. and consequently that it is the business of good sense to regulate, and not vainly to attempt to extinguish it. Many religious sects, in their intancy, have supported themselves without any of these external assistances: but when time has abated the fervor of their first zeal, we always find that their public worship has been conducted with the most remarkable coldness and inattention, unless supported by well-regulated ceremonies. In fact, it will be found, that those seets who at their commencement have been neest distinguished for a religious enthusiasm that des; is dell forms, and the genius of whose tenets could not admit the use of any, have either been of short duration, or ended in intidelity.

The many ditheulties that attend the practical art of making religion influence the manners and lives of mankind, by acquiring a command over the imagination and passions, have made it too generally neglected, even by the most eminent of the clerey for learning and good sense. These have rather chosen to confine themselves to a track, where they were sure to excel by the force of their own genius, than to attempt a road where their success was doubtful, and where they might be outshone by men greatly their interiors. It has therefore been principally cultivated by men of lively imaginations, possessed of some natural advantages of voice and manner. But as no art can ever become very beneficial to mankind, unless it be under the direction of genius and good sense, it has too often happened, that the art we are now speaking of has become subservient to the wildest fanaticism, sometimes to the gratification of vanity, and sometimes to still more unworthy purposes, Gregory.

§ 80. Religion considered as exciting Decetion.

The third view of religion considers it as engaging and interesting the affections, and comprehends the devotional or sentimental part of it.-The devotional spirit is in some measure constitutional, dependine on liveliness of imagination, and sensibility of heart, and, like these qualities, prevails more in warmer climates than it pendence on the imagination, is the remarkable attachment it has to poetry and music which Shake speare calls the food of love, and which may, with equal truth, be called the food of devotion. Music enters into the future peradise of the devout of every sect and of every country. The Deity, viewed by the eye of cool reason, may be said, with great propriety, to dwell in light inaccessible. The mind, struck with the immensity of his being, and with a sense of its own littleness and unworthiness, admires with that distant awe and veneration that almost excludes love. But viewed by a devout imagination, he may become an object of the warmest affection. and even passion .- The philosopher contemplates the Deity in all those marks of wisdom and benignity diffused through the various works of nature. The devout man confines his views rather to his own particular connexion with the Deity, the many instances of his goodness he himself has experienced, and the many greater be still hopes for. This establishes a kind of intercourse, which often interests the heart

and passions in the deepest manner. The devotional taste, like all other tastes, has had the hard fate to be condemned as a weakness, by all who are strangers to its joysand its innuence. Too much and too frequent occasion has been given, to turn this subject into ridicule -A heated and devout imagination, when not under the direction of a very sound understanding, is apt to run very wild, and is at the same time impatient to publish all its follies to the world.—The feelings of a devout heart should be mentioned with great reserve and delicacy, as they depend upon private experience, and certain circumstances of mind and situation, which the world can neither know nor judge of. But devotional writings, executed with judgment and taste, are not only highly useful, but to all who have a true sense of religion, peculiarly engaging.

§ 81. Advantages of Devotion.

The devotional spirit, united to good sense and a cheerful temper, gives that steadiness to virtue, which it always wants when produced and supported by good natural dispositions only. It corrects and humanizes those constitutional vices, which it is not able entirely to subdue; and though it too often fails to render men perfectly virtuous, it preserves them from

becoming utterly abandoned. It has, besides, the most favourable influence on all the passive virtues; it gives a softness and sensibility to the heart, and a mildness and gentleness to the manners; but above all, it produces an universal charity and love to mankind, however different in station, country, or religion. There is a sublime yet tender melancholy, almost the universal attendant on genius, which is too apt to degenerate lato gloom and disgust with the world. Devotion is admirably calculated to soothe this disposition, by insensibly leading the mind while it seems to include it, to those prospects which calm every murmur of discontent, and diffuse a cheerfulness over the darkest hours of human life.-Persons in the pride of high health and spirits, who are keen in the pursuits of pleasure, interest, or ambition, have either no ideas on this subject, or treat it as the enthusiasm of a weak mind. But this really shows great narrowness of understanding; a very little reflection and acquaintance with nature might teach them, on how precarious a foundation their boasted independence on religion is built; the thousand nameless accidents that may destroy it; and that though for some years they should escape these, yet that time must impair the greatest vigour of health and spirits, and deprive them of all those objects for which, at present, they think life only worth enjoying. It should seem, therefore, very necessary to secure some permanent object, some real support to the mind, to cheer the soul, when all others shall have lost their influence.-The greatest inconvenience, indeed, that attends devotion, is its taking such a vast hold of the affections, as sometimes threatens the extinguishing of every other active principle of the mind. when the devotional spirit falls in with a melancholy temper, it is too apt to depress the mind entirely, to sink it to the weakest superstition, and to produce a total retirement and abstraction from the world, and all the duties of life. Gregory.

§ 82. The Difference between true and false Politeness.

It is evident enough, that the moral and Christian duty, of preferring one another in honour, respects only social peace and charity, and terminates in the good and chincation of our Christian brother. Its use is, to soften the minds of men, and to draw them from that savage trusticity, which engenders many vices, and discredits the virtues themselves. But when men had experienced the benefit of this complying temper, and further saw the ends, not of charity only, but of self-interest, that might be answered by it; they considered no longer its just purpose and application, but stretched it to that officious schulity, and extreme servitiny of adulation, which we too often observe and lament in polished life.

Hence, that infinite attention and consideration, which is so rigidly exacted, and so duly paid, in the commerce of the world: hence, that prostitution of mind. which leaves a man no will, no sentiment, no principle, no character; all which disappear under the uniform exhibition of good manners: hence, those insidious arts. those studied disguises, those obsequious flatteries, nay, those multiplied and nicelyvaried forms of insinuation and address. the direct aim of which may be to acquire the fame of politeness and good-breeding, but the certain effect, to corrupt every virtue, to soothe every vanity, and to inflame every vice of the human heart,

These fital mischiefs introduce themselves under the pretence and semblanc of that humanity, which the Scriptures encourage and cujoin: but the genuine virtue is easily distinguished from the counterfeit, and by the following plain signs.

True politeness is modest, unpretending, and generous. It appears as little as
may be; and when it does a courtesy,
and when it does a courtesy,
allently to force of the courtest of the
country to withdraw them. It engages a
man to perfer his neighbour to himself,
because he really externs him; because he
thinks it more manly, more Christian, to
descend a little himself than to degrade
monther. It respects, in a work, the credit

and estimation of his neighbour.

The minic of this amiable virtue, falso politeness, is, on the other hand, ambatious, servile, timorous. It affects popularity: is solicitous to please, and to be taken notice of. The man of this character does not

offer, but obtrudes his civilities; becausehe would merit by this assiduity; because, in despair of winning regard by any worthier qualities, he would be sure to make the most of this; and lastly, because of all things, he would dread, by the omission of any punctilious observance, to give offence. In a word, this sort of politeness respects, for its immediate object, the Front Comments of the comments of the comments of the comfavour and consideration of our neigh-

 Again: the man who governs himself by the spirit of the Apostle's precept, expresses his preference of another in such a way as is worthy of himself; in all innocent compliances, in all honest civilities,

in all decent and manly condescensions. On the contrary, the man of the world, who rests in the letter of this command, is regardless of the means by which he conducts himself. He respects neither his own dignity, nor that of human nature. Truth, reason, virtue, are all equally betrayed by this supple impostor. He assents to the errors, though the most pernicious; he applands the follies, though the most ridiculous, he soothes the vices, though the most flagrant, of other men. He never contradicts, though in the softest form of insinuation: he never disapproves, though by a respectful silence; he never condemns, though it be only by a good example. In short, he is solicitous for nothing, but by some studied devices to hide from others, and, if possible, to palliate to himself, the grossness of his illiberal adulation.

Lastly; we may be sure, that the ultimate ends for which these different objects are pursued, and by so different means, must also lie wide of each other.

must also be wase of each other, model, A condingly, the tor police move of A condingly, the tor police move of the condition of the condition of the size of the condition of the size of the condition of the size of the condition of the condition of the size of the condition of

The falsely poles, on the contrary, are auxious, by all means whatever, to procure the favour and consideration of those they converse with; because they regard, ultimately, nothing more than their private interest; because they perceive, that their own selfath designs are best carried on by some practices: in a word, because they have themselected.

Thus we see, that genuine virtue consuits the honour of others by worthy means, and for the nöblest purposes; the counterfeit solicits their favour by dishonest compliances, and for the basest end. Hurd.

§ 83. On Religious Principles and Beha-

Religion is rather a matter of sentiment than reasoning. The important and interesting articles of faith are sufficiently plain. Fix your attention on these, and do not meddle with controversy. If you get into that, you plauge into a chaos, from which you will never be able to extricate yourselves. It spoils the temper, and, I attapete, has no good effect on the heart. Avoid all backs, and all conversation

suspect, has no good effect on the heart.
Avoid all books, and all conversation,
that tend to shake your faith on those great
points of religion, which should serve to
regulate your conduct, and on which your
hopes of future and eternal happiness depend.

Never indulge yourselves in ridicule on religious subjects; nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

I wish you to 30 no faither than the Scriptures for your religious opinions, Embrace those you find clearly revealed, Never perplex yourselves about such as you do not under-tand, but treat them with silent and be ombing reverence.

I would advise you to read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to effect you in your conduct; and not such as tend to entungle you in the endless maze of opinious and systems.

Be panetual in the stated performance of your princial elvestage, notining and evertage. If you have any sensibility or imagination, this sile statistic such an intercourse between you and the Sparene Bering, as will be offinishe consequence to you in life. It will communicate an habitation of the state of the state

or human life with propriety and dig. ity.

I wish you to be reg-lar in your attendance on public worship, and in receiving the communion. Allow nothing to interrupt your public or private devotions, except the performance of some active duty in life, to which they should always give

ship, observe an exemplary attention and

That extreme strictness which I recommend to you in these duties. will be considered by many of your acousintance as a superstitious attachment to forms; but in the advices I give you on this and other subjects. I have an eye to the spirit and manners of the age. There is a levity and dissipation in the present manners, a coldness and listlessness in whatever relates to religion, which cannot fail to infect you, unless you purposely cultivate in your minds a contrary bias, and make the devotional one habitual.

Grenny's Advice.

8 84. On the Beauties of the Psalms. Greatness confers no exemption from the

cares and sorrows of life: its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish monarch experienced. He sought in piety, that peace which he could not find in emnire, and alleviated the disquietudes of state, with the exercises of devotion. His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular ocessions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circonstances of Christians under the Gospel: they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the giories of redemption, Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him, to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which de-. scended from above, and conformed itself to every palate. The fairest productions of human wit, after a few pertisals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellencies; will desire to taste them yet again; and he

who tastes them oftenest, will relish them best -And now, could the author flatter himself that any one would take half the pleasure in reading his work which he hath taken in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly; vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He rose, fresh as the morning, to his task; the silence of the night invited him to pursue it: and he can truly say, that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last: for then he grieved that his work was done. Happier hours than those which have been spent in these meditations on the sones of Sion, he never expects to see in this world. Very pleasantly did they pass, and movedsmoothly and swiftly slong: for when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the retrembrance of them is sweet. Horne.

& 85. The Temple of Virtuous Love.

The structure on the right hand was (as I afterwards found) consecrated to virtuous Love, and could not be entered, but by such as received a ring, or some other token. from a person who was placed as a quant at the gate of it. He were a garland of roses and myrtles on his head, and on his shoulders a robe like an imperial mantle. white and unspotted all over, excepting only, that where it was clasped at his breast, there were two golden turtle doves that buttoned it by their bills, which were wrought in rubies: he was called by the name of Hymen, and was scated near the entrance of the temple, in a delicious bower, made up of several trees that were embraced by wordbines, jessamines, and amaranths, which were as so many emblems of marriage, and ornaments to the trunks that supported them. As I was single and unaccompanied, I was not permitted to enter the temple, and for that reason am a stranger to all the mysteries that were performed in it. I had, however, the curiosity to observe, how the several couples that entered were disposed of; which was after the following manner: there were two great gates on the backside of the edifice, at which the whole crowd was let out. At one of these gates

were two women, extremely beautiful, though in a different kind; the one having a very careful and composed air, the other a sort of smile and ineffable sweetness in her countenance: the name of the first was Discretion, and of the other Complacency. All who came out of this gate, and put themselves under the direction of these two sisters, were immediately conducted by them into gardens, groves, and meadows, which shounded in delights, and were furnished with every thing that could make them the proper seats of bappiness. The second gate of this temple let out all the couples that were unhappily married: who came out linked together by chains, which each of them strove to break, but could not. Several of these were such as had never been acquainted with each other before they met in the great walk, or had been too well acquainted in the thicket. The entrance to this gate was possessed by three sisters, who joined then selves with these wretches, and occasioned most of their miseries. The youngest of the sisters was known by the name of Levity: who, with the innocence of a virgin, had the dress and behaviour of a harlot: the name of the second was Contention, who bore on her right arm a muff made of the skin of a porcupine, and on her left carried a little lap-dog, that barked and snapped at every one that passed by her. The eldest of the sisters, who seemed to have an haughty and imperious air, was always accompanied with a tawny Cupid, who generally marched before her with a little mace on his shoulder, the end of which was fashioned into the horns of a stag: her garments were yellow, and her complexion pale; her eyes were piercing, but had odd casts in them, and that particular distemper which makes persons who are troubled with it see objects double. Upon inquiry, I was informed that her name was Jealousy. Tatler.

\$ 86. The Temple of Lust.

Having finished my observations upon this temple, and its votaries, I repaired to that which stood on the left hand, and was called the temple of Lust. The front of it was raised on Corinthian pillars, with all the mercitrious ornaments that accompany that order; whereas that of the other was composed of the chaste and matronlike Ionic. The sides of it were adorned with servaril georespue figures of geats,

sparrows, heathen gods, satyrs, and monsters, made up of half men, half beast. The gates were unguarded, and open to all that had a mind to enter. Upon my going in. I found the windows were blinded, and let in only a kind of twilight, that served to discover a prodigious number of dark corners and apartments, into which the whole temple was divided. I was here stunned with a mixed noise of clamour and iollity: on one side of me I heard singing and dancing; on the other, brawls and clashing of swords: in short, I was so little pleased with the place, that I was going out of it: but found I could not return by the gate where I entered, which was barred against all that were come in. with bolts of iron and locks of adap ant: there was no going back from this temple through the paths of pleasure which led to it: all who passed through the ceremonies of the place, went out at an iron wicket, which was kept by a dreadful giant called Remorse, that held a scource of scorpions in his hand, and drove them into the only outlet from that temple. This was a passage so rugged, so uneven, and choked with so many thorns and briars, that it was a melancholy spectacle to behold the pains and difficulties which both sexes suffered who walked through it: the men, though in the prime of their youth, appeared weak and enfeebled with old age: the women wrung their hands, and tore their hair, and several lost their limbs, before they could extricate themselves out of the perplexities of the path in which they were engaged .- The remaining part of this vision, and the adventures I met with in the two great roads of Ambition and Avarice, must be the subject of ano-Rid.

ther paper.

&S7. The Temple of Virtue. With much labour and difficulty I passed through the first part of my vision, and recovered the centre of the wood, from whence I had the prospect of the three great roads. I here joined myself to the middle-aged party of mankind, who marched behind the standard of Ambition. The great road lay in a direct line, and was terminated by the temple of Virtue. It was planted on each side with laurels. which were intermixed with marble trophies, carved pillars, and statues of lawgivers, heroes, statesmen, philosophers, and poets. The persons who travel'rd up this great path, were such whose thoughts

were bent upon doing eminent services to ple, choked up the avenues of it, and mankind, or promoting the good of their were more in number than the sand upon country. On each side of this great road, the sea-shore. I made it my business, in were several paths that were also laid out my return towards that part of the wood in straight lines, and ran parallel with it; from whence I first set out, to observe the these were most of them covered walks and walks which led to this temple; for I met received into them men of retired virtue. in it several who had begun their journey who proposed to themselves the same end with the band of virtuous persons, and of their journey, though they chose to make it in shade and obscurity. The editravelled some time in their company: but, upon examination, I found that there were several paths, which led out of the fices, at the extremity of the walk, were so great road into the sides of the wood, and contrived, that we could not see the temple of Honour, by reason of the temple of ran into so many crooked turns and wind-Virtue, which stood before it: at the gates ings, that those who travelled through them, often turned their backs upon the of this temple, we were met by the goddess of it, who conducted us into that of temple of Virtue, then crossed the straight road, and sometimes marched in it for a Honour, which was joined to the other edifice by a beautiful triumphal arch, and little space, till the crooked path which had no other entrance into it. When the they were engaged in again led them into the wood. The several alleys of these wandeity of the inner structure had received us, she presented us in a body, to a figure derers, had their particular ornaments: that was placed over the high altar, and one of them I could not but take notice was the emblem of Eternity. She sat on a of, in the walk of the mischievous pretenders to politics, which had at every globe, in the midst of a golden zodiac, turn the figure of a person, whom, by the holding the figure of a sun in one hand, and a moon in the other: her head was inscription. I found to be Machiavel, pointing out the way, with an extended veiled, and her feet covered. Our hearts glowed within us, as we stood amidst the finger, like a Mercury. sphere of light which this image cast on every side of it. Tatler.

§ 88. The Temple of Vanity. Having seen all that happened to the band of adventurers. I repaired to another pile of buildings that stood within view of the temple of Honour, and was raised in imitation of it, upon the very same model; but, at my approach to it, I found that the stones were laid together without mortar, and that the whole fabric stood upon so weak a foundation, that it shook with every wind that blew. This was called the temple of Vanity. The goddess of it sat in the midst of a great many tapers. that burned day and night, and made her appear much better than she would have done in open day-light. Her whole art was to show herself more beautiful and majestic than she really was. For which reason she had painted her face, and wore a cluster of false jewels upon her breast; but what I more particularly observed, was the breadth of her petticost, which was made altogether in the fashion of a modern fardingal. This place was filled with hypocrites, pedants, free-thinkers, and prating politicians, with a rabble of those who have only titles to make them great men. Female votaries crowded the tem-

\$ 89. The Temple of Avarice. I was now returned in the same manner as before, with a design to observe carefully every thing that passed in the region of Avarice, and the occurrences in that assembly, which was made up of persons of my own age. This body of travellers had not gone far in the third great road, before it led them insensibly into a deep valley, in which they journied several days with great toil and uneasiness, and without the necessary refreshments of food and sleep. The only relief they met with, was in a river that ran through the bottom of the valley on a bed of golden sand: they often drank of this stream, which had such a particular quality in it, that though it refreshed them for a time, it rather inflamed than queuched their thirst. On each side of the river was a range of bills full of precious ore; for where the rains had washed off the earth, one might see in several parts of them long veins of gold, and rocks that looked like pure silver, We were told that the deity of the place had forbad any of his votaries to dig into the bowels of these hils, or convert the treasures they contained to any use, under pain of starving. At the end of the valley stood the temple of Ayarice, made after

the manner of a fortification, and surrounded with a thousand triple-headed dogs, that were placed there to keep off beggars. At our approach they all fell a barking, and would have much terrified us, had not an old woman, who had called herself by the forged name of Competency, offered herself for our guide. She carried under her garment a golden bow, which she no sooner held up in her hand, but the dogs lay down, and the gates flew open for our reception. We were led through an hundred iron doors before we entered the temple. At the upper end of it, sat the God of Avarice, with a long filthy beard, and a meagre starved countenance, inclosed with heaps of ingots and pyramids of money, but half naked and shivering with cold : on his right hand was a fiend called Rapine, and on his left a particular favourite, to whom he had given the title of Parsimony; the first was his collector, and the other his cashier. There were several long tables placed on each side of the temple, with respective officers attending behind them: some of these I inquired into: at the first table was kept the office of Corruption. Seeing a solicitor extremely busy, and whispering every body that pasted by, I kept my eye up n him very attentively, and saw him often going up to a person that had a pen in his hand, with a multiplication-table, and an almanack before him. which, as I afterwards heard, was all the learning he was master of. The solicitor would often apply himself to his ear, and at the same time convey money into his hand, for which the other would give him out a piece of paper, or parchment, signed and scaled in form. The name of this dexterous and successful solicitor was Bribery -At the next table was the office of Extortion: behind it sat a person in a bob-wig, counting over a great sum of money: he gave out little purses to several, who, after a short tour, brought him, in return, sacks full of the same kind of coin. I saw, at the same time, a person called Fraud, who sat behind the counter, with false scales, light weights, and scanty measures; by the skiltul application of which instruments, she had got together an immense heap of wealth; it would be endless to name the several officers, or describe the votaries that attended in this temple; there were many old men, panting and breathless, reposing their heads on my rescue; but bring along with Thee

bags of money: nay, many of them actually dying, whose very pangs and convulsions (which rendered their purses useless to them) only made them grasp them the faster. There were some tearing with one hand all things, even to the garments and flesh of many miserable persons who stood before them; and with the other hand throwing away what they had seized, to harlots, flatterers, and panders, that stood behind them. On a sudden the whole assembly fell a trembling; and, upon inquiry. I found that the great room we were in was haunted with a spectre, that many times a day appeared to them, and terrified them to distraction. In the midst of their terror and amazement, the apparition entered, which I immediately knew to be Poverty. Whether it were by my acquaintance with this phantom, which had rendered the sight of her more familiar to me, or however it was, she did not make so indigent or frightful a figure in my eye, as the god of this loathsome temple. The miserable votaries of this place were, I found, of another mind: every one fancied himself threatened by the apparition as she stalked about the room, and began to lock their coffers, and tie their bags, with the utmost fear and trembling, I must confess, I look upon the passion which I saw in this unhappy people, to be of the same nature with toose pnaccountable antipathies which some persons are born with, or rather as a kind of phrenzy, not unlike that which throws a man into terrors and agonies at the sight of so useful and innocent a thing as water. The whole assembly was surprized, when, instead of paying my devotions to the deity whom they all adored, they saw me address myself to the phantom. "Oh! Poverty! (said I) my first petition to thee is, that thou wouldest never appear to me hereafter; but if thou wilt not grant me this, that thou wouldest not bear a form more terrible than that in which thou appearest to me at present. Let not thy threats or menaces betray me to any thing that is ungrateful or unjust. Let me not shut my ears to the cries of the needy. Let me not forget the person that has deserved well of me. Let me not, from any fear of Thee, desert my friend, my principles, or my honour. If Wealth is to visit me, and come with her usual attendants, Vanity and Avarice, do thou, O Poverty! hasten to

thy two sisters, in whose company thou art atways cheerful, Liberty and Innocence." Tatler.

§ 90. The Virtue of Gentleness not to be confounded with artificial and insincere Politeness.

Gentleness corrects whatever is offensives in our manners; and, by a constitute train in our manners; and, by a constitute train of human attentions, studies to alleviate the burden of common mises; Its office, or the therefore, is extensive. It is not, like same other vitrues, called forth only on peculiar emergencies: but it is continually peculiar emergencies: but it is continually made and the same other vitrues, called forth only on address, to regulate our speech, and to diffuse itself over our whole behaviour. I must warm you, however, not to con-

found this gentle wisdom which is from above, with that artificial courtesy, that studied smoothness of manners, which is learned in the sci:ool of the world. Such ace mplishments the most frivolous and empty n.av possess. Too often they are employed by the artful, as a snare: too often affected by the hard and unfecting. as a cover to the baseness of their minds. We cannot, at the same time, avoid observing the homage which, even in such instances, the world is constrained to navto virtue. In order to render society serreable, it is found necessary to assume somewhat that may at least carry its appearance: Virtue is the universal charm; even its shadow is courted, when the substance is wanting: the imitation of its form has been reduced into an art; and, in the commerce of life, the first study of all who would either gain the esteem, or win the hearts of others, is to learn the speech, and to adopt the manners of candoor, gentleness, and humanity; but that gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart; and, let me add, nothing except what flows from it, can render even external manners truly pleasing; for no assumed behaviour can at all times hide the real character. In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than in all the studied manners of the most finished courtier. , Blair.

91. Opportunities for great &cts of Brneficence rare, for Gentleness continual.
 But, perhaps, it will be pleaded by some,

That this gentleness on which we now insist, regards only those smaller offices of life, which, in their eyes, are not essential to religion and goodness. Negligent, they confess, on slight occasions, of the government of their temper, or the regulation of their behaviour, they are attentive, as they pretend, to the great duties of beneficence; and ready whenever the opportunity presents, to perform important services to their fellow-creatures. But let such persons reflect, that the occasions of performing those important good deeds very rarely occur. Perhans their situation in life, or the nature of their connexions, may, in a great measure, exclude them from such opportunities. Great events give scope for great virtues; but the main tenor of human life is composed of small occurrences. Within the round of these, lie the materials of the happiness of most men; the subjects of their duty, and the trials of their virtue. Virtue must be formed and supported, not by unfrequent acts, but by daily and repeated exertions. In order to its becoming either vicorous or useful, it must be habitually active; not breaking forth occasionally with a transient lustre. like the blaze of the comet: but regular in its returns, like the light of the day; not like the aromatic gale, which sometimes feasts the sense; but, like the ordinary. breeze, which purifies the air, and renders it healthful. Years may pass over our heads, without

affording any opportunity for acts of high beneficence, or extensive utility. Whereas, not a day passes, but in the common transactions of life, and especially in the intercourse of domestic society, gentleness finds place for promoting the happiness of others. and for strengthening in ourselves, the habit of virtue. Nay, by seasonable discoveries of a humane spirit, we sometimes contribute more materially to the advancement of happiness, than by actions which are seemingly more important. There are situations, not a few, in human life, where the encouraging reception, the condescending behaviour, and the look of sympathy, bring greater relief to the heart, than the most bountiful gift: while, on the other side, when the hand of liberality is extended to bestow, the want of gentleness is sufficient to frustrate the intention of the benefit; we sour those whom we meant to oblige; and, by conferring favours with ostentation and harshness, we convert them into injuries. Can any disposition, then,

be held to possess a low place in the scale of virtue, whose influence is so considerable on the happiness of the world?

Gentleness is, in truth, the great avenue to mutual enjoyment. Amidst the strife of interfering interests, it tempers the violence of contention, and keeps alive the seeds of harmony. It softens animosities, renews endearments, and renders the countenance of a man, a refreshment to a man, Banish gentleness from the earth; suppose the world be filled with none but harsh and contentious spirits, and what sort of society would remain? the solitude of the desart were preferable to it. The conflict of jarring elements in chaos; the cave, where subterraneous winds contend and roar; the den, where serpents hiss, and beasts of the forest howl; would be the only proper representations of such assemblies of men .- Strange! that where men have all one common interest, they should so often absurdly concur in deteating it! Has not nature already provided a sufficient quantity of unavoidable evils for the state of man? As if we did not suffer enough from the storm which beats upon us without, must we conspire also, in those societies where we assemble, in order to find a retreat from that storm, to harass one another? Blair.

& 92. Gentleness recommended on Consi-

derations of our own Interest. But if the sense of duty, and of common happiness, be insufficient to recommend the virtue of gentleness, then let me desire you to consider your own interest. Whatever ends a good man can be supposed to pursuc, gentleness will be found to favour them; it prepossesses and wins every heart; it persuades, when every other argument fails; often disarms the fierce, and melts the stubborn. Whereas, harshness confirms the opposition it would subdue; and, of an indifferent person, creates an enemy. He who would overlook an injury committed in the collision of interests, will long and severely resent the slights of a contemptuous behaviour. To the man of gentleness, the world is generally disposed to ascribe every other good quality. The higher endowments of the mind we admire at a distance, and when any impropriety of behaviour accompanies them, we admire without love: they are like some of the distant stars, whose beneficial influence reaches not us. Whereas, of the in-

fluence of gentleness, all in some degree partake, and therefore all love it. The man of this character rises in the world without struggle, and flourishes without His misfortunes are universally lamented; and his failings are easily forgiven.

But whatever may be the effect of this virtue on our external condition, its influence on our internal enjoyment is certain and powerful. That inward tranquillity which it promotes, is the first requisite to every pleasurable feeling. It is the calm and clear atmosphere, the serenity and sunshine of the mind. When benignity and gentleness reign within, we are always least in hazard of being ruffled from without; every person, and every occurrence, are beheld in the most favourable light. But let some clouds of disgust and ill-humour gather on the mind, and immediately the scene changes: Nature seems transformed; and the appearance of all things is blackened to our view. The gentle mind is like the smooth stream. which reflects every object in its just proportion, and in its fairest colours. violent spirit, like troubled waters, renders back the images of things distorted and broken; and communicates to them all that disordered motion which arises solely from its own agitation.

§ 93. The Man of gentle Manners is superior to frivolous Offences and slight Provocations.

As soon may the waves of the sea cease to roll, as provocations to arise from human corruption and frailty. Attacked by great injuries, the man of mild and gentle spirit will feel what human nature feels; and will defend and resent, as his duty allows him. But to those slight provocations, and frivolous offences, which are the most frequent causes of disquiet, he is happily superior. Hence his days flow in a far more placid tenor than those of others; exempted from the numberless discomposures which agitate vulgar minds. inspired with higher sentiments: taught to regard, with indulgent eye, the frailties of men, the omissions of the careless, the follies of the imprudent, and the levity of the fickle, he retreats into the calmness of his spirit, as into an undisturbed sanctuary: and quietly allows the usual current of life to hold as course. Ibid.

§ 94. Pride fills the World with Harshness and Severity.

Let me advise you to view your character with an impartial eye; and to learn, from your own failings, to give that indulgence which in your turn you claim. It is pride which fills the world with so much harshness and severity. In the fulness of self-estimation, we forget what we are, we claim attentions to which we are not entitled. We are rigorous to offences, as if we had never offended; unfeeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level. Let us survey the natural equality on which Providence has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and quutual offences be insufficient to prompt humanity, let us at least consider what we are in the sight of God. Have we none of that forbearance to give one another, which we all so earnestly entreat from Heaven? Can we look for elemency or gentleness from our Judge, when we are so backward to shew it to our own brethren? Blair.

§ 95. Violence and Contention often caused by Trifles and imaginary Mischiefs.

Accustom yourselves, also, to reflect on the small moment of those things which are the usual incentives to violence and contention. In the ruffled and angry hour. we view every appearance through a false medium. The most inconsiderable point of interest or honour, swells into a momentous object; and the slightest attack seems. to threaten immediate ruin. But after passion or pride has subsided, we look round in vain for the mighty mischiefs we dreaded: the fabric which our disturbed . imagination had reared, totally disappears, But though the cause of contention has dwindled away, its consequences remain. We have alienated a friend; we have embittered an enemy: we have sown the seeds of future suspicion, malevolence, or disgust.—Suspend your violence, I beseech you, for a moment, when causes of discord occur. Anticipate that period of coolness, which, of itself, will soon arrive. Allow yourselves to think, how little you have any rospect of gaining by tierce contention; but how much of the true happiness of life you are certain of throwing away. Easily, and from the smallest chink, the bitter

waters of strife are let forth; but their course cannot be foreseen; and he seldom fails of suffering most from the poisonous effect, who first allowed them to flow.

§ 96. Gentleness test promoted by religious Views.

But gentleness will, most of all, be promoted by frequent views of those great objects which our holy religion presents. Let the prospects of immortality fill your minds. Look upon this world as a state of passage. Consider yourselves as engaged in the pursuit of higher interests: as acting now, under the eye of God, an introductory part to a more important scene. Elevated by such sentiments, your minds will become calm and sedate. You will look down as from a superior station, on the petty disturbances of the world. They are the selfish, the sensual, and the vain, who are most subject to the impotence of passion. They are linked so closely to the world; by so many sides they touch every object, and every person around them, that they are perpetually hurt, and perpetually hurting others. But the spirit of true religion removes us to a proper distance from the grating objects of worldly contentions. It leaves us sufficiently connected with the world, for acting our part in it with propriety; but disengages us from it so far, as to weaken its power of disturbing our tranquillity. It inspires magnanimity; and magnanimity always breathes gentleness. It leads us to view the follies of men with pity, not with rancour; and to treat, with e mildness of a superior nature, what in little minds would call forth all the bitterness of passion.

§ 97. Gentleness to be assumed, as the Ornament of every dge and Station; but to be distinguished from polished or affected Manners.

Aided by such considerations, let us calltrate at tag redue windom which is, in so many respects, important both to our duty and our happiness. Let us assume it as the comment of every age, and of every station. Let it temper the petulance of youth, and soften the monoceness of old age. Let it mitigate authority in those gae. Let it mitigate authority in those those who obey. I conclude with repetiing the caution, not to mistake for true gordieness, that filmsy imitation of it, callt polished manners, which often, among the men of the world, under a month appearance, conceits much a sperity. Let yours be native gentliness of heart, flowing from the lower of God, and the lower of man. Unite this amisble spirit, with a proper zeal for all that is right, and just, proper zeal for all that is right, and just, clearacter with homanity. Let determined integrity dwell in a mild and gentle breast. A character thus supported, will command more real respect than can be procured by the most shining accompliabuents, when separated from writee. Blair.

§ 98. The Stings of Powerty, Disease, and Violence, less pungent than those of guilty Passions.

Assemble all the evils which poverty. disease, or violence can inflict, and their stings will be found, by far, less pungent than those which guilty passions dart into the heart. Amidst the ordinary calamities of the world, the mind can exert its powers, and suggest relief; and the mind is properly the man: the sufferer, and his sufferings, can be distinguished. But those disorders of passion, by seizing directly on the mind, attack-human nature in its strong hold, and cut off its last resource, They penetrate to the very seat of sensation; and convert all the powers of thought into instruments of torture. Ilid.

It

§ 99. The Balance of Happiness equal. An extensive contemplation of human affairs, will lead us to this conclusion, that among the different conditions and ranks of men, the balance of happiness is preserved in a great measure equal; and that t'e high and the low, the rich and the poor, approach, in point of real enjoyment, much nearer to each other, than is commonly imagined. In the lot of man, mutual compensations, both of pleasure and of pain, universally take place. Providence never intended, that any state here should be either completely happy, or entirely miserable. If the feelings of pleasure are more numerous and more lively, in the higher departments of life, such also are those of pain. If greatness flatters our vanity, it multiplies our dangers. opulence increases our gratifications, it in-

ereases, in the same proportion, our desires

and demands. If the poor are confined to

a more narrow circle, yet within that circle

lie most of those natural satisfactions which.

after all the refinements of art, are found

to be the most genuine and true.—In u sucher so much to be coxered o the one hand, nor to be dreaded on the other hand, nor to be dreaded on the other, as if first appears, how submissive on-th we to be to the disposal of Providence! How temperate in our desires and parsuits! How the contract of the contract of

§ 100. The truest Misery arises from the Passions of Man in his present fallen and disturbed Condition.

From this train of observation, can one avoid reflecting upon the disorders in which bunian pature plainly appears at present to lie? We behold, in Haman, the picture of that prisery, which arises from evil passions; of that unhappiness, which is incident to the highest prosperity; of that discontent, which is common to every state. Whether we consider him as a bad man. a prosperous man, or simply as a man, in every light we behold reason too weak for passion. This is the source of the rejening evil: this is the root of the universal discase. The story of Haman only shews us. what human nature has too seperally appeared to be in every age. Hence, when we read the history of nations, what do we read but the history of the follies and crimes of men? We may-dignify those recorded transactions, by calling them the intrigues of state-men, and the exploits of conquerors; but they are in truth, no other than the efforts of discontent to escape from its misery, and the struggler of contending passions among unhappy men. The history of mankind has ever been a continued tragedy; the world, a great theatre, exhibiting the same repeated scene, of the follies of men shooting forth into guilt, and of their passions fermenting, by a quick process, into misery.

g, by a quick process, into misery.

Ilid.

§ 101. Our Nature to be restored by using the Assistance of Revelation.

But can we believe, that the nature of man came forth in this state from the

man came forth in this state from the hands of its gracious Creator? Did her frame this world, and store it with inhabitants, solely that it might be replenished with crimes and misfortunes?—In the moral, as well as in the natural world, we may plainly discern the signs of some violent contusion, which has slattered the ori-

einal workmanship of the Almighty. Amidst this wreck of human nature, traces still remain which indicate its author. Those high powers of conscience and reason, that capacity for happiness, that ardor of enterprise, that glow of affection, which often break through the gloom of human vanity and quilt, are like the scattered columns, the broken arches, and defaced sculptures of some fallen temple, whose ancient splendour appears amidst its ruins. So conspicuous in human nature are those characters, both of a high origin and of a degraded state, that, by many religious sects throughout the earth, they have been seen and confessed. A tradition seems to have pervaded almost all nations, that the homan race had either, through some offence, forteited, or, through some misfortune, lost, that station of primæval honour. which they once possessed, But while, from this doctrine, ill understood, and involved in many fabrilous tales, the nations wandering in Pagan darkness could draw no consequences that were just; while, totally ignorant of the nature of the disease, they sought in vain for the remedy; the same divine revelation, which has informed us in what manner our apostacy arose, from the abuse of our rational powers, has instructed us also how we may be restored to vir-

tue and to happiness. Let us, therefore, study to improve the assistance which this revelation affords, for the restoration of our nature and the recovery of our felicity. With humble and grateful minds, let us apply to those medicinal springs which it hath opened, for curing the disorders of our hearts and passions. In this view, let us, with reverence, look up to that Divine Personage, who descended into the world, on purpose to be the light and the life of men: who came, in the fulness of grace and truth, to repair the desolations of many generations, to restore order among the works of God. and to raise up a new earth, and new heavens, wherein righteousness should dwell for ever. Under his tuition let us put ourselves: and amidst the storus of passion to which we are here exposed, and the slippery paths which we are left to tread, never trust presumptuously to our own understanding. Thankful that a heavenly conductor vouchsafes his aid, let us earnestly pray, that from him may descend divine light to guide our steps, and divine strength to fortify our minds. Let us pray, that his grace may keep us from all

intemperate passions, and mistaken pursuits of pleasure, that whether it shall be its will, togies or to deny us carrily prostoring the property of the property of the round, and well-regulated mind; may give us moderation in success, and fortitude under disappointment; and may enable us so to take varning from the crimes and misries of others, as to escope the sames of guilt.

§ 102. The Happiness of every Man depends more upon the State of his own Mind, than upon any external Circumstance whatever.

While we thus maintain a due denendence on God, let us also exert ourselves with care, in acting our own part. From the whole of what has been said, this important instruction arises, that the happiness of every man depends more upon the state of his own mind, than upon any one external circumstance; nay, more than upon all external things put together. We have seen, that inordinate passions are the great disturbers of life; and that unless we possess a good conscience, and a well-governed mind, discontent will blast every enjoyment, and the highest prosperity will prove only disguised misery. Fix then this conclusion in your minds, that the destruction of your virtue is the destruction of your peace. Keep thy beart with all diligence; govern it with the greatest care; for out of it are the issues of life. In no station, in no period, think yourselves secure from the dangers which . spring from your passions. Every age, and every station, they beset; from youth to grey hairs, and from the peasant to the prince.

§ 103. At first setting out in Life, beware of seducing Appearances.

At your first setting out in life eight-citily, when yet unexpanient of with the world and its sasses, when every pleasure the world and its sasses, when every pleasure of the state of the sasses which surjective through the setterned insocent, to acquire an absolute ascendant, your inward peace will be impaired. But if any which has the taint of guilt, take early possession of ment the truin of your transpolities.

with the season of youth does the peril end. To the impetuosity of youthful desire, succeed the more sober, but no less dangerous attachments of advancing years; when the passions which are connected with interest and ambition begin their reign, and too frequently extend their malignant influence, even over those perieds of life which ought to be most tranquil. From the first to the last of man's abode on earth, the discipline must never be relaxed, of guarding the heart from the dominion of passion. Eager passions, and violent desires, were not made for man, They exceed his sphere; they find no adequate objects on earth; and of course can be productive of nothing but misery, The certain consequence of indulging them is, that there shall come an evil day, when the anguish of disappointment shall drive us to acknowledge, that all which we enjoy availeth us nothing.

Blair.

§ 104. Enthusiasm less pernicious to the Mind, than Coldness and Indifference in Religion.

But whatever absurdities may arise from the fancied ardours of enthusiasm, they are much less pernicious than the contrary extreme of coldness and indifference in religion. The spirit of chivalry, though it led to many romantic enterprises, was nevertheless favourable to true courage, as it excited and nourished magnanimity and contempt of danger; which, though sometimes wasted in absurd undertakings, were of the greatest use on real and proper occasions. The noblest energies of which we are capable, can scarcely be called out without some degree of enthusiasm, in whatever cause we are engaged; and those sometimes which tend to the exaltation of human nature, though they may often excite attempts beyond the human powers, will, however, prevent our stopping short of them, and losing, by careless indolence and self-desertion, the greatest part of that strength with which we really are endued.

How common is it for those who profees (and perhaps sincerely) to believe with entire persuasion the truth of the gospel, to declare that they do not pretend to frame their lives according to the purity of its moral precepts! "I hope," say they, "I am guilty of no great crimes: but the "customs of the wold in these times will "not admit of a conduct agreeable citier." "to reason or revelation. I know the "course of life I am in is wrong; I know "that I am engrossed by the world-that " I have no time for reflection, nor for the "practice of many duties which I ac-"knowledge to be such. But I know not " how it is-I do not find that I can alter "my way of living."-Thus they coolly and contentedly give themselves up to a constant course of dissipation, and a general worthlessness of character, which I fear, is as little favourable to their happiness here or hereafter, as the occasional commission of crimes at which they would start and tremble. The habitual neglect of all that is most valuable and important, of children, friends, servants-of neighbours and dependants-of the poor-of Godand of their own minds, they consider as an excusable levity, and satisfy themselves with laying the blame on the manners of the times.

If a modern lady of fashion was to be called to account for the disposition of her time. I imagine her defence would run in this style :- "I can't, you know, be out " of the world, nor act differently from "every body in it. The hours are every " where late-consequently I rise late. I "have scarce breakfasted before morning "visits begin, or 'tis time to go to an " auction, or a concert, or to take a little "exercise for my health. Dressing my "hair is a long operation, but one can't "appear with a head unlike every body "else. One must sometimes go to a play, "or an opera; though I own it hurries " one to death. Then what with neces-" sary visits-the perpetual engagements "to card-parties at private houses-and "attendance on public assemblies, to " which all people of fashion subscribe, "the evenings, you see, are fully dispos-"ed of. What time then can I possibly " have for what you call domestic duties? "-You talk of the offices and enjoy-"ments of friendship-alas! I have no "hours left for friends! I must see them "in a crowd, or not all. As to culti-" vating the friendship of my husband, we "are very civil when we meet: but we "are both too much engaged to spend " much time with each other. With re-" gard to my daughters, I have given them " a French governess, and proper masters "-I can do no more for them. You tell "me, I should instruct my servants-"but I have not time to inform myself, " much less can I undertake any thing of

ir that sort for them, or even be able to " guess what they do with themselves the "greatest part of the twenty-four hours, "I go to church, if possible, once on a "Sunday, and then some of my servants "attend me; and if they will not mind " what the preacher says, how can I help "it?-The management of our fortune, " as far as I am concerned, I must leave " to the steward and housekeeper: for I " find I can barely snatch a quarter of an " hour just to look over the bill of fare " when I am to have company, that they " may not send up any thing frightful or " old-fashioned-As to the Christian duty " of charity, I assure you I am not ill-" natured: and (considering that the great " expence of being always drest for com-" pany, with losses at cards, subscriptions, "and public spectacles, leave me very "little to dispose of) I am ready enough " to give my money when I meet with a " miserable object. You say I should in-" quire out such, inform myself thoroughly " of their cases, make an acquaintance " with the poor of my neighbourhood in "the country, and plan out the best " methods of relieving the unfortunate " and assisting the industrious. But this " supposes much more time, and much " more money, than I have to bestow .- I " have had hopes indeed that my summers " would have afforded me more leisure; "but we stay pretty late in town; then " we generally pass several weeks at one " or other of the water-drinking places; " where every moment is spent in public; " and, for the few months in which we " reside at our own seat, our house is " always full, with a succession of com-" pany, to whose amusement one is obliged " to dedicate every hour of the day."

So here ends the account of that time which was given you to prepare and educate yourself for eternity?-Yet you believe the immortality of the soul, and a future state of rewards and punishments, Ask yourown heart what rewards you deserve, or what kind of felicity you are fitted to enjoy?-Which of those faculties or affections, which heaven can be supposed to gratify, have you cultivated and improved ?-If, in that eternal world, the stores of knowledge should be laid open before you, have you preserved that thirst of knowledge, or that taste for truth, which is now to be indulged with endless information ?- If, in the society of saints and angels, the purest benevolence and

most cordial love is to constitute your happiness, where is the heart which should enjoy this delightful intercourse of affection?-Has your's been exercised and refined to a proper capacity of it during your state of discipline by the energies of generous friendship, by the meltings of parental fondness, or by that union of heart and soul, that mixed exertion of perfect friendship and ineffable tenderness. which approaches pearest to the full satisfaction of our nature, in the bands of conjugal love ?-Alas! you scarce knew you had a heart, except when you felt it swell with pride, or flutter with vanity?-Has your piety and gratitude to the Source of all Good, been exercised and strengthened by constant acts of praise and thanksgiving? Was it nourished by frequent meditation, and silent recollection of all the wonders he had done for us, till it burst forth in fervent prayer?-I fear it was rather decency than devotion, that carried you once a week to the place of public worship-and for the rest of the week. your thoughts and time were so very differently filled up, that the idea of a Rule? of the universe could occur but seldom. and then, rather as an object of terror, than of hope and joy. How then shall a soul so dead to divine love, so lost to all but the most childish pursuits, be able to exalt and enlarge itself to a capacity of that bliss which we are allowed to hope for, in a more intimate perception of the divine presence, in contemplating more nearly the perfections of our Creator, and in pouring out before his throne our ardent gratitude. love, and adoration? - What kind of training is the life you have passed through for such an immortality?

And dare you look down with contempt on those whom strong temptation from natural passions, or a train of unfortunate circumstances, have sunk into the courmission of what you call great crimes?-Dare you speak peace to your own heart, because by different circumstances you have been preserved from them? - Far be it from me to wish to lessen the horror of crimes; but yet, as the temptations to these occur but seldom, whereas the temptations to neglect, and indifference towards our duty, for ever surround us, it may be necessary to awaken ourselves to some calculation of the proportions between such habitual omission of all that is good, and the commission of more beingus acts of sin; between wasting our own life in

what is falsely called innocent amusement, and disgracing it by faults which would alarm society more, though possibly they Mrs. Chapone. might injure it less.

§ 105. Of the Difference between the Extreme of Negligence and Rigour in Religion.

How amazing is the distance between the extreme of negligence and self-indulgence in such nominal Christians, and the opposite excess of rigour which some have unhappily thought meritorious! between a Pascal (who dreaded the influence of pleasure so much, as to wear an iron, which he pressed into his side whenever he found himself taking delight in any object of sense) and those who think life lent them only to be squandered in senseless diversions, and the frivolous indulgence of vanity !- what a strange composition is man! ever diverging from the right line -forgetting the true end of his beingor widely mistaking the means that lead

to it. If it were indeed true, that the Supreme Being had made it the condition of our future happiness, that we should spend the days of our pilgrimage here on earth in voluntary suffering and mortification, and a continual opposition to every inclination of nature, it would surely be worth while to conform even to these conditions, however rigorous: and we see, by numerous examples, that it is not more than human creatures are capable of, when fully persuaded that their eternal interests demand it. But if, in fact, the laws of God are no other than directions for the better enjoyment of our existence-if he has forbid us nothing that is not pernicious, and commanded nothing that is not highly advantageous to us-if, like a beneficent parent. he inflicts neither punishment nor constraint unnecessarily, but makes our good the end of all his injunctions-it will then appear much more extraordinary, that we should perversely go on in constant and acknowledged neglect of those injunc-

Is there a single pleasure worthy of a rational being, which is not, within certain limitations, consistent with religion and virtue?-And are not the limits, within which we are permitted to enjoy carried on in the most regular manner. them, the same which are prescribed by reason and nature, and which we cannot exceed without manifest hurt to ourselves. or others?-It is not the life of a hermit

that is enjoined us: it is only the life of a rational being, formed for society, capable of continual improvement, and consequently of continual advancement in happiness.

Sir Charles and Lady Worthy are neither gloomy ascetics, nor frantic enthusiasts; they married from affection, on long acquaintance, and perfect esteem; they therefore enjoy the best pleasures of the heart in the highest degree. They concur in a rational scheme of life, which, whilst it makes them always cheerful and happy, renders them the friends of human-kind, and the blessings of all around them. They do not desert their station in the world, nor deny themselves the proper and moderate use of their large fortune; though that portion of it, which is appropriated to the use of others, is that from which they derive their highest gratifications, They spend four or five months of every year in London, where they keep up an intercourse of hospitality and civility with many of the most respectable persons of their own, or of a higher rank; but have endeavoured rather at a select than a numerous acquaintance; and as they never play at cards, this endeavour has the more easily succeeded. Three days in the week. from the hour of dinner, are given up to this intercouse with what may be called the world. Three more are spent in a family way, with a few intimate friends. whose tastes are conformable to their own. and with whom the book and workingtable, or sometimes music, supply the intervals of useful and agreeable conversation. In these parties their children are always present, and partake of the improvement that arises from such society, or from the well-chosen pieces which are read aloud. The seventh day is always spent at home, after the due attendance on public worship; and is peculiarly appropriated to the religious instruction of their children and servants, or to other works of charity. As they keep regular hours, and rise early, and as Lady Worthy never pays or admits morning visits, they have seven or eight hours in every day, free from all interruption from the world, in which the cultivation of their own minds, and those of their children, the due attention to health, to economy, and to the poor, are

Thus, even in London, they contrive, without the appearance of quarrelling withthe world, or of shutting themselves up from it, to pass the greatest part of their time

time in a reasonable and useful, as well as an agreeable manner. The rest of the year they spend at their family seat in the contry, where the happy effects of their example, and of their assiduous attention to the good of all around them, are still more observable than in town. neighbours, their tenants, and the poor, for many miles about them, find in them a sure resource and comfort in calamity. and a ready assistance to every scheme of booest industry. The young are instructed at their expence, and under their direction, and rendered useful at the earliest period possible; the aged and the sick have every comfort administered that their state requires; the idle and dissolute are kept in awe by vigilant inspection: the quarrelsome are brought, by a sense of their own interest, to live more quietly with their family and neighbours, and

This amiable pair are not less highly prized by the general families of their neighborshood, who are sure of findings in their house the most polite and clinical baspitality, and in them a find of good stone and good humour, with a constant dispatition to promote every innocent feature. They are particularly the destruction of the state of t

amicably to refer their disputes to Sir

Charles's decision.

Sir Charles and Lady Worthy are seldom without some friends in the house with them during their stay in the country: but, as their methods are known, they are never broken in upon by their guests, who do not expect to see them till dinner-time. except at the hour of prayer and of breakfast. In their private walks or rides, they usually visit the cottages of the labouring poor, with all of whom they are personally acquainted; and by the sweetness and friendliness of their manner, as well as by their beneficent actions, they so entirely possess the hearts of these people, that they are made the confidents of all their family grievances, and the casuists to settle all their scruples of conscience or dirriculties in conduct. By this method of conversing freely with them, they find out their different characters and capacities, and often discover and apply to their own benefit, as well as that of the person they distin-

guish, talents, which would otherwise have been for ever lost to the public.

From this slight sketch of their manner of living, can it be thought that the practice of virtue costs them any great sacrifices? Do they appear to be the servants of a hard master?-It is true, they have not the amusement of gaming, nor do they curse themselves in bitterness of soul. for losing the fortune Providence had bestowed upon them: they are not continually in public places, nor stifled in crowded assemblies; nor are their hours consumed in an insipid interchange of numeaning chat with hundreds of fine neaple who are perfectly indifferent to them : but then in return, the Being whom they serve indulges them in the best pleasures of love, of friendship, of parental and family affection, of divine beneficence, and a picty, which chiefly consists in joyful acts of love and praise !- not to mention the delights they derive from a taste uncorrunted and still alive to natural pleasures: from the beauties of nature, and from cultivating those beauties joined with utility in the scenes around them; and above all, from that flow of spirits, which a life of activity, and the constant exertion of right affectious, naturally produce, Compare their countenances with those of the wretched slaves of the world, who are hourly complaining of fatigue, of listlessness, distaste, and vapours; and who, with faded cheeks and worn-out constitutions. still continue to haunt the scenes where once their vanity found gratification, but where they now meet only with mortifieation and disgust: then tell me, which has chosen the happier plan, admitting for a moment that no future penalty was annexed to a wrong choice? Listen to the character that is given of Sir Charles. Worthy and his Lady, wherever they are named, and then tell me, whether even your idol, the world, is not more favour-

able to them than to you? Perhaps it is vain to think of recalling those whom long habits, and the established varniny of price and varniny, have almost varniny of price and varniny. How exhaust such patterns, and in whom the very desire of amendment is extinguished; but for those who are now entering on the strege of life, and who have their parts to choose, how earneastly could I would for the apint of a should make the price of the price of

gay bustle that surrounds them! It should ever to them without ceasing, not to be led away by the crowd of fools, without knowing whither they are going—not to exchange real happiness for the empty name of pleasure—not to prefer fashion to immortality—and, not to fancy it possible for them to be innocent, and at the same time useless. Mrs. Chapone.

§ 106. Virtue, Man's true Interest.

I find myself existing upon a little spot, surrounded every way by an immense unknown expansion-Where am I? What sort of place do I inhabit? Is it exactly accommodated, in every instance, to my convenience? Is there no excess of cold. none of heat, to offend me? Am I never annoved by animals, either of my own kind, or a different? Is every thing subservient to me, as though I had ordered all myself?-No-nothing like it-the farthest from it possible. The world appears not, then, originally made for the private convenience of me alone ?-It does not,-But is it not possible so to accommodate it, by my own particular industry? If to accommodate man and beast, heaven and earth, if this be beyond me, 'tis not possible-What consequence then follows? or can there be any other than this-If I seek an interest of my own, detached from that of others. I seek an interest which is chimerical, and can never have existed?

How then must I determine? Have I no Interest at all? - If I have not, I am a fool for staying here. 'Tis a smoky house; and the sooner out of it the better.-But why no interest?-Can I be contented with none, but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted?-The bee, the beaver, and the tribes of herding animals are enow to convince me, that the thing is somewhere at least possible. How, then, am I assured that 'tis not equally true of man?—Admit it: and what follows? If so. then honour and justice are my interest; then the whole train of moral virtues are my interest; without some portion of which, not even thieves can maintain society.

But, farther still—I stop not here—I puts this social interest, as far as I can trace my several relations. I pass from my own stock, my own neighbourhood, my own nation, to the whole race of mankind, as dispersed throughout the earth.—Am I not related to them all by the mutual aids

of commerce, by the general intercourse of arts and letters, by that common nature of which we all participate?

Again-I must have food and clothing-Without a proper genial warmth, I instantly perish-Am I not related, in this view, to the very earth itself? to the distant sun, from whose beams I derive vigour? to that stupendous course and order of the infinite host of heaven, by which the times and seasons ever uniformly past on?-Were this order once confounded, I could not probably survive a moment; so absolutely do 1 depend on this common general welfare,-What, then, have I to do, but to enlarge virtue into piety? Not only honour and justice, and what I owe to man, is my interest; but gratitude also, acquiescence, resignation, adoration, and all I owe to this great polity, and its greater Governor, our common parent, Harris

§ 107. On Gratitude.

There is not a more pleasing exercise of the mind, than gratitude. It is accompanied with such inward satisfaction, that the duty is sufficiently re-

warded by the performance. It is not like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter—a generous mind would indulge in it, for the natural gratification that accommenses it.

If gratitude is due from man to numhow much more from man to his Maket¹—The Supreme Being does not only confer upon us those bounties which preced more immediately from his hand, but even those benefits which are conveyed to ut by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the grat Author of good, and Father of mercies.

J. Autor to good, and ratner or mercies.

J. If grafttude, when exerted towards one;

another, naturally produces a very pleay sing sensation in the mind of a grafted,

man; it exalts the soul into rapture, when
it is employed on this great object of graIt titude, on this beneficent Being, who has
given us every thing we already posses,
y and from whom we expect every thing

we yet hope for.

Most of the works of the Pagan poets were either direct hymns of their deities, or tended indirectly to the celebration of

their respective attributes and perfections. Those who are acquainted with the works of the Greek and Latin poets which are still extant, will, upon reflection, find this observation so true, that I shall not enlarge upon it. One would wonder that more of our Christian poets have not turned their thoughts this way, especially if we consider, that our idea of the Supreme Being, is not only infinitely more great and poble than could possibly enter into the heart of a heathen, but filled with every thing that can raise the imagination, thoughts and concentions.

Plutarch tells us of a heathen who was singing an hymn to Diana, in which he celebrated her for her delight in human sacrifices, and other instances of cruelty and revenge; upon which a port who was present at this piece of devotion, and seems to have had a truer idea of the divine nature, told the votary, by way of reproof, that in recompense for his hymn, he heartily wished he might have a daughter of the same temper with the goddess he celebrated. It was indeed impossible to write the praises of one of those false deities, according to the Pagan creed, without a mixture of impertinence and

The Jews, who before the time of Christianity were the only people who had the knowledge of the true God, have set the Christian world an example how they ought to employ this divine talent, of which I am speaking. As that nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans, in the poetry as much as in the subject to which it is consecrated. This, I think, might be easily shewn, if there were occasion for it. Spectator.

absurdity.

\$ 108. Religion the Foundation of Content: an Allegory.

Omar, the hermit of the mountain Aubukabis, which rises on the east of Mecca, and overlooks the city, found one evening a man sitting pensive and alone, within a few paces of his cell. Omar regarded him with attention, and perceived that his looks were wild and haggard, and that his body was feeble and emaciated: the man also seemed to gaze stedfastly on Omar;

but such was the abstraction of his mind. that his eye did not immediately take cognizance of its object. In the moment of recollection be started as from a dream. he covered his face in confusion, and bowed himself to the ground, "Son of affliction," said Omar, " who art thou, and what is thy distress?" "My name." replied the stranger, "is Hassan, and I am a native of this city: the Angel of Ada versity has laid his hand upon me, and the wretch whom thine eye compassionates. thou canst not deliver," "To deliver thee," and give an opportunity of the sublimest said Omar, "belongs to Him only, from whom we should receive with humility both good and evil: yet hide not thy life from me; for the burthen which I cannot remove, I nity at least enable thee to sustain," Hassan fixed his eyes upon the ground, and remained some time silent : then fetching a deep sigh, he looked up at the hermit, and thus complied with his request.

It is now six years since our mighty lord the Caliph Almalic, whose memory be blessed, first came privately to worship in the temple of the holy city. The blessing which he petitioned of the prophet, as the prophet's vicegerent, he was diligent to dispense: in the intervals of his devotion; therefore, he went about the city relieving distress and restraining oppression: the widow smiled under his protection, and the weakness of age and infancy was sus+ tained by his bounty. I, who dreaded no evil but sickness, and expected no good beyond the reward of my labour, was singing at my work, when Almalic entered my dwelling. He looked round with a smile of complacency; perceiving that though it was mean it was neat, and though I was poor I appeared to be content. As his habit was that of a pilgrim. I hastened to receive him with such hospitality as was in my power; and my cheerfulness was rather increased than restrained by his presence. After he had accepted some coffee, he asked me many ouestions; and though by my answers I always endeavoured to excite him to mirth. yet I perceived that he grew thoughtful, and eved me with a placid but fixed attention. I suspected that he had some knowledge of me, and therefore inquired his country and his name. "Hassan," said he, "I have raised thy curiosity, and it shall be satisfied; he who now talks with thee, is Almalic, the sovereign of the faithful, whose seat is the throne of Me-

dina.

dina, and whose commission is from above." These words struck me dumb with astohishment, though I had some doubt of their truth: but Almalic, throwing back his garnient, discovered the peculiarity of his vest, and put the royal signer upon his finger. I then started up, and was about to prostrate myself before him, but he prevented me: "Hassan," said he, "forbear: thou are greater than I, and from thee I have at once derived humility and wisdom." I answered, " Mock not thy servant, who is but as a worm before thee : life and death are in thy hand, and happiness and misery are the daughters of thy will," "Hassan," he replied, "I can no otherwise give life or happiness, than by not taking them away: then art thyself beyond the reach of my bounty, and possessed of felicity which I can neither communicate nor obtain. My influence over others, fills my bosom with perpetual solicitude and anxiety; and yet my influence over others extends only to their vices, whether I would reward or punish. By the bow-string, I can repress violence and fraud; and by the delegation of power, I can transfer the insatiable wishes of avarice and ambition from one object to another: but with respect to virtue, I am impotent; if Leould reward it, I would reward it in thee. Thou art content, and hast therefore neither avarice nor ambition: to exalt thee, would destroy the simplicity of thy life, and diminish that happiness which I have no power either to increase or to continue."

He then rose up, and commanding me

not to disclose his secret, departed. As soon as I recovered from the confusion and astonishment in which the Calioh left me, I began to regret that my behaviour had intercepted his bounty; and accused that cheerfulness of folly, which was the concomitant of poverty and labour. I now repined at the obscurity of my station, which my former insensibility had perpetuated; I neglected my labour, because I despised the reward; I spent the day in idleness, forming romantic projects to recover the advantages which I had lost: and at night, instead of losing myself in that sweet and refreshing sleep, from which I used to rise with new health, cheerfulness, and vigour, I dreamt of splendid habits and a numerous retinue, of gardens, palaces, eunuchs, and women, and waked only to regret the illusions that had vanished. My health was at

length impaired by the inquietude of my mind: I sold all my moveables for subsistence: and reserved only a mattrass. upon which I sometimes lay from one night to another.

In the first moon of the following year, the Caliph came again to Mecca, with the same secreey, and for the same purposes. He was willing once more to see the man, whom he considered as deriving felicity from himself. But he found me, not singing at my work, ruddy with health, vivid with cheerfulness; but pale and dejected. sitting on the ground, and chewing opium. which contributed to substitute the phantoms of imagination for the realities of greatness. He entered with a kind of joyful impatience in his countenace, which, the moment he beheld me, was changed to a mixture of wonder and pity. I had often wished for another opportunity to address the Caliph; yet I was confounded at his presence, and, throwing myself at his feet, I laid my hand upon my head, and was speechless. " Hassan." said he, "what canst thou have lost, whose wealth was the labour of thine own hand : and what can have made thee sad, the spring of whose joy was in thy own bosom? What evil hath befallen thee? Speak, and if I can remove it, thou art happy." I was now encouraged to look up, and I replied, " Let my Lord forgive the presumption of his servant, who rather than utter a falsehood, would be dumb for ever. I am become wretched by the loss of that which I never possessed: thou hast raised wishes, which indeed I am not worthy thou shouldst satisfy; but why should it be thought, that he who was happy in obscurity and indigence, would not have been rendered more happy by

eminence and wealth ?" When I had finished this speech, Almalic stood some moments in suspense, and I continued prostrate before him. " Hassan," said he, " I perceive, not with indignation but regret, that I mistook thy charater; I now discover avarice and ambition in thy heart, which lay torpid only because their objects were too remote to rouse them. I cannot therefore invest thee with authority, because I would not subject my people to oppression and because I would not be compelled to punish thre for crimes which I first enabled thee to commit. But as I have taken from thee that which I cannot restore, I will at least gratify the wishes that I excited, lest

thy heart accuse me of injustice, and thou continue still a stranger to thyself. Arise. therefore, and follow me."-I sprung from the ground as it were with the wings of an eagle: I kissed the hem of his parment in an ecstasy of gratitude and joy; and when I went out of my house, my heart leaned as if I had escaped from the den of a lion. I followed Almalic to the caravansera in which he lodged; and after be had fulfilled his yows, he took me with him to Medina. He gave me an apartment in the seraglio; I was attended by bisown servants; my provisions were sent from his own table; I received every week a sum from his treasury, which excreded the most romantic of my expectations. But I soon discovered, that no dainty was so tasteful, as the food to which labour procured an appetite; no slambers sosweet, as those which weariness invited; and no time so well enjoyed, as that in which diligence is expecting its reward. I remembered these enjoyments with regret; and while I was sighing in the midst of superfluities, which, though they encumbered life, yet I could not give up,

they were suddenly taken away. Almalic, in the midst of the glory of his kingdom, and in the full vigour of his life, expired suddenly in the bath: such. thou knowest, was the destiny which the Almighty had written upon his head.

the throne, was incensed against me, by some who regarded me at once with contempt and envy; he suddenly withdrew my pension, and commanded that I should be expelled the palace; a command which my enemies executed with so much rigour, that within twelve hours I found myself in the streets of Medina, indigent and friendless, exposed to hunger and derision, with all the habits of luxury, and all the sensibility of pride. O! let not thy heart despise me, thou whom experience has not taught, that it is misery to lose that which it is not happiness to possess. O! that for me this lesson had not been written on the tab'ets of Providence! I have travelied from Medina to Mecca; but I cannot fly from myself. How different are the states in which I have been placed! The remembrance of both is bitter! for the pleasures of neither can return, - Hassan having thus ended his story, smote his hands together; and looking upward, burst into tears.

Omar, having waited till this agony was

ast, went to him, and taking him by the hand, "My son," said he, " more is yet in thy power than Almalic could give, or Aububekir take away. The lesson of thy life the Prophet has in mercy appointed me to explain.

"Thou wast once content with poverty and labour, only because they were become habitual, and ease and affluence were placed beyond thy hope; for when ease and affluence approached thee, thou wast content with poverty and labour no more. That which then became the object, was also the bound of thy hope; and he, whose utmost hope is disappointed, must inevitably be wretched. If the supreme desire had been the delights of Paradise, and thou hadst believed that by the tenor of thy life these delights had been secured, as more could not have been given thee, thou wouldst not have regretted that less was not offered. The content which was once enjoyed, was but the lethargy of soul ; and the distress which is now suffered, will but quicken it to action. Depart, therefore, and be thankful for all things; put thy trust in Him, who alone can gratify the wish of reason, and satisfy thy soul with good; fix thy hope upon that portion, in comparison of which the world is as the drop of the bucket, and the dust of the balance. Return, my son, to thy labour; thy food shall be again tasteful, and thy rest His son, Aububekir, who succeeded to -shall be sweet; to the content also will be added stability, when it depends not upon that which is possessed upon earth, but

> Hassan, upon whose mind the Angel of Instruction impressed the counsel of Omar, hastened to prostrate himself in the temple of the Prophet. Peace dawned upon his mind like the radiance of the morning : he returned to his labour with cheerfulness: his devotion became fervent and habitual: and the latter days of Hassan were happier than the first. Adventurer.

upon that which is expected in Heaven."

§ 109. Bad company-meaning of the phrase-different classes of bad company-ill chosen company-what is meant by keeping bad company-the danger of it, from our aptness to imitate and catch the manners of othersfrom the great power and force of custom-from our bad inclinations.

" Evil communication," says the text, " corrupts good manners." The assertion is general, and no doubt all peop'e suffer from such communication; but above all, the minds of youth will suffer; which G 2

which are yet uninformed, unprincipled, unfurnished; and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the

meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals, are considered: and he, who associates with such, though they set him the example of breaking every commandment of the decalogue, is still said to keep good company.-I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be their station what it will, as bad company.

The three following classes, will perhaps include the greatest part of those who deserve this appellation.

In the first, I should rank all who endeavour to destroy the principles of Christianity-who jest upon Scripture-talk blasphemy - and treat revelation with contempt.

A second class of bad company, are those, who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank gamesters of every denomination; and the low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the

mind.

Besides these three classes, whom we may call bad company, there are others who come under the denomination of illchosen company: trifling, insipid characters of every kind; who follow no business-are led by no ideas of improvement -but spend their time in dissipation and folly-whose highest praise it is, that they are only not vicious .- With none of these, a serious man would wish his son to keep company.

It may be asked what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep com-pany at all, it is impossible to avoid keeping company with such persons.

It is true, if we were determined never to have any commerce with bad men, we must, as the apostle remarks, " altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to consort with them-complying with that inclination-seeking their company, when we might avoid it-entering into their parties -and making them the companions of our choice. Mixing with them occasionally, cannot be avoided.

The danger of keeping had company, arises principally from our aptness to imitate and catch the manners and sentiments of others-from the power of customfrom our own bad inclinations-and from

the pains taken by the bad to corrupt us *. In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having any thing instilled into him, we easily discover from his first actions, and rude attempts at language, the kind of persons with whom he has been brought up: we see the early spring of a civilized education, or the first wild

shoots of rusticity.

As he enters farther into life, his behaviour, manners, and conversation, all take their cast from the company he keeps. Observe the peasant, and the man of education; the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we maturally adopt the sentiments of those about us. And as we advance in life, how few of us think for ourselves! How many of us are satisfied with taking our opinions at second hand!

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approaches of vice : this sheeking appearance goes off, upon an intimacy with it. Custom will soon render the most disgustful thing familiar. And this is indeed a kind provision of nature, to render labour, and toil, and danger, which are the lot of man, more easy to him. The raw

^{*} See this subject treated more at large in an anonymous pamphlet, on the employment of time.

soldier, who trembles at the first encounter, becomes a hordy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But babit, which is intended for our good, may, like other kind appointments of pature, be converted into a mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of lis companions. But, alas! this sensibility is but of a day's continuance. next jovial meeting makes the horrid picture of yesterday more easily endured. Virtue is soon thought a severe rule; the gospel, an inconvenient restraint: a few pangs of conscience now and then interrupt his pleasures; and whisper to him, that he once had better thoughts: but even these by degrees die away; and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate leader of vicious pleasuresperhaps into an abandoned tempter to vice.-So carefully should we oppose the first approaches of sin! so vigilant should we be against so insidious an enemy!

Our own bad inclinations form another argument against bad company. We have to many passions and appetites to govern; so many had propens ties of different kinds to watch, that, amidst such a variety of enemies within, we ought at least, to be on our guard against those without. The breast even of a good man is represented in scripture, and experienced in fact, to be in a state of warfare. His vicious inclinations are continually drawing him one way; while his virtue is making efforts another. And if the scriptures represent this as the case even of a good man, whose passions, it may be imagined, are become in some degree cool, and temperate, and who has made some progress in a virtuous course; what may we suppose to be the danger of a raw unexperienced youth, whose passions and appetites are violent and seducing, and whose mind is in a still less confirmed state? It is his part surely to keep out of the way of temptation; and to give his bad inclinations as little room as possible to acquire new strength.

§ 110. Ridicule one of the chief arts of correption—bad company injures our characters, as well as mauners—presumption the forerunner of ruin—the advanlages of good company equal to the disadvantages of bad—cautions in forming intimaries.

These arguments against keeping bad company, will still receive additional strength, if we consider farther, the great pains taken by the bad to corrupt others. It is a very true, but ismestable fact, in the history of human nature, that bad men take more pains to corrupt their own species, than virtuous men do to reform them. Hence those specious arts, that show of friendship, that appearance of disinteresteduces, with which the profligate seducer endeavours to lure the unwary youth; and at the same time, vielding to his inclinations, seems to follow rather than to lead him. Many are the arts of these corrupters; but their principal art is ridicule. By this they endeavour to laugh out of countenance all the better principles of their wavering proselyte; and make him think contemptibly of those, whom he formerly respected; by this they stifle the ingentious blush, and finally destroy all sense of shame. Their cause is below argument. They aim not therefore at reasoning. Raillery is the weapon they employ; and who is there, that hath the steadiness to hear persons and things, whatever reverence he may have had for thern, the subject of continual ridicule, without losing that reverence by degrees?

Having thus considered what principally makes bad company dangerous, I shall just, add, that even were your morals in no danger from such intercourse, your characters would infallibly suffer. The world will aways judge of you by your companions: and nobody will suppose, that a youth of virtuous principles himself, can possibly form a coapexion with a profligate.

In reply to the danger supposed to arise from bad company, perhaps the youth may say, he is so firm in his own opinions, so stendy in his principles, that he thinks himself secure; and need not restrain himself from the asost unreserved conversation.

Alsa! this security is the very brink of the precipier: nor hath vice in her whole train a more dangerous enemy to you, than presumption. Cantina, ever awake to danger, is a guard opsimst it. But accurity lays every guard seleep. "Let him who thinketh he attotleth," such the apastlether than the control of the control o

thee," said St. Peter to his master, " yet will I not deny thee." That very night, notwithstanding this boasted security, he repeated the crime three several times. And can we suppose that presumption, which occasioned an apostle's fall, shall not ruin an enexperienced youth? The story is recorded for our instruction; and should be a standing lesson against presuming upon our own strength.

In conclosion, such as the dangers are, which arise from had company, such are the advantages which accrue from good. We imitate, and catch the manners and sentiments of good men, as we do of bad. Custom, which renders vice less a deformity, renders virtue more lovely. Good examples have a force beyond instruction. and warm us into emulation beyond precept: while the countenance and conversation of virtuous men encourage, and draw out into action every kindred disposition of our hearts.

· Besides, as a sense of shame often prewents our doing a right thing in bad company; it operates in the same way in preventing our doing a wrong one in good. Our character becomes a pledge; and we cannot, without a kind of dishonone, draw back.

It is not possible, indeed, for a youth, yet unfurnished with knowledge (which fits him for good company) to chuse his companions as he pleases. A youth must have something peculiarly attractive, to qualify him for the acquaintance of men of established reputation. What he has to do, is, at all events to avoid bad company; and to endeavour by improving his mind and

morals, to qualify himself for the best. Happy is that youth, who, upon his cotrance into the world can clouse his company with discretion. There is often in vice, a gaiety, an unreserve, a freedom of manners, which are apt at sight to engage the unwary; while virtue, on the other hand, is often modest, reserved, diffident, backward, and easily disconcerted. That freedom of manners, however engaging, may cover a very corrupt heart : and this aukwardness, however unpleasing, may weil a thousand virtues. Suffer not your mind, therefore, tobe easily either engaged or disgusted at first sight. Form your intimacies with reserve; and if drawn unawares into an acquaintance you disapprove. immediately retreat. Open not your hearts to every profession of friendship. They, whose friendship is worth accepting, are, as

you ought to be, reserved in offering it. Chuse your companions, not merely for the sake of a few outward accomplishments -for the idle pleasure of spending an agreeable hour; but mark their disposition to virtue or vice; and, as much as possible. chuse those for your companions, whom you see others respect; always remember-. ing, that upon the choice of your company depends in a great measure the success of all you have learned; the hopes of your friends; your future characters in life; and, what "on ought above all other things to value, the purity of your hearts.

8-411. Religion the best and only Sunport in Cases of real Stress.

Gilbin.

There are no principles but those of religion, to be depended on in cases of real stress: and these are able to encounter the worst emergencies; and to bear us up under all the changes and chances to which our life is subject.

Consider then what virtue the very first principle of religion has, and how wonderfully it is conducive to this end : That there is a God, a powerful, a wise and good Being, who first made the world, and continues togovernit;-by whose goodness all things are designed-and by whose providence all things are conducted to bring about the greatest and best ends. The sorrowful and pensive wretch that was giving way to his misfortunes, and mournfully sinking under them, the moment this doctrine comes in to his aid, bushes all his complaints-and thus speaks comfort to his soul-" It is the Lord, let him do what seemeth him good .- Without his direction, I know that no evil can befal me, -without his permission, that no power can hurt me :-it is impossible a Being so wise should mistake my happiness-or that a Being so good should contradict it .- If he has denied me riches or other advantages-perhaps he foresees the gratifying my wishes would undo me, and by my own abuse of them be perverted to my ruin -If he has denied me the request of children-or in his providence has thought fit to take them from me-how can I say whether he has not dealt kindly with me, and only taken that away which be foresaw would embitter and shorten my days?-It does so to thousands, where the disobedience of a thankless child has brought down the parent's grey hairs with sorrow to the grave. Has he visited me with sickness, poverty, or

suber disapptionnents *—can 1 say, but these are blessing; in disquise ?—so many different expressions of his care and concern to disentagine my toughts from this world, and fix them upon another—anotour of the subsection of the subsection of the thought opens a new trace of hope and consplation to the unfortunate—and as the perassion of a Providence reconcile him to the evils be has suffered,—this to despite them, and extreen the light afdictions of this life, as they are, not worty to be compared to what is reserved by to be compared to what is reserved

for him hereafter. Things are great or small by comparison-and he who looks no further than this world, and balances the accounts of his joys and sufferings from that consideration, finds all his sorrows enlarged, and at the close of them will be aut to look back, and cast the same sad reflection upon the whole, which the Patriarch did to Pharoah, "That few and evil had been the days of his pilgrimage." But let him lift up his eyes towards heaven, and stedfastly behold the life and immortality of a future state,-he then wipes away all tears from off his eyes for eyer : like the exiled captive, big with the hopes that he is returning home, he feels not the weight of his chains, or counts the days of his cautivity: but looks forward with rapture towards the country where his beart is fled before.

These are the aids which religion offers us towards the regulation of our spirit under the evils of life,-but like great cordials, they are seldom used but on great occurrences.-In the lesser evils of life, we seem to stand unguarded -- and our peace and contentment are overthrown, and our happiness broke in upon. by a little impatience of spirit, under the cross and untoward accidents we meet with. These stand unprovided for, and we neglect them as we do the slighter indispositions of the body-which we think not worth treating seriously, and so leave them to nature. In good habits of the body, this may do,-and I would gladly believe, there are such good habits of the temper, such a complexional ease and health of heart, as may often save the patient much medicine.-We are still to consider, that however such good frames of mind are got, they are worth preserving by all rules :- Patience and contentment, -which like the treasure hid in the field for which a man sold all he had to pur-

chase—is of that price, that it cannot be had at too great a purchase; since without it, the best condition of life cannot make us happy; and with it, it is impossible we should be miscrable even in the worst. Sterne's Scrimons:

§ 112. Ridicale dangerous to Morality and Religion. The unbounded freedom and licentiousness of raillery and ridicule, is become of

late years so fashionable among us, and hath already been attended with such fatal and destructive consequences, as to give a reasonable alarm to all friends of virtue. Writers have rose up within this last century, who have endeavoured to blend and confound the colours of good and evil. to laugh us out of our religion, and undermine the very foundations of morality; The character of the Scoffer hath, by an unaccountable favour and indulgence; met not only with pardon, but approbation. and hath therefore been almost universally sought after and admired. Ridicule hath been called (and this for no other reason but because Lord Shaftesbury told us so) the test of truth, and, as such, has been applied indiscriminately to every subjects But in opposition to all the puny followers of Shaftesbury and Bolingbroke, all the laughing moralists of the last age, and all the sneering satyrists of this. I shall not scruple to declare, that I look on ridicule as an oppressive and arbitrary tyrant, who like death, throws down all distinction: blind to the charms of virtue, and deat to the complaints of truth; a bloody Moloch, who delights in human sacrifice: who loves to feed on the flesh of the poor, and to drink the tear of the afflicted; who doubles the weight of noverty by scorn and laughter, and throws the poison of contempt into the cup of

Truth, say the Shafesborians, cannot possibly be an ebject of ridicale, and therefore cannot saffer by it:—no which the answer is extremely obvious: Truth, naked, undisguised, cannot, we will acknowledge with term, be ridicaled; but Truth, like every thing else, may be mis-presented: It is it he business of ridicale therefore to disguise ter; to dress and when this is artfully performed, it is now noter that the crowd should smile at the deformity.

distress to embitter the draught.

The noblest philosopher and the best G 4 moralist

moralist in the heathen world, the great the marks of deformity and guilt on the and immortal Socrates, fell a sacrifice to this perpicious talent: ridicule first misrepresented, and afterwards destroyed him: the deluded multitude condemned him. not for what he was, but for what he appeared to be, an enemy to the religion of his country.

The folly and depravity of mankind will always furnish out a sufficient fund for ridicule; and when we consider how vast and spacious a field the little scene of human life affords for malice and ill-nature. we shall not so much wonder to see the lover of ridicule rejoicing in it. Here he has always an opportunity of gratifying his pride, and satiating his malevolence: from the frailties and absurdities of others. he forms a wreath to adorn his own brow; gathers together, with all his art, the failings and imperfections of others, and effers them up a sacrifice to self-love. The lowest and most abandoned of mankind can ridicule the most exalted beings; those who never could boast of their own perfection.

Nor raise their thoughts beyond the earth they tread; Even these can censure, those can dare deride A Baçon's agarice, or a Tully's pride.

It were well indeed for mankind, if ridicule would confine itself to the frallties and imperfections of human nature, and not extend its baleful influence over the few good qualities and perfections of it: but there is not perhans a virtue to be named, which may not, by the medium through which it is seen, be distorted into a vice. The glass of ridicule reflects things not only darkly, but falsely also: it always discolours the objects before it ventures to represent them to us. The purest metal. by the mixture of a base alloy, shall seem changed to the meanest. Ridicule, in the same manner, will clothe prudence in the garb of avarice, call courage rashness, and brand good-nature with the name of prodigality; will laugh at the compassionate man for his weakness, the serious man for his preciseness, and the pious man for his hypocrisy.

Alodesty is one of virtue's best supports; and it is observable, that wherever this amiable quality is most eminently conspienous, ridicule is always ready to attack and overthrow it. The man of wit and humour is never so happy as when he can raise the blush of ingenuous userit, or stamp

features of innocence and beauty. Thus may our perfections conspire to render us both unhappy and contemptible!

The lover of ridicule will, no doubt, plead in the defence of it. that his design is to reclaim and reform mankind; that he is listed in the service of Virtue, and engaged in the cause of Truth :- but I will venture to assure him, that the allies he boasts of disclaim his friendship and despise his assistance. Truth desires no such soldier to fight under his banner: Virtue wants no such advocate to plead for her. As it is generally exercised, it is too great a punishment for small faults: too light and inconsiderable for great ones: the little foibles and blemishes of a character deserve rather pity than contempt; the more atrocious crimes call for hatred and abborrence. Thus, we see, that in one case the medicine operates too powerfully, and in the other is of no effect.

I might take this opportunity to add, that ridicule is not always contented with ravaging and destroying the works of man, but boldly and immiously attacks those of God: enters even into the sanctuary, and prophanes the temple of the Most High. A late noble writer has made use of it to asperse, the characters and destroy the validity of the writers of both the Old and New Testament: and to change the solemn truths of Christianity into matter of mirth and laughter. The books of Moses are called by him fables and tales, fit only for the amusement of children: and St. Paul is treated by him as an enthusiast, an idiot, and an avowed enemy to that religion which he professed. One would not surely think that there was any thing in Christianity so ludicrous as to raise laughter, or to excite contempt; but on the contrary, that the nature of its precepts, and its own intrinsic excellence, would at least have secured it from such indigni-

Nothing gives us a higher opinion of those ancient heathens whom our modern bigots are so aut to despise, than that air of piety and devotion which runs through all their writings; and though the Pagan theology was full of absurdities and inconsistencies, which the more refined spirits among their poets and philosophers must have doubtless despised, rejected, and contemped; such was their respect and veneration for the established religion of their country, such their regard to decency and

seriousness, such their modesty and diffi- void alike of knowledge and of virtue? By dence in affairs of so much weight and importance, that we very seldom meet with jest or ridicule on subjects which they held thus sacred and respectable.

The privilege of publicly laughing at religion, and the profession of it, of making the laws of God, and the great concerns of eternity, the objects of mirth and ridicule, was reserved for more enlightened ages; and denied the more pious beathers, to reflect disgrace and ignominy on the Christian æra.

It hath indeed been the fate of the best and purest religion in the world, to become the jest of fools; and not only, with its Divine Founder, to be scourged and persecuted, but with him to be mecked and spit at, trampled on and despised. But to consider the dreadful consequences of ridicule on this occasion, will better become the divine than essavist; to him therefore shall I refer it, and conclude this essay by observing, that after all the undeserved encomiums so lavishly bestowed on this child of wit and malice, so universally approved and admired, I know of no service the pernicious talent of ridicule can be of, unless it be to raise the blush of molesty, and put virtue out of countenance; to enhance the miseries of the wretched, and poison the feast of happiness; to insult man, affront God; to make us, in short, hateful to our fellow-creatures. uneasy to ourselves, and highly displeasing to the Almighty. Smollett.

§ 113. On Prodigality.

It is the fate of almost every passion, when it has passed the bounds which nature prescribes, to counteract its own purpose. Too much rage hinders the warrior from circumspection; and too much eagerness of profit hurts the credit of the trader. Too much ardour takes away from the lover that easiness of address with which ladies are delighted. Thus extravagance, though dictated by vanity, and incited by voluptuousness, seldom procures ultimately either applause or pleasure.

If praise be justly estimated by the character of those from whom it is received, little satisfaction will be given to the spendthrift by the encomiums which he purchases. For who are they that animate him in his pursuits, but young men, thoughtless and abandoned like himself, unacquainted with all on which the wisdom of nations has impressed the stamp of excellence, and de-

whom is his profusion praised, but by wretches who consider him as subservient. to their purposes; Syreus that entice him to shipwreck; and Cyclops that are gaping to devour him?

Every man whose knowledge, or whose virtue, can give value to his opinion, looks with scorn or pity (neither of which can attord much gratification to pride) on him whom the panders of luxury have drawn into the circle of their influence, and whom he sees percelled out among the different ministers of folly, and about to be torn to pieces by tailors and jockies, vintners and attornies; who at once rob and ridicule him, and who are secretly triumphing over his weakness, when they present new incitements to his appetite, and heighten his desires by counterfeited applause.

Such is the praise that is purchased by prodigality. Even when it is not yet discovered to be false, it is the praise only of those whom it is reproachful to please, and whose sincerity is corrupted by their interest; men who live by the riots which they encourage, and who know, that whenever their pupil grows wise, they shall lose their power. Yet with such flatteries, if they could last, might the cravings of vanity, which is seldom very delicate, be satisfied: but the time is always hastening forward, when this triumph, poor as it is, shall vanish, and when those who now surround him with obsenuiousness and compliments, fawn among his equipage, and animate his riots, shall turn upon him with insolence, and reproach him with the vices promoted by themselves.

And as little pretensions has the man. who squanders his estate by vain or vicious expences, to greater degrees of pleasure than are obtained by others. To make any happiness sincere, it is necessary that we believe it to be lasting; since whatever we suppose ourselves in danger of losing, must be enjoyed with solicitude and uneasiness, and the more value we set upon it, the more must the present possession be embittered. How can he, then, be envied for his felicity, who knows that its continuance cannot be expected, and who is conscious that a very short time will give him up to the gripe of poverty, which will be harder to be borne, as he has given way to more excesses, wantoned in greater abundange, and indulged his appetite with more pro-

It appears evident, that frugality is ne-CCERTY cessary even to complete the pleasure of expence; for it may be generally remarked of those who squander what they know their fortune not sufficient to allow, that in their most jovial expence there always breaks out some proof of discontent and impatience: they either scatter with a kind of wild desperation and affected lavishness, as criminals brave the gallows when they cannot escape it; or pay their money with a peevish anxiety, and endeavour at once to spend idly, and to save meanly; having neither firmness to deny their passions, nor courage to gratify them, they murmur at their own enjoyments, and poison the bowl of pleasure by reflection on the cost,

Among these men there is often the vociferation of merriment, but very seldom the tranquility of cheerfulness; they inflame their imaginations to a kind of momentary jollity, by the help of wise and rot; and consider it as the first business of the night to stupily recollection, and lay that reason ashep, which disturbs their gaiety, and calls upon them to retreat from vain.

But this poor broken satisfaction is of short continuance, and must be expiated by a long series of misery and regret. In a short time the creditor grows impatient, the last are is sold, the passions and appetites still continue their tyranop, with incessant calls for their usual gratifications; and the remainder of life passes away in vain repentance, or impotent de-

& 114. On Honour.

Rambier.

sire.

Every principle that is a motive to good actions ought to be encouraged, since men are of so different a make, that the same principle does not work equally upon all minds. What some men are prompted to by conscience, duty, or religion, which are only different names for the same thing, others are prompted to by honour.

The seuse of honour is of so fine and delecte a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. This essay therefore is chiefly designed for those, who by means of any of these advantages are, or ought to be, actuated by this glorious principles.

But as nothing is more permicious than a principle of action, when it is misunderston', I shall consider honour with respect to three sorts of men. First of all, with

regard to those who have a right notion of it. Secondly, with regard to those who have a mistaken notion of it. And thirdly, with regard to those who treat it as chimerical, and turn it into rid-cule.

In the first place, true honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point, Religion embraces virtue as it is enjoined by the laws of God: honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour scorns, to do an ill action. The latter considers vice as something that is beneath him; the other, as something that is offensive to the Divine Being: the one, as what is unbecoming; the other, as what is forbidden. Thus Senees speaks in the natural and genuine language of a man of honour. when he declares, " that were there no God to see or punish vice, he would not commit it, because it is of so-mean, so

I shall conclude this head with the description of honour in the part of young Juba:

base, and so viie a nature."

Honour's a secred file, the law of kings,
The solid mind's distinguishing perfection,
That solid and strengthens wartur when it meets
her.
And imitates her actions where she is not;
It ought not to be sported with.
CATO.

In the econd place, we are to consider those who have mistaken notions of honour. And these are such as establish any thing to themselves for a point of honour, which is contrary either to the laws of God, or of their country: who think it more honourable to revenge, than to forgive an injury; who make no scruple of telling a lie, but would put any man to death that accuses them of it: who are more careful to guard their regutation by their courage than by their virtue. True fortitude is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man; but we find several who so much abuse this notion, that they place the whole idea of honour in a kind of brutal courage: by which means we have had many among us, who have called themselves men of honour, that would have been a disgrace to a gibbet. In a word, the man who sacrifices any duty of a reasonable creature to a prevailing mode or fashion; who looks upon any thing as honourable that is displeasing to his Maker, or destructive to society; who thinks himself obliged by this principle to the practice of some virtues, and not of others, is by no means to be rekoned among true men of bonour.

Timogenes was a lively instance of one actuated by false honour. Timogenes would smile at a man's jest who ridiculed his Maker, and at the same time run a man through the body that spoke ill of his triend. Timogenes would have scorned to have betraved a secret that was entrusted with him, though the fate of his country depended apon the discovery of it. Timogenes took away the life of a young fellow in a duel, for having spoken ill of Belinda, a lady whom he himself had seduced in her youth, and betrayed into want and ignominy. To close his character, Timogepes, after having ruined several poor tradesmen's families who had trusted him, sold his estate to satisfy his creditors; but, like a man of honour, disposed of all the money he could make of it, in paying off his play debts, or, to speak in his own language, his debts of honour.

In the third place, we are to consider those persons, who treat this principle as chimerical, and turn it into ridicule. Men who are professedly of no honour, are of a more profligate and abandoned nature than even those who are actuated by false notions of it; as there is more hope of an heretic than of an atheist. These sons of infamy consider honour, with old Syphax in the play before-mentioned, as a fine intaginary notion that leads astray young unexperienced men, and draws them into real mischiefs, while they are engaged in the pursuit of a shadow. These are generally persons who, in Shakespeare's phrase, " are worn and backneyed in the ways of men;" whose imaginations are grown callons, and have lost all those delicate sentiments which are natural to minds that are innocent and undeprayed. Such old battered miscreants ridicule every thing as romantic that comes in competition with their present interest; and treat those persons as visionaries, who dare to stand up, in a corrupt age, for what has not its immediate reward joined to it. The talents, interest, or experience of such men, make them very often useful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to consider that every one stands as a blot in the annals of his country, who arrives at the temple of honour by any other way than through that of virtue.

Guardian.

§ 1-15. On Modesty.

I know no two words that have been more abused, by the different and wrong interpretations which are put upon them, han these two, Modesty and Assurance. To say such a one is a modest man, sometimes indeed passes for a good character; but at present is very often used to signify a sheepish, adward fellow, who has neither good breeding, politeness, nor and Arain; A man of assurance, though at

first it only denoted a person of a free and open carriage, is now very usually applied to a profligate wretch, who can break through all the rules of decency and morality without a blush.

I shall endeavour, therefore, in this essay, to restore these words to their true meaning, to prevent the idea of Modesty from being confounded with that of Sheepishness, and to hinder Impudence from passing for Assurance.

If I was put to define Modesty, I would call it, The reflection of an ingenuous mind, either when a man has committed an action for which he censures himself, or fancies that he is exposed to the censure of others.

For this reason a man, truly modest, is as much so when he is alone as in company; and as subject to a blush in his closet as when the eyes of multitudes are upon him.

I do not remember to have met with any instance of modesty with which I am so well pleased, as that celebrated one of the young Prince, whose father, being a tributary king to the Romans, had several complaints laid against him before the senate, as a tyrant and oppressor of his subjects. The Prince went to Rome to defend his father: but coming into the senate, and hearing a multitude of crimes proved upon him, was so oppressed when it came to his turn to s wak, that he was unable to utter a word. The story tells us, that the fathers were more moved at this instance of modesty and incensity. than they could have been by the most nathetic oration; and, in short, pardoned the guilty father for this early promise of virtue in his son.

I take Assurance to be, The faculty of possessing aman's self, or of saying and doing indifferant things without any uneasiness or emotion in the mind. That which generally gives a man assurance, is a moderate knowledge of the world; but above

all, a mind faxed and determined in itself to do nothing against the rules of honour and decency. An open and assured behaviors is the natural consequence of such a revolution. A man thus armed, if his words rections are at any time mishieterpeted, retires within him-elf, and from a consciousness of his own integrity, assumes force enough to despise the little censures of ignorance or natice.

Every one ought to cherish and encourage in himself the modesty and assurance

I have here mentioned.

A man without assurance is liable to be made uneasy by the folly or ill-pature of ewry one he converses with. A man without modesty is lost to all sense of honour and virtue.

It is more than probable, that the Prince

above-mentioned, possessed both those qualifications in a very eminent degree. Without assurance, he would never have undertaken to speak before the most august assembly in the werld; without modesty, he would have pleaded the cause he had taken upon him, though it had anneared ever so scandalous.

From what has been said, it is plain that modesty and assurance are both anniable, and may very well meet in the same person. When they are thus mixed and blended together, they compose what we endeavour to express, when we say, a modest assurance; by which we understand, it is just meeta between bashfulness and impudence.

I shall conclude with observing, that as the same man may be both modest and assured, so it is also possible for the same person to be both impudent and bashful. We have frequent instances of this odd kind of mixture in people of depraved

kind of mixture in people of depraved minds and mean education; who, though they are not able to meet a name so, or pronounce a sentence without confusion, can voluntarily commit the greatest villanies or most indecent actions.

Such a person seems to have made a resolution to do ill, even in spite of himself, and in defauce of all those checks and restraints his temper and complexion seem to have laid in his way.

Upon it e whole, I would endeavour to establish this maxim, That the practice of virtue is the most proper method to give a man a becoming assurance in his words and actions. Guilt always seeks to shelter itself in one of the extremes; and is sometimes attended with both. Spectator.

§ 116. On disinterested Friendship.

I am informed that certain Greek writers (Philosophers, it seems, in the opinion of their countrymen) have advanced some very extraordinary positions relating to friendship; as, indeed, what subject is there, which these subt'e geniuses have not tortured with their sophistry?

The authors to whom I refer, dissuade their disciples from entering into any strong attachments, as unavoidably creating supernumerary disquietudes to those who encare in them; and, as every man has more than sufficient to call forth his solicitude in the course of his own affairs, it is a weakness they contend, anxiously to involve himself in the concerns of others, They re commend it also, in all connexions of this kind, to hold the bands of union extremely loose; so as always to have it in one's power to straiten or relax them. as circumstances and situations shall render most expedient. They add, as a capital article of their doctrine, that " to live exempt from care is an essential ingredient to constitute human happiness : but an ingredient, however, which he, who voluntarily distresses himself with cares in which he has no necessary and personal interest, must never hope to possess."

I have been told likewise, that there is another set of pretended philosophers, of the same country, whose tenets, concerning this subject, are of a still more illiberal

and ungenerous cast. The proposition they attempt to establish, is, that "friendship is an affair of self-interest entirely, and that the proper motive for engaging in it, is, not in order to gratify the kind and benevolent affections, but for the benefit of that assistance and support which is to be derived from the con-Accordingly they assert, that those persons are most disposed to have recourse to auxiliary alliances of this kind, who are least qualified by nature, or fortune, to depend upon their own strength and powers: the weaker sex, for instance, being generally more inclined to engage in friendships, than the male part of our species; and those who are deprest by indigence, or labouring under misfortunes,

than the wealthy and the prosperous.

Excellent and obliging sages, these, undoubtedly! To strike out the friendly affections from the moral world, would be like extinguishing the sun in the natural.

each of them being the source of the best and most grateful satisfactions that Heaven has conferred on the sons of men. But I should be glad to know what the real value of this boasted exemption from eare, which they promise their disciples, justly amounts to? an exemption flattering to self-love, I confess; but which, upon many occurrences in human life, should be rejected with the utmost disdain. For nothing, surely, can be more inconsistent with a well-poised and manly spirit, than to decline engaging in any laudable action, or to be discouraged from persevering in it, by an apprehension of the trouble and solicitude with which it may probably be attended. Virtue berself, indeed. ought to be totally renounced, if it be right to avoid every possible means that may be productive of uneasiness: for who, that is actuated by her principles, can observe the conduct of an opposite character. without being affected with some degree of secret dissatisfaction? Are not the just, the brave, and the good, necessarily exosed to the disagreeable emotions of dislike and aversion, when they respectively meet with instances of fraud, of cowardice. or of villany? It is an essential property of every well-constituted mind, to be affected with pain, or pleasure, according to the nature of those moral appearances that present themselves to observation.

If sensibility, therefore, be not incompatible with true wisdom (and it surely is not, unless we suppose that philosophy deadens every finer feeling of our nature) what just reason can be assigned, why the sympathetic sufferings which may result from friendship, should be a sufficient inducement for banishing that generous affection from the human breast? Extinguish all emotions of the heart, and what difference will remain. I do not say between man and brute, but between man and a mere insuimate clod? Away then with thos: austere philosophers, who re-present virtue as hardening the soul against all the softer impressions of humanity! The fact, certainly, is much otherwise: a truly good man is, upon many occasions, extremely susceptible of tender sentiments: and his heart expands with joy, or shrinks with sorrow, as good or ill fortune accompanies his friend. Upon the whole, then, it may fairly be concluded, that, as in the case of virtue, so in that of friendship, those painful sensations, which may sometimes be produced by the one, as well as by the other, are equally insufficient grounds for excluding either of them from

They who insist that " utility is the first and prevailing motive, which induces mankind to enter into particular friendships," appear to me to divest the association of its most amiable and engaging principle. For, to a mind rightly disposed, it is not so much the benefits received, as the affectionate zeal from which they flow, that gives them their best and most valuable recommendation. It is so far indeed from being verified by fact, that a sense of our wants is the original cause of forming these amicable alliances: that, on the contrary, it is observable, that none have been more distinguished in their friendships than those whose power and opulence, but, above ail, whose superior virtue (a much firmer support) have raised them above every necessity of having recourse to the assistance of others The true distinction, then, in this ones-

tion is, that "although friendship is ecrtually productive of utility, yet utility is not the primary motive of friendship." Those selfsh sensualists, therefore, who, lulled in the lap of lexury, presume to maintain the reverse, have surely no claim to attention; as they are neither qualified by reflection, nor experience, to be competent judges of the subject. Good Godsl. is there a man upon the

face of the earth, who was all algorithms of saccept of all the wealth and sale liberately accept of all the wealth and sale liberately accept of all the wealth and the fluence this world can bestow; if offered to him upon the severe terms of his being unconnected with a single mortal whom he could love, or by whom he should be beloved? This would be to lead the wretchol life of a detected tyrant, who, amidst perpetual suspicious and alarms, passes his insteaded days a stranger to every tender sentiment, and utterly precluded from the heart-fielt satisfactions of triendation.

Melmoth's Translation of Cicero's Lecius.

§ 117. The Art of Happiness.

Almost every object that attracts our notice has its bright and its dark side. He who habituates himself to look at the displeaning displeaning dispending on and consequently impair his happines; and consequently impair his happines; and consequently impair his happines; builbe depended on the dispension of the dispe

Arachne and Melissa are two friends. They They are, both of them, women in years, and alike in birth, fortune, education, and accomplishments. They were originally alike in temper too; but, by different management, are grown the reverse of each other. Arachne has accustomed herself to look only on the dark side of every object. If a new poem or play makes its appearance, with a thousand brilliancies, and but one or two blemisies, she slightly skims over the passages that should give her pleasure, and dwells upon those only that fill her with dislike .- If you shew her a very excellent portrait, she looks at some part of the drapery which has been neglected. or to a hand or finger which has been left unfinished .- Her garden is a very beautiful one, and kept with great neatness and elegancy; but if you take a walk with her in it, she talks to you of nothing but blights and storms, of snails, and caterpillars, and how impossible it is to keep it from the litter of falling leaves and worm-casts --If you sit down in one of her temples, to enjoy a delightful prospect, she observes to you, that there is too much wood, or too little water; that the day is too sunny, or too gloomy; that it is sultry, or windy; and finishes with a long harangue upon the wretchedness of our climate.-When you return with her to the company, in hope of a little cheerful conversation, she casts a gloom over all, by giving you the history of her own bad health, or of some melancholy accident that has befallen one of her daughter's children. Thus she insensibly sinks her own spirits, and the spirits of all around ber; and, at last, discovers, she knows not why, that her friends are grave.

Melissa is the reverse of all this. By constantly habituating herself to look only on the bright side of objects, she preserves a perpetual cheerfulness in herself, which by a kind of happy contagion, she communicates to all about her. If any misfortune has befallen her, she considers it might have been worse, and is thankful to Providence for an escape. She rejoices in solitude, as it gives her an opportunity of knowing berself; and in society, beshe enjoys. She opposes every man's virtue to his failings, and can find out something to cherish and applaud in the very worst of her acquaintance. She opens every book with a desire to be entertained the succeeding shower. or instructed, and therefore seldom misses what she looks for. Walk with her.

though it be on a heath or a common, and she will discover numberless beauties, unobserved before, in the hills, the dales, the brooms, brakes, and the variegated flowers of weeds and poppies. She enjoys every change of weather and of season, as bringing with it something of health or convenience. In conversation, it is a rule with her, never to start a subject that leads to any thing gloomy or disagreeable. You therefore never hear her repeating her own grievances or those of her neighbours; or (what is worst of all) their faults and imperfections. If any thing of the latter kind be mentioned in her hearing, she has the address to turn it into entertainment, by changing the most odious railing into a pleasant raillery. Thus Melissa, like the bee, gathers honey from every weed; while Arachne, like the spider, sucks poison from the fairest flowers. The consequence is, that, of two tempers once very nearly allied, the one is ever sour and dissatisfied, the other always gay and cheerful; the one spreads an universal gloom, the other a continual sun-

shine. There is nothing more worthy of our attention, than this art of happiness. In conversation, as well as life, happiness very often depends upon the slightest incidents. The taking notice of the badness of the weather, a north-east-wind, the approach of winter, or any trifling circumstance of the disagreeable kind, shall insensibly rob a whole company of its good-humour, and fling every member of it into the vanours. If, therefore, we would be happy in ourselves, and are desirous of communicating that happiness to all about us, these minutize of conversation ought carefully to be attended to. The brightness of the sky. the lengthening of the day, the increasing verdure of the spring, the arrival of any little piece of good news, or whatever carries with it the most distant glimpse of joy, shall frequently be the parent of a social and happy conversation. Goodmanners exact from us this regard to our company. The clown may repine at the sunshine that ripens the harvest, because cause she can communicate the happiness his turnips are burnt up by it; but the man of refinement will extract pleasure from the thunder-storm to which he is exposed, by remarking on the plenty and refreshment which may be expected from

> Thus does politeness, as well as good sense, direct us to look at every object on

the bright side; and, by thus acting, we cherish and improve both. By this practice it is that Melissa is become the wisest and best-bred woman living; and by this practice, may every person arrive at that agreeableness of temper, of which the natural and never-failing fruit is Happiness. Harris.

§ 118. Happiness is founded in Rectitude of Conduct.

All men pursue Good, and would be happy, of they knew how: not happy for minutes, and miserable for hours; but happy, if possible, through every part of their existence. Either, therefore, there is

happy, if possible, through every part of their existence. Either, therefore, there is a good of this steady durable kind, or there is none. If none, then all good must be transient and uncertain; and if so, an object of the lowest value, which can little deserve either our attention or inquiry; But if there be a better good, such a good as we are seeking; like every other thing, it must be derived from some cause; and that cause must be either external, internal, or mixed; in as much as, except these three, there is no other possible. Now a steady, durable good, cannot be derived from an external cause; by reason, all derived from externals must fluctuate as they fluctuate. By the same rule, not from a mixture of the two; because the part which is external will proportionably destroy its essence. What then remains but the cause internal; the very cause which we have supposed, when we place the Sovereign Good in Mind-in Rectitude of Conduct? Ilid.

§ 119. The Choice of Hercules. When Hercules was in that part of his youth, in which it was natural for him to consider what course of life he ought to pursue, he one day retired into a desert. where the silence and solitude of the place very much favoured his meditations. he was musing on his present condition, and very much perplexed in himself on the state of life he should chose, he saw two women, of a larger stature than ordinary, approaching towards him. One of them had a very neble air, and graceful deportment; , her beauty was natural and easy, her person clean and unspotted, her eyes cast towards the ground with an agreeable reserve, her motion and behaviour full of modesty, and her raimentas white as snow. The other had a great deal of health and floridaess in her countenance, which she

had helped with an artificial white and red; and she endeavoured to appear more graceful than ordinary in her mien, by a mixture of affectation in all her gestures. She had a wonderful confidence and assurance in her looks, and all the variety of colours in her dress, that she thought were the most proper to shew her complexion to advantage. She cast her eyes upon herself, then turned them on those that were present, to see how they liked her, and often looked on the figure she made in her own shadow. Upon her nearer anproach to Hercules, she stepped before the other lady, who came forward with a regular, composed carriage, and running up to him, accosted him after the following manner:

" My dear Hercules," says she, "I find you are very much divided in your thoughts upon the way of life that you ought to chuse: be my friend, and follow me; I will lead you into the possession of pleasure, and out of the reach of pain, and remove you from all the noise and disquietude of business. The affairs of either war or peace shall have no power to disturb you. Your whole employment shall be to make your life easy, and to entertain every sense with its proper gratifications. Sumptuous tables, beds of roses, clouds of perfumes, concerts of music, crowds of beauties, are all in readiness to receive you. Come along with me into this region of delights, this world of pleasure, and bid farewell for ever to care, to pain, to business." Hercules hearing the lady talk after this manner. desired to know her name: to which she answered, " My friends, and those who are well acquainted with me, call me Happiness; but my enemies, and those who would injure my reputation, have given me the name of Pleasure."

By this time the other lady was come up, who addressed hered! to the young hero in a very different manner:—" Hero became I know you are de-cented irous the Gods, and give proofs of last descent, by your love to virtue, and application to the studies proper for your age. This to be your love to virtue, and application to the studies proper for your age. This work your love to virtue, and application to the studies proper for your age. The yourself and ne, an insmortal repetation. But before I invite you into my society yourself and ne, an insmortal repetation. But before I invite you made and succer with you ; and must lay this down as an extra proper with you ; and must lay this down as an entirely visible, which can be purchased

without pains and labour. The Gods have set a price upon every real and noble pleasure. If you would gain the favour of the Deity, you must be at the pains of worshipping him; if the friendship of good men, you must take study to oblige them; if you would be honoured by your country, you must take care to serve it; in short, if you would be eminent in war or peace, you must become master of all the qualifications that can make you so. These are the only terms and conditions upon which

I can propose happiness." The Goldess of Pleasure here broke in upon her discourse: "You see," said she, "Hercules, by her own confession, the way to her pleasures is long and difficult; whereas that which I propose is short and easy." "Alas!" said the other lady, whose visage glowed with passion, made up of scorn and pity, "what are the plea-sures you propose? To eat before you are hungry, drink before you are athirst, sleep before you are tired; to gratify appetites before they are raised, and raise such appetites as nature never planted. You never heard the most delicious music, which is the praise of one's-self; nor saw the most beautiful object, which is the work of one's own hands. Your votaries pass away their youth in a dream of mistaken pleasures; while they are hoarding up anguish, torment, and remorse, for old

" As for me. I am the friend of Gods. and of good men; an agreeable companion to the artizan; an household guardian to the fathers of families; a patron and protector of servants; an associate in all true and generous friendships. The banquets of my votaries are never costly, but always delicious; for none eat or drink at them, who are not invited by hunger and thirst. Their slumbers are sound, and their wakings cheerful. My young men have the pleasure of hearing themselves praised by those who are in years; and those who are in years, of being honoured by those who are young. In a word, my followers are favoured by the Gods, beloved by their acquaintance, esteemed by their country, and, after the close of their labours, honoured by posterity."

We know, by the life of this memorable hero, to which of these two ladies he gave up his heart; and, I believe, every one who reads this, will do him the justice to approve his choice.

Tatler. Letters on the Choice of Company. § 120. LETTER I.

All 18, and are now no longer under the open of either a parent, or a governor, but wholly at libery to act according to your widout their fears, on your account; they cannot but have some uneasy apprehensions, lest the very had men, with whom you may converse, should be able to efface those principles, which so much care was taken at farst to imprire, and has been

since to preserve, in you.

The intimacy, in which I have, for many years, lived with your family, suffers me not to be otherwise than a sharer of their concern, on this occasion; and you will permit me, as such, to lay before you those considerations, which, while they shew you your danger, and excite your caution, may not be without their use

in promoting your safety.

That it should be the endeavour of our parents, to give us just apprehensions of things, as soon as we are capable of re-ceiving them; and in our earlier years, to stock our minds with useful truths—to accustom us to the use of our reason, the ment of our passions, its point, on which, no ment of our passions, its point, on which, I believe, all are agreed, whose opinions about it you would think of any conse-

quence. Prom a neglect in these perticulars, you see so many of one set, as much gift he can be compared to the compared to th

tress the world.

When no pains are taken to correct our
bad inclinations, before they become confirmed and fixed in us; they acquire, at
length, that power over us, from which
we have the worst to fear—we give wny to
them in the instances where we see painest,
how grievously we must suffer by our com-

r by our complianceplicace—we know not how to resist them, not with standing the obvious ruin which will be the consequence of our yielding to them.

I don't say, that a right education will be as beneficial, as a wrong one is hurtful: the very best may be disappointed of its poper effects.

Though the tree you set be put into an excellent soil, and trained and pruned by the skiffallest hand; you are not, however, sure of its thriving: vermin may destroy all your hopes from it.

When the utmost care has been taken

to send a young man into the world wellprincipled, and fully apprised of the resemplitures of a religious and virtuous life; a bet, yet, far from being temperature of the —bet even fairn may fall, may fall into the worst both of principles and practices; and he is very likely to do so, in the place where you are, if he well associate with those who peak, as freely as they set; and who who peak as freely as they set; and who will be a subject of the set of the set of the set.

That we may be known by our compeny, is a truth become proverbial. The ends we have to serve may, indeed, occa-, sion as to be often with the persons, whom we by no means resemble; or, the place, in which we are settled, keeping us at a great distance from others, if we will converse at all, it must be with some, whose manners we least approve. But when we have our choice-when no valuable interest is promoted by associating with the compt-when, if we like the company of the wise and considerate, we may have it: that we then court the one, and shun the other, seems as full a proof, as we can well give, that if we avoid vice, it is not from the sense we have of the anniableness of

Half a long ceilection of looks, and mere looked iven any that treated on give and userial subjects, that would comgine and userial subjects, that would comtribute to make me wisser or better; but that there frequently, and those only, into the long terms of the long terms of the would give me loose and impure ideas, or that involated a basistical or sceptical notion, or that wore failed with scurrility and former, and therefore could only serve to guidiny spleen and ill-nature; they, who know this to be my practice, must, who know this to be my practice, must,

certainly, form a very unfavourable opinion of my canacity, or of my morals. If nature had given me a good understanding, and much of my time passed in reading: were I to read nothing but what was triffing, it would spoil that understanding, it would make me a trifler: and though formed with commendable dispositions, or with none very blameable; yet if my favourite authors were-such as encouraged me to make the most of the present hour; not to look beyond it, to taste every pleasure that offered itself, to forego no advantago that I could obtain-euch as gave vice nothing to fear, nor virtue any thing to hope. in a future state; you would not. I am sure, pronounce otherwise of those writers. than that they would hurt my natural disposition, and carry me lengths of guilt, which I should not have gone, without this encouragement to it.

Nor can it be allowed, that reading wrong things would thus affect me, but itmust be admitted, that hearing them would not do it less. Roth fall under the head of conversation; we fitly apply that terms alike to both: and we may be said, with equal propriety, to converse with books, and to converse with men. The impression, indeed, made on us by what we hear, is, usually, much stronger than that received by us from what we read. That which passes in our usual intercourse is listened to, without fatiguing us: each, then, taking his turn in speaking, our attention is kept awake: we mind throughout what is said, while we are at liberty to express our own sentiments of it. to confirm it, or to improve upon it, or to object to it, or to hear any part of it repeated, or to ask what questions we please concerning it.

Discourse is an application to our eyes, as well as eien; and the one eggs is here so far assistant to the other, that it greatly not one to be the series of the second of the speaker gives to amail importance to his words: the very tone of his wice adds weight to his reasoning; and occasions that to be attended to throughout, which, had it come to us from the pass of the world of the second of the speaker gives the present of the second of the s

That had companions will make us as had as themselves, I don't affirm. When we are not kept from their vices by our principles, we may be so by our constitu-

tion:

tion; we may be less profligate than they are, by being more cowardly; but what I advunce as retoin is. That we cannot be safe among them—that they will, in some degree, and may in a very great one, but our morals. You may not, perhaps, be unwilling to have a distinct view of the reasons, upon which I assert this.

I will catter upon them in my next. I was going to write adire, when it came into my thoughts, that though you may not be a stranger to the much censured doctrined one control man being a straight of the most constitution of the straight of the secondard for the departity, to amplifest in the whole of our race—when the single that t

\$ 121. LETTER II.

I promised you, that you should have the reasons, why I think that there is great danger of your being hunt by vicious acquaintance. The first thing I have here to propose to your consideration is, what I just mentioned at the close of my last—

our aptness to imitate. For many years of our life we are forming ourselves upon what we observe in those about us. We do not only learn their phrase, but their manners. You perceive among whom we were educated, not more plainly by our idiom, than by our' behaviour. The cottage offers you a brood, with all the rusticity and savageness of its grown inhabitants. The civility and courtesy, which, in a well-ordered family, are constantly seen by its younger members, fail not to influence their deportment; and will, whatever their natural brutality may be, dispose them to check its appearance, and express an averseness from what is rude and disgusting. Let the descendant of the meanest be placed from his infancy, where he perceives every one mindful of decorum; the marks of his extraction are soon obliterated; at least, his carriage does not discover it: and were the heir of his Grace to be continually in the kitchen or stables, you would soon only know the young lord by his clothes and-title: in other respects, you would judge him the son of the groom or the scullion.

Not is the deposition to instate confined to our childhood; when this is post, and the man is to shew himself, he takes his colours, if I may so speak, from those he is near—he cepies their appearance—he seldom is, what the use of his reason, or what his own inclinations, would make him.

Are the opinions of the generality, in most points, any other, than what they hear advanced by this or that person high in their esteem, and whose judgement they will not allow themselves to question! You well know, that one could not lately go into company, but the first thing said was -You have, undoubtedly, read-What an excellent performance it is! The fine imagination of its noble author discovers itself in every line. As soon as this noble author seriously disowned it, all the admiration of it was at an end. Its merit, with those who had most commended it, appeared to be wholly the name of its supposed writer. Thus we find it throughout. It is not what is written, or said, or acted, that we examine; and approve or condemn, as it is, in itself, good or bad : Our concern is, who writes, who says, or does it; and we, accordingly, regard, or disregard it.

astegator. There is, prefuge in the prefuge in the prefuge is a where it is expensive some of the prefuge in the function of the prefuge in t

winin he seeks to recontinued nimself.

In what as lost space is a whole nation
metamorphosed! Fancy yourself in the
middle of the last century. What grave
faces do you every where behold! The
most dissolutely inclined suffers not a libertime expression to escape him. He
who leasts regards the practice of virtue,

assumes its appearance.
None claim, from their stations, a privilege for their views. The greatest strangers to the influence or fedgion observe its form. The seldier not only fothers an oath, but reproves it; he may possibly make free with your goods, as having more grace than you, and, therefore, a better title to them; but you have nothing to fear from his lewdoes, or drunk-

The Royal Brothers at length land-

The monarchy is restored. How soon then is a grave aspect denominated a puritanical; decorum, preciseness; seriousness, fanaticism! He, who cannot extinguish in himself all sense of religion, is industrious to conceal his having anyappears worse than he is-would be thought to favour the crime, that he dares not commit. The lewdest conversation is the politest. No representation pleases, in which decency is consulted. Every favorite drama has its hero a libertine-introduces the magistrate, only to expose him as a knave, or a cuckold, and the priest, onl: to describe Lian a profligate or hypocrite. How much greater the power of fashion

is, than that of one lowed by whatsoever prairies enforced, the experience of all ages and nations concurs in teaching us. We readily initiate, where we cannot be constrained to obey; and become by example, what our rule seeks in vain to

So far we may be all truly styled players, as we all personate—borrow our characters—represent some other—act a part—chibit those who have been most under our notice, or whom we seek to please, or with whom we are pleased.

At the Cameleon, who is known To have no colours of his own;

But horsens from his origitabout, hus that white or black his green or blar g that the state of the state of

Dean Bolton.

§ 122. LETTER III.

My last endeavoured to shew you, how apt we are 'to imitate. Let me now desire you to consider the disposition you will be under to recommend yourself to those, whose company you desire, 'or would not decline.

Conversation, like marriage, must have

consent of parties. There is no being intimate with him, who will not be so with the parties of the parties of the parties of the unitimacy, you must give the parents, which you would receive. This is a truth, that every man's experience must force him to acknowledge; we are sure to seek in vain a familiarity with any, who have no interest to serve by us, if we disregard their humon?

In courts indeed, where the art of pleasing is more studied than it is telewhere, you see people more desterously accommodating themselves to the turn of those, for whose favour they wish; but, wherever you go, you almost constantly perceive the same end pursued by the same sours, though there may not be the same sours, though there may not be the same proof have you in your own neighbourhood, how effectual these means are!

Did you ever hear Charles-tell a good story-make a shrewd observation-drop an expression, which bordered either on wit or humour? Yet he is welcome to all tables-he is much with those, who bave wit, who have humour, who are, really, men of abilities. Whence is this, but from the approbation he shews of whatever passes? A story he cannot tell, but he has a laugh in readiness for every one he hears: by his admiration of wit, he supplies the want of it; and they who have capacity, find no objection to the meanness of his, whilst he appears always to think as they do. Few have their looks and tempers so much at command as this man; and few, therefore, are so happy in recommending themselves; but as in his way of doing it, there is, obviously, the greatest likelihood of success, we may be sure that it will be the way generally taken.

Some, I grant, yea meet with, who by their endeavours, on all occasions, to akew a superior discernment, may seem think, that to gim the favor of any one, he must be brought to their sentiments, rather than they adopt his; but I fear these persons will be found only giving self-courtei sometimes operates, or how much knowledge there may be, where there is very little common senter, or how much there is very little common senter.

Did I, in describing the creature called Man, represent him as having, in proportion to his bulk, more brains than any other animal we know of; I should note think this description take, though it could

H 2

be proved that some of the species had scarce any brains at all.

Even where favour is not particularly sought, the very civility, in which he, whowould be regarded as a well-bred man, is never wanting, must render him unwilling to avow the most just disapprobation of what his comp more agree in acting, or commending. He is by no means to give disgust, and, therefore, when i e hears the worst principles vindicated, and t e best ridiculed; or when he sees what ought to to be matter of the greatest shame, done without any: he is to acquiesce, he is to shew no token, that what passes is at all offensive to him.

Consider yourself then in either of these situations-desirous to engage the favour of the had man, into whose company you are admitted-or, only unwilling to be thought by him deficient in good manners; and, I think, you will plainly see the danger you should apprehend from him-the likelihood there is, that you should at length lose the abharrence of his crimes, which, when with him, you never express

Will you ask me, why it is not as protable - that you should reform your vicious acquaintance, as that they should corrupt you? Or, why may I not as well suppose -that they will avoid speaking and acting what will give you offence, as that you will be averse from giving them anythat they will consult your inclinations, as that you will theirs?

To avoid the length, which will be equally disagreeable to both of es. I will only answer-Do you know any instance, which can induce you to think this probable? Are not you apprised of many instances, that greatly weaken the probabi-

lity of it? The vast disproportion, which there is between the numbers of the serious and the dissolute, is so notorious, as to reader it unquestionable - that the influence of the latter far exceeds the influence of the former-that a vicious man is much more likely to corrupt a virtuous, than to be reformed by him.

An answer of the same kind I should have judged satisfactory; if, with respect to what I had arged in my former letter, you questioned me-why the readiness to imitate those, with whom we are much conversant, might not as justly encourage you to hope, when you associated with the less sober, that they might be won to your regularity, as occasion you to fear, that you should be brought to join in their excesses? The good have been for so long a space losing ground among us, and the bad gaining it; and these are now become such a prodicious multitude; that it is undeniable, how much niore apt we are to form ourselves on the manners of those, who disregard their duty, than on theirs,

who are attentive to it,

You will here be pleased to remark, that I do not consider you as setting out with any reforming views-as conversing with the immoral, in order to dispose them to reasonable pursuits; but that I only apply to you, as induced to associate with their from the easiness of their temper, or the pleasantry of their humour, or your common literary pursuits, or their skill in some of your favourite amusements, or on some such-like account: and then, what I have observed may not appear a weak argument, that they are much more likely to burt you, than you are to benefit them.

I will close my argument and my letter, with a passage from a very good historian. which will shew you the sense of one of the ablest of the ancient legislators on my

present subject. This writer, mentioning the laws which Charondas gave the Thurians, says-" He " enacted a law with reference to an evil. " on which former lawgivers had not ani-

- " madverted, that of keeping bad com-" pany. As he conceived that the morals " of the good were sometimes quite ruined " by their dissolute acquaintance-that " vice was ayt, like an infectious disease, " to spread itself, and to extend its conta-" gion even to the best disposed of our " species. In order to prevent this mis-" chief, he expressly enjoined, that none
- " should engage in any intimacy or fami-"liarity with immoral persons-he ap-" pointed that an accusation might be "exhibited for keeping bad company,

" and laid a heavy fine on such as were " convicted of it." Remember Charondas, when you are disposed to censure the caution suggested by

Dear Sir, Yours, &c. . Dean Bolton

\$ 123. LETTER IV. SIR. Sir Francis Walsingham, in a letter to

Mr.

Mr. Anthony Bacon, then a very young man, and on his travels, expresses himself thus-" The danger is great that we are " subject to, in lying in the company of " the worser sort. In natural bodies, evil " airs are avoided, and infection shunned " of them, that have any regard to their " health. There is not so probable a rea-" son for the corruptions, that may grow " to the mind of one from the mind of " another; but the danger is fat preater. " and the effects, we see more frequent : " tor the number of evil-disposed in mind " is greater than the number of sick in "body Though the well-disposed " will remain some good space without " corruption, yet time, I know not how, " worketh a wound into him Which " weakness of ours considered, and easi-"ness of nature, apt to be deceived. "looked into; they do best provide for " themselves, that separate themselves, as

"as nigh to the good, as by any possibi"lifty they can auton to."
To what I have already said, in proof,
that we should thus separate ourselvee, I
shill now add two further reasons for our
doing it: 1. The wrong inclinations, the
processes to yiolate some or other part of
our duty, which we all find in ourselves,
2. The power which custom hath, to

" far as they can, from the bad, and draw

reconcile us to what we, at first, most dreaded. Need I tell you, that our natural depra-

tity has not only been the theme of christian writers; but that the most eminent heathen authors, poets, historians, philotophers, join in confessing it?

Where, alas! is the man, who has not his wrong tendencies to lament? Whom do you know able to conceal them, to present a clear discovery of them in his practice?

According at we are liable to not units, We, certainly, must be in more or less and appet from societing with those, who child will each to flow us to me guitter-or will abbornace of it. Some change from such to company there must be even to him, whose inclinations are least faulty; since the company there must be even to him, whose inclinations are least faulty; since the second of the company that we would be found to be abborned to b of guilt, or none that restrains them from complying with the temptations they meet with to guilt.

You may, perhaps, think, that you could be in no danger from any companion, to whose excesses you found not in yourself the least propensity: but believe me, my friend, this would by no

means warrast your safety. Though such a companion might not induce you to effend in the very same way, that he doth he would, probaby, make you the off-neer, that you otherwise never would have been. If he did not thring you to confirm to his practice, would have been. If he did not thring you to confirm to his practice, would have been. If he did not thring you to confirm to his practice, would he will be the store of the practice, which have the he had been to be the practice, which was the he had been to be the practice, which was the he had been to be the practice, which was the had been to be the practice, and the winter had been to be the practice, and the winter had been to be the practice, and the practice of the practice, and the practice, and the practice of the practice, and the

to avoid his particular crimes.

The unconcernedness, with which he gave his worst inclinations their scope, could hardly be day after day observed, without making you less solicitues to restrain your own wrong tendencies, and strongly urging you to a compliance with them.

f 2. The danger there is in conversing with the immoral will be yet more apparent; if you will, next, attend to the power of custom in reconciling us to that, which we, at first, most dreaded.

Whence is it, that weteran troops face an enemy, with almost as little concern as they perform their excrées? The man of the greatest courage among tenn felt, probably, in it is first bastic wherein he was, a term that required a list sourage was, the concern that required a list sourage of the courage and the courage was a concern by linn, but by degrees; werey succeeding engagement abated it is the oftener he faught, the leas he insend: by being habitimed to danger, he learned,

at length, to despite it.
An ordinary swell of the ocean alarms
the youth who has never before been upon
tif you the whose fours are now raised,
when there is nothing that ought to excite them, becomes soon without any,
even when fit a situation, that might
pastly disousp him; be is calm, when the
sureary apprehensions, while the vessel,
in which he sails, is burely not suitable.

You cannot, I am persuaded, visit an hospital—survey the variety of distress

there—hear the complaints of the sick—

see the sores of the wounded, without be- " such persons as are themselves careful ing yourself in pain, and a sharer of their "to make a proficiency therein." sufferings.

The constant attendants on these poor wretches have no such concern: with dispositions not less humane than yours, they do not feel the emotions that you would be under, at this scene of miscry; their frequent view of it has reconciled them to it-has been the cause, that their minds are no otherwise affected by it, than yours is by the objects ord-natily before you.

From how many other instances might it by -hewn, that the things, which, at their first appearance, strike us with the greatest terror, no sooner become familiar, than they cease to discompose us? Let, therefore, our education have been the carefullest and wisest: let there have been used therein all the means likeliest to fix in us an abhorrence of vice; we, yet, cannot be frequently among those, who allow themselves in it, and have as few scruples about the concealment of any crime they are disposed to, as about its commission, without beholding it with abundantly less opensiness than its first view occasioned us.

When it is sobeheld; when what is very wrong no more shocks us-is no longer highly offensive to us; the natural and necessary progress is to a still farther abatement of our aversion from it: and what is of torce enough to conquer a strong dislike, may be reasonably concluded well able to effect some degree of approbation. How far this shall proceed, will, indeed, depend, in a good m. asure, upon our temper, upon our constitutional tendencies, upon our circuinstances: but surely we are become bad enough, when it is not the consideration of what is amiss in any practice, that withholds us from it-when we only avoid it, because it is not agreeable to our humour; or, because the law punishes it : or because it interferes with some other criminal gra-

tification, which better pleases us, I began thus with an extract from a letter of Walsingham: I will end it with one from a letter of Grotius, when ambassador in France, to his brother, concerning his son, whom he had recommended to that gentleman's care.

After having expressed his wishes, that the young man might beformed a complete advocate, he concludes thus-" Above all " things, I intreat you to cultivate those " seeds of knowledge, sown by me in him,

" which are productive of piety; and to " recommend to him, for companions,

GROT. Ep. 426. Dean Bolton.

\$ 124. LETTER V.

stn.

When I ended my last, I continued in my chair, thinking of the objections which might be made to what I had written to

you. The following then secured to me. That, when we are in possession of truth, from fair examination and full evidence. there can be very little danger of our being induced to quit it, either by repeatedly bearing the weak objections of any to it. or by remarking them to cel as wrough as they argue-That, as in mathematics, the proposition which we had once demonstrated, would always have our assent. whomsoever we heard cavilling at it, or ridiculing our judgment concerning it : so in morals, when once a due consideration of the essential and unchangeable differences of things bath rend-red us certain of what is right and our duty; we can never be made less certain thereof, whatever errors, in judgment or practice, we may daily observe in our associates, or daily hear them absurd enough to defend-That, when we not only plainly perceive the practice of virtue to be most becoming us-to be what the nature and reason of things reguire of us: but actually feel, likewise, the satisfaction which it affords, the solid pieasure which is its inseparable attendant; there can be no more ground to suppose, that our having continually before us the follies and vices of any, would lead us to depart from what we know to be fittest. and have experienced to be best for us. than there can be to believe, that a man in his wits would leave the food, which his judgment approved and his painte relished, for another sort, which he saw, indeed, pleasing to his companions, but

which he was certain would poison them. How little weight there is in this kind of arguing, I think every one might be coavineed, who would attend to his own practice, who would consider the numerons instances in which he cannot but condemn it-in which he cannot but acknowledge it contrary to what his present welfare requires it should be,

Let us think the most justly of our duty. and shun, with the greatest care, all who would countenance us in a departure from it: we still shall find that departure too fre-

quent-we shall experience it so even when it is truly lamented; and when, to avoid it, is both our wish and our endeavour. And if the influence of truth may receive such hindrance from our natural depravity, from this depravity, even when we bave kept out of the way of all, who would encourage us to favour it, there, surely, must be an high degree of probability, that we shall be less mindful of our obligations, when we are not only prompted by our own appetites to violate them, but moved thereto by the counsel and example of those, whose conversation best pleases us; and whose opinions and actions will, therefore, come with a more than ordi-

The assent, which we give, upon sufficient evidence, to moral truths, could no more be unsettled by ridicule and sophistry, than that which we give to mathematical truths, did our minds always retain the same disposition with respect to the one, that they do, as to the other,

nary recommendation to us.

With regard to the latter, we are never willing to be deceived-we always stand alike affected towards them: our conviction about them was obtained, at first, upon such grounds, as must always remain our inducements to preserve it: no lust could be gratified, no interest served, by its acting less forcibly upon us: in its defence the credit of our understanding is greatly concerned. And how vain most ridicule and sophistry be necessarily thought, where their only aim is, that we should acknowledge a superior discernment in those persons, whose opposition increases our contempt of their ignorance, by making a plainer discovery of it?

As for moral truths, they are often disagreeable to us-When we have had the toliest evidence of them, we want not, occasionally, the inclination to overlook it. It, under some circumstances, we are ready to acknowledge its force; there are others, when we will not give it any attention. Here fapey and hope interpose: a governing passion allows us only a faint view of. or wholly diverts our notice from, whatever should be our inducement to restrain it; and suffers us to dwell on nothing but what will justify, or excuse, us in giving way to it. Our reluctance to admit, that we have not judged as we ought to have done, is strangely abated, when we thereby are set at liberty to act as we please,

When the endeavour is to laugh us, or to argue us, out of those principles that we, with much self-denial adhere to; we shall but feebly oppose its success. He has a strong party on his side within our hosoms, who seeks to make us quit opinions. which are still controuling our affections, If we are not secure from acting contrary to our duty, what cogent proofs soever we have of its being such, and what satisfaction soever we have had in its discharge; we are highly concerned to avoid every temptation to offend: and it, undoubtedly, is a very strong one, to hear continually what is likeliest to remove the fear of indulging our appetites; and continually to see, that they who apply to us act as they advise-allow then selves in the liberties they would have us to take; and are under none of the checks, which they prompt

us to throw off.

Though what we did not relish, and what we thought would speedily destroy us, we might not eat, when our combanions shewed themselves fond of it, and pressed us to taste it; yet, if we apprehended no immediate danger from their meal-if we were eve-witnesses of its being attended with none-if they were continually expressing their high delight in it, and repeating their assurances, that all, either our indifference towards, or disrelish of it, was only from prejudice and prepossession; we, very probably, should at length yield, and quit both our disgust of their repast. and our dread of its consequences. And if this might ensue, when we were invited to partake of that, which was less agreeable to our palates, what should be feared. when our company tempted us to that, which we could be pleased with, and were only withheld from by such an apprehension of danger, as nothing could sooner remove, than our observing those, with

whom we most conversed, to be without it? Reason is, certainly, always on the side of duty. Nor is there, perhaps, any man, who, when he seriously considers what is best for him to do, will not purpose to do that which is right. But, since we can act without consideration in the most important articles, and nothing is less likely to be considered, than what we find quite customary with others-what we see them act without remorse or scruple; when we are, day after day, eye-witnesses of our associates allowing themselves in a wrong practice, persisting in it without expressing the least dread of its consequences; it is as absurd to think, that our moral feeling should not be injured thereby, as it is to

H 4 suppose, suppose, that our hands would preserve the same softness, when they had been for years occustomed to the our, which they had when they first took it up; or, that have been they first took it up; or, that have been they first took in up; or, that have to be up; or, that

I will, for the present, take my leave of you with an Italian proverb, and an English one exactly answerable to it.— Dismin one shit used, samue thele the fail

Dimmi con chi tu vai, sapro chel che fai.

Tell me with whom thou goest, and I'll
tell thee what thou doest.

& 125. LETTER VI.

Dean Rollin

I know not what I can add on the present subject of our correspondence, that may be of greater service to you than the following short relation.-I may not, indeed, be exact in every particular of it, because I was not at all acquainted with the gentleman whom it concerns; and because many years have passed since I received an account of him - but as my information came from persons, on whose veracity I could depend, and as what they told me, much affected me when I heard it, and has, since, been very often in my thoughts; I feer that the melancholy description, which you will here have of human frailty, is but too true in every thing material therein.

to dietate, to be positive and assuming, to treat any with contempt or neglect. He was obliging to all, who came near him: talked on the subjects which they best understood, and which would be like-

liest to induce them to take their full share of the conversation.

They, who had spent every winter near the court, saw nothing in his behaviour, that shewed how far he had lived from it

—nothing which was less suitable to any civility, that could be learned in it. His manners were only less courtly, in their simplicity and purity. He did not,

often, directly reprove the litertine discourse of his equals, but would recommend himself to none, by expressing the slightest approbation of such discourse: He sheared it did not please him, though he declined saving so.

He forebore that invective against the manners of the age, which could only irritate; and thought that, at his years, the threst creame the could passes them, would be to avoid them. It seemed, indeed, his particular one, that he might not be represented either as a logal, or a cynic; but yet, as he knew how to detend his principles, we he destroed limstelf, on every to remove in their defrace in the continuous of the to remove in their defrace in the continuous of the continuous to remove in their defrace in

His conversation was among persons of his own rank, edy so he as decorant required it should be: their avourite topics were so little to his titt, that his leisure hours, where he could have his choice, were passed among those, who had the most learning and virtue, and, whicher distinguished, or not, by their ancestors' worth, would be so by their own.

He had high notions of his duty to his country; but having seen what self interestedness, at length, shewoff tieff, where he had heard the strongest professions of patriotism, it made han very cautious with whom he engaged, and utterly averse from determining or any as friends to the public, merely because they were opposers of the course.

points, interey usecase users were opposes.

As one plaged more rightly of the last that must ensue, from irredgion spreading itself among the common people; and, therefore, where his example was most remarked, and could be most ethnications, he took particular care, tust it should promote plast resertence of the Deirit, and Thus did A. A. set out in the world, and can be a supported to the control of the country of the co

mote a just revertince of the Deity.

Thus did A.d. sectual in the work of the Management of the Corymenses of them) he was thought to the crypt memors of them) he was thought to the Corymenses of them) he was thought to the Corymenses of them) he was thought to the mount of the Management of the Ma

scriousness lost it. The patriot was no

more

more-The zeal he had for the morals of his countrymen abated.—

The tragical conclusion of his story let those tell you, who would not feel that concern at the relation of it, which I should do: this you certainly may learn from it -That, as the constant dropping of water wears away the hardest stone, so the continual solicitations of the vicious are not to be withstood by the firmest mind-All. who are in the way of them, will be hart by them-Wheresoever they are used, they will make an impression-ife only is secure from their force, who will not hazard its being tried upon him.

In what you have hitherto received from me, I have argued whelly from your own dispositions, and endeavoured to she wyon, from thence, the danger of having bad companions: See now your danger from their dispositions. And first let these persons be considered only, in general, as partial to their notions and practices, and

eager to defend them.

Whatever our persuasion or conduct is, we are usually favourable to it; we have our plea for it : very few of us can bear, with any patience, that it should be judged irrational: The approbation of it is a compliment to our understanding, that we receive with pleasure; and to censure it, is such a disparagement of us, as doth not fail to disgust us. I will not say, there are none to be found, that give themselves little or no concern who thinks or acts as they do: but it is certain, that, ordinarily, we are desirous to be joined in the cause we espouse-we are solicitous to vindicate and spread our opinions, and to have others take the same courses with us. Should I allow you to be as intent on this, as any of your acquaintance are; yet, pray, consider what you may expect, when you stand alone, or when a majority is against youwhen each of them relieves the other in an attack upon you-when this attack is, day after day, repeated-when your numerous opponents join in applauding, or strengthening, or enlivening their several objections to your sentiments; and in treating whatever you can urge in your defence, as absurd, or weak and importment-when your peace can only be purchased by your silence-when you find, that there is no hope of bringing those you delight to be with into your opinions, that they confirm each other in opposition to you, and that you can only be agreeable to them, by adopting their maxins, and conforming to their manners.

It is next to be considered, what you may fear from an intisascy with the immoral, when they must look upon themselves to be repreached by such of their adquaintance, as will not concur with them in their excesses. They cannot but do this: because all who seek either to make them alter their manners, or to weaken their influence upon others, change them with what is, really, the his hest retarged to them: and because they are sensible, that the arcuments likeliest to be used by any one for his not complying with them, are grounded on the mischief of their conduct, or on its folly. Regard then yourself, as in their place. Reflect how you would behave towards the man whose opinion of you was, that you acted either a very criminal, or a very improdent part: reflect, I say, how you would behave towards the person thus judging of you, if you wished to preserve a familiarity with him, but yet, was resolved to persist in your notions and practice. You, certainly, would try every method to remove his distaste of them: you would colour them as agreeably as you possibly could: you would spare no pains to weaken every objection he could have to them-you would in your turn attack his maxims and manners; you would seek to convince him upon what slight grounds he preferred them to your's-you would apply to every artifice, that could give them the appearance of being less defensible, or that could incline him to overlook what might be urged in their defence.

And if this might naturally be supposed the part you would act towards others: you ought to expect that they, in the same circumstances, would behave alike towards you. But can you think it prudent to let them try, with what success they may proceed? Would not caution be your most effectual security? Would it not be the wisest method of providing for your safety, to keep out of the way of danger?

You are, further, to look upon those, from a sociating with whom I would dissuade you, as extremely solicitous to be kept in countenance. The vicious well know, to how many objections their conduct is liable: they are sensible, to what esteem good moruls are entitled, what praise they claim, and what they, in the most corrupt times, receive,

Virtue is so much for the interest of mankind, that there can never be a general agreement, to deny all manner of applause to the practice of it: such numbers are made safferers by a departure from its rules, that there are few crimes, which meet not with an extensive censure.

You have long since learned it to be the

language of paganism itself, that

" A.l. who act contrary to what the " reason of thenes remires - who do what er is bortful to themselves or others, must " stand self-condemned:" and you cannot went to be informed, in what light they are seen by those who do not share their quilt. The endeavour, therefore, of such men, while they are without any purpose of amendment, will, uncapationably, be, to make their cause as specioes as possible, by engaging many inits defence, and to silence censure, by the danger that would arise from the numbers it would provoke. The motives to this endeavour, when duly reflected on, will fully satisfy us, with what zeal it must be accompanied; and it may well, therefore, alarm all, on whom its power is likely to be tried-may well induce them to consider seriously, what they have to fear from it, how much their virtue may suffer by it.

I will conclude this with a short story of the Poet Dante, for which Bayle quotes Petrarch. Among other visits made by Dante, after his banishment from Figrence, one was to the then much-famed Can. Prince of Verona.

Can treated him, at first, with great

civility : but this did not last : and by the little complaisance at length shown the Poet, he plainly perceived that he ceased to be an acceptable guest.

Seholars, it seems, were not Can's favourites-he liked those much better, who studied to divert him; and ribaldry was by no means the discourse that least pleased him. Suspecting that this did not raise Dante's opinion of him, he one day took occasion to single out the most obnoxious of the libertine crew that he entertained; and, after high praises given the man, turning to Dante, he said, I wonder low it is, that this mad fellow is beloved by us all, as giving us the pleasure which, really, we do not find in your company, wise as you are thought to be.

Sir, answered the Poet, you would not wonder at this, if you considered, that our love of any proceeds from their manners being suitable, and their dispositions similar, to our own. Dean Boiton.

§ 126. LETTER VII.

I have but one thing more to propose to your consideration, as a dissuasive from

associating with the vicious: and it is-The way in which they, ordinarily, seek to corrupt those, with whom they con-

verse. The logic of the immoral contributes but little to increase their numbers, in comparison of what they effect by raillery and ridicule. This is their strength; they are sensible of its being so; and you may be assured that it will be exerted against you. There is nothing that cannot be tested with; and there is nothing that we. universally, bear worse, than to be made the jest of any.

What reasoning on moral subjects may not have its force evaded by a man of wit and humour; and receive a turn, that shall induce the less considerate to slight it, as weak and inconclusive? The most becoming practice-that which is most our duty, and the importance of which to our present welfare is most evident. a lively fancy easily places in a tidiculous view, and thereby brings it into an utter

neglect. That reverence of the Deity, which the best both ancient and modern writers have so strongly recommended-which theworthiest men in every age have so carefully expressed-which any observation of nature, any attention to our own frame fails not to inculcate, is yet, by being represented under the garb of superstition or fanat:cism, seen among us to such disadvantage, that many, our military gentlemen especially, appear to take a pride in showing themselves divested of it

Conjugal fidelity, though of such moment to the peace of families-to their interest-to the presperity of the commonwealth, that, by the laws of the wisest and best regulated states, the severest punishment has been inflicted on the violation of it, is, nevertheless, by the levity, with which some have treated it, so much, at present, slighted, that the adulterer is well received: Women, who would think it the grossest affront to have their virtue questioned, who affect the character of the strictest obs: evers of decorum, shun him not-shew him the utmost complaisance, Whatever dishonour, in this case, fails on any, it accrues wholly to the injured person.

Can you assign a better reason, why the intemperate, among the meaner people, have so prodigiously increased their numbers, than the banter they use towards such as they meet with disposed to sobriety .the mockery with which they treat it,- the songs and catches with which they are so plentifully provided, in decision of it?

I cannot give you the very terms of Lord Shaftesbury, as I have not his works; but I think I may be certain that there is an observation in them to this effect.—That, had the enemies to Christi unity exposed its first professors, not to wild bearts, but to ridicule, their endeavours to stop is

"to nuicule, their endeavours to stop its
"progress might have had very different
success from what they experienced."
Had the wit of man been only concerned

in the spreading that religion, I believe the tonjecture well founded. But this success could no more have affected the truth of that religion, than it besens the worth of a public spirit, of honesty, of temperance, that so many have been busiced out of them—that the jest made of them has occasioned their being so rare among us.

The author of the Beggar's Opera gives the true character of his Newgaie tribe, when he exhibits them ludicrous on all petences to wirnee, and thus hardening each other in their crimes. It was the most effectual means to keep up their spirits under their guilt, and may well be judged the-likeliest method of bringing sibrar to share it.

"The Duke of Buckingham," says a hte writer, " had the art of turning per-" sons or things into ridicale, beyond any " man of the age. He possessed the young " King [Charles II.] with very ill princi-"ples, both as to religion and morality, " and with a very mean opinion of his fa-"ther, whose stiffness was, with him, a " subjest of raillery." It is elsewhere observed, that to make way for the ruin of the Lord Clarendon, " He often acted and " mimicked him in the King's presence, " walking stately with a pair of bellows " before him, for the purse, and Colonel "Titus carrying a fire-shovel on his "shoulder, for the mace; with which

"too much delighted."
Such ace the impressions of the dispangement of the best things, and of the best men, that may be made by burlesque and buffoonery: they can destroy the efficacy of the wisest precepts, and the noblest examples.

The Monarch here spoken of may, perhaps, be thought as ill-disposed as the worst of his favourities; and rather humoured, than corrupted, by the sport they made with all that is, ordinarily, held serious. Were this admitted to be true of

him -Were we to suppose his natural deprayity not beightened by any thing said or done before him, in derision of virtue or the virtuous; yet the effects of his being accustomed to such representations may be looked upon as extremely mischievous; when we may, so probably, attribute to them the loose he gave to his natural denravity—the little decornor be observed-that utter carelessness to save appearances, whence so much burt ensued to the morals of his people, and whereby be occasioned such distraction in his affairs, so weakened his authority, so entirely lost the affections of the best of his subjects; and whence that he did not experience still worse consequences, may be ascribed to a concurrence of circumstances, in which his prodeuce had no share. The weakness of an areament may be

The westness of an argument may be clearly shew.—The arts of sapilister may be delected, and the fallary of his reasoning demonstrated.—To the most schille objections there may be given sait-factory answers: but there is no confusing rail-tery—the acutest logic-in would be silenced by a Merry Andrew.
It is to no manner of purpose that we

have reason on our side, when the laugh is against us; and how casy is it, by playing with our words—by a quibble by the lowest jest, to excite that laugh! When the company is disposed to at-

by the lowest jest, to exerte that laught a When the company is disposed to attack your principles with droll-ry, no plea for them is attended to; the more serious you shew yourself in their dear fence, the more scope you give to the

"ubjest of railery." It is cless-here obmeth of your opposions.

How well seeser we have informed
the Loef Classifion, "He often acted and
outselves of the notices to a reglicoscolect,
which gated by the part of believes
a was est; our ordinary practice is found"lefore him, for the purse, and Colonel
elon the impression, that a former consis"lefore, bein, for the part, and Colonel
elon the impression, that a former consis"lefore, for the trace; with which
"shoulder, for the trace; with which
when the should be the king with
how the colon the king with
some mach displayed. The king with
a me way, that it was at first reducted,
a mer way, that it was at first reducted,

When we continually hear our virtue bantered as uner prejudice, and our nations of honour and decorrent treated as the city of the continual properties of the continual p

of our nature-whether our judgment is

without its bias from our form. Let our seinouses be exhibited to us in that odd figure, which wit and lumour an easily given it, we shall be instead by the case of it, according to its appearance, as the so overcharged; and under the disadvantage in which it is shown or; we shall, first, seem unoncreoed at the greater liberties that others take, aid, by degrees, proceed to take the very same our oncless.

The person, whom we most highly and justly honoured, if the buffoonery of our companions were constantly levelled at him, would soon have his worth overlooked by us; and, though we might not be brought to think of him as contemptibly as they appeared to do, our reverence of him would certainly, at length abate, and both his advice and example laws.

much less influence upon us.

Of this you shall have an instance in

my next.

I will here only add what Jamblicus mentions as practised by Pythagorta, before he admitted any into his school—He inquired, "Who were their intimates"—justly concluding, that they, who could like bad companions, would not be much profited by his instructions.

Dean Bolton.

§ 127. LETTER VIII.

What follows will discharge the promise which I made you at the conclusion of my last.

S was the oracle of his county; to whatever point he turned his thoughts, he soon made hisself master of it. He entered, indeed, so early upon business, that he had little time for books; but he had read those which best deserved his perusal, and his memory was the faithful repository of their contents.

The helps, that he had not received from reading, he had abundantly supplied the want of, by observation and conversation.

The compass of his knowledge was maning. There was searce any thing, of which one in his station ought to be innormed, wherein he appeared to be ignorant. Long experience, great sugarity, are rarely apprehension, a rectative memory, the resort to him of all sorts of people, from whom any thing could be learned, and an intimacy with some of the working transcol or every profession, cruhled

hint to speak on most points with such jumers and cripicances, as might induce you to conclude, upon first being with initial the property of the property of the transport of the property initial the property of the property of the time the working of atheists or delets; yet, from the pronisionas company he had, with which all spake their sentiments to with which all spake their sentiments on him, there was not, perhaps, a unaterial objection to the Christian religion, of which have not repaired, and which he which have not required, and which he

Sensible of his strength, and ever desire ous to use it in the best of causes-in the service of that treth, which operates on men's practice, and would, if attended to rectify it throughout; he did not discourage the most free speakers: he calmiy and willingly heard what they could say against his faith, while they used reason and argument; but droilery and jest he failed not. though with great good-humour, to reprove, as a species of misrepresentationas a sure evidence, that truth was not sought-as an artifice, to which none would apply, who were not conscious of their weakness, who did not despair of supporting their notions by rational proofs.

pointing used datasets by raisothed process. he has, an allow affective this to gentlemout; but whatever service his tongout mogist do them, his manners, certainly, did them far greater; he convinced you of dietr excellency, by childring to your to questions have annable they were when the target of the process of the

Never, certainly, del piety sit easier upon any man—Never, perhaps, was any man more esteemed by the very persons, between whose practice and his there was the widest difference.

The superior talents he discovered, and his readiness to employ them for the benefit of all, who applied to him, engaged alike their admiration and their love.

The obligations, conferred by him, obtained the height of complaisance towards his son. Invitations were made the youth from all quarters; and there was not a young man of any figure near him, who

to pay him particular civility. They, who sought to attach him closest to them by consulting his humour, were never without their arguments for licensing it, "True it " was, this or that parsuit might not be to " the taste of his father; but neither did " it suit his years-When he was a young " man, he undoubtedly, acted as one; he " took the diversions, allowed himself in "the gratifications, to which youth in-" clines: no wonder that he should now " censure what he could not relish-that " he should condemn the draught, which " his head could not beer, and be indiffe-

" distinguish without his spectacles," When this kind of language had abated the reverence due to so excellent an instructor, the buffoon interposed still further to weaken his influence; gave an air of affectation to his decorum-of hypocrisy to his seriousness-of timorousness to his prudence-of avarice to his wise occonomy-burlesqued the advice, that he might be supposed to give, the arguments with which he was likely to support it, and the reproof he would naturally use, when he

" rent to the features, which he could not

did not see a disposition to follow it. Soon as the young man had attained the age, at which the law supposes us sufficiently discreet, he expressed a most earnest desire to have an opportunity of appearing so. Repeated promises were made, that if a proper allowance was settled on him, and leave given him to chuse a place of abode, there should not be the least mismanagement; the income assigned him should

answer every article of expence. The son's importunity was seconded by the fond mother's, and their joint solicitations prevailed. The youth was now accessible, at all times, to the most profligate of his acquaintance: and one part of their entertainment usually was, to set his excellent father's maxims and manners in the most disadvantageous light. This failed not to bring on a disregard to both-so entire a disregard to them, that the whore and the card-table took up all the hours which the bottle relieved not.

Thus fell the heir of one of the worthiest of our countrymen!-It was to no purpose. that such an admirable example had been set him by the person he was most likely to regard-that such particular care had been taken to reason him into a discharge of his duty-that he had been present, when the most subtile advocates for irre-

was not introduced to him, and directed: ligion either were silenced, or induced to acknowledge their principles to be much less defensible, than they had hitherto thought them. None of the impressions of what had been done for him, or said to him, or had passed before him, could hold out against ridicule; it effaced every trace of them, and prepared him to be as bad, as his worst companions could be inclined to make him. How great a neglect of him ensued! They who had laughed him out of the reverence due to his parent's worth, rendered him soon despised by all whose estrem could profit or credit him; and he died in the 70th year of his constitution, when but in the 25th of his age. Dean Bolton.

§ 129. LETTER IX.

My last gave you a melancholy instance of the hurt done by ridicule, to the heir of a most worthy man, not many miles from you. What influence it had towards the condemnation of him, to whom the epithet of divine might perhaps, be more properly applied, than to any one who ever lived under the sole guidance of reason, has long, you know, been matter of dispute. I will only observe, concerning the comic writer's ridi-

cule of Socrates-1. That, when such a representation could be made of so excellent a person, it demonstrates, that no degree of worth can secure any person from an attempt to destroy his credit; and that they whose capacities fully enable them to discern this worth, may be its spitefullest enemies, and bend their wits to disparage it-

2. That, when such a representation could be made by a man of good parts, with any confidence of success, it is, further, an evidence of the probability, that the highest and most just reputation may suffer from ridicule, and that it may bring into contempt what is entitled to the

greatest esteem and honour-3. That if the Athenians were so well pleased with the means used to lessen the character of this ornament, not only to his country, but his species, as to render the interposition of a powerful party in the state necessary, to prevent the poet's abuse from meeting with all the success he promised himself in it; we are fully taught, what may be the pernicious effects of ingenious drollery-how much it may weaken the force of any instruction, or any example. Where violent methods are pursued, in order to withdraw us from any religious practice or opinious; they who thus oppose at shewing tie-rely, that they look upon it as some what of great importance, teach us to do the same; and other increases our attendment to in-eventure not control of the control of the same; and the increase of the control of th

proceed to judge of it as of none at all, The force that is offered us, on account of our persuasion, either occasions such an aversion from him, who applies to it, as prevents his having any influence upon us; or engages us in so careful an attention to the grounds, upon which we formed our judgment, as fixes us in the resolution not to alter it. But when all passes under the appearance of good humour-when only murth and pleasantry are exerted against us, we neither contract that hatred towards those, by whom we are thus treated, which will be our security from any bad impressions they can make upon us; nor are we excitectoany examination of our principles that can confirm us in them. The freedom which our companions use, in sporting with what we have hitherto reverenced, will tempt us to conclude, that its importance is far from being obvious; nor, indeed, can it fail, unless our minds have a more than ordinary firmness, to raise at length some doubt in us, whether we have not been too fanciful or too credulous. And as

"The weman, who desbernes, is lest,"
we may fear the man will be so likewise,
who suffers himself to question how well
founded his actionsness is, merely because
his associates are continually deciding it.

as systems are constituting terraing in. Wendly on net, industriantly, keep out of the way of times who had power to tortue you, and shown you knew ready to do it, if you would not be guided by them, but was determined to behink and art as your own reason should direct? Believe me, sir, the society should be as much abunton by the friend of virtue, so they quistor by the friend of virtue, when we quistor by the friend of virtue, when we would attain or preserve just series of his would attain or preserve just series of he would attain or preserve a just series of he would attain or preserve a just series of he would attain or preserve a just series of he would attain or preserve a just series of he would attain or preserve a just series of he would attain or preserve a just series of he would attain or preserve a just series of he would attain or preserve a first intercourse as

possible with those who would discourage sincerity—who would oppose it, either by the faggod, or the fair, of *Smithfield. A very uncommon resolution is required to be steady to the principles, from awowing which we must expect to be the betoes in a fater: though we need not apprehend that it will make us victims to the flances.

What your temper may be, I cannot affirm; but I really think that, with great numbers, drollery is not only a species of persecution, but the droot diagreeous kind of it: they would as soon be scourged, as morked; be burtlemed with the cross, as habited with the purple. You can scarce, by be enough aware of the risk, you run of the contract of the

But enough of the inducements, that vicious companions would be under to corrupt you, and the means they would use to do it.

The care you should take, in the choice of your company, will be the subject of

but one letter more from Dean Bolton. § 129. LETTER X.

SIR.

All I have to add, on what has lately been the subject of my correspondence with you, will be contained in this letter. I will not lengthen it by apologizing for

Might I suppose you so fortified by a right disposition, a wise education, good sense, and a thorough knowledge of the reasonableness of the practice entoined by your religion, that every attempt to corrupt your morals would miscarry; this burt, however, you would be sure to find from being much in the company of vitious men, that you would be less careful to become eminently virtuous-you would be less careful to tulfil your obligations, than you otherwise would Be. While you saw others so much worse than yourself; you would not consider how much better you ought to be, than you at present are.-While their gross faults were avoided, you would not consider how much there is in you that ought to be amended.

We measure what is, in any way, commendable, by comparing our share of it with that of our neighbour: we do not re-

Reptishment fair, during which plays and farces were formerly, from morning to night, the entertainment of the populate.

gard in what degree, as to itself, we possess the good, but in how greater a degree it is possessed by us, than by others. Among a very ignorant people, a scho-

lar of the lowest form will past, both in their and his own judgment, for an adept.

You would, I am sure, pronounce of any gentleman, who kept mean company, that there was little hope of his ever acting a part, which would greatly credit him: while he loved to be chiefly with those, who would own, and do homage to his superiority; you would think him by no means likely to cuitivate much real worth. And were it to be said, that you should make such a judgment of him, not because of any impression he would receive from his companions, but because of the disposition he showed in the choice of them; I should be glad to know, how that man must be thought affected towards religion and virtue, who could be willingly present, where he was sure that they would be prossly depreciated. Whoever cou'd bear a disparagement of them, must have so little sense of their worth, that we must Mily conclude him ill prepared for resisting the attempt, to deprive them wholly of their influence upon him. And, therefore, we may as fitly determine, from the disposition evidenced by him who keeps lad company, what his morals will at length be; as we can determine from the turn of mind, discovered by one who

the world is likely to be.

Those among we, whose expeciles qualify them for the most considerable attribution-time with the properties of the most considerable attribution-time. We might rise themselves to an equality with the betwee in literature, of the second of t

most admire, did in their respective ages. How many could I mention, to whom nature has been most liberal of her endowments, who are barely in the list of authors, who have only wit catough to show how much honour they would have done their country, had their application been called out, and if their nanes must have

been no better known than those of their acquaintance, unless their diligence had equalled their capacity.

What is thus notoriously true of liferary desert, is equally so of moral: the persons, to whom we allot a greater share of it, than has long been found in any in their stations, how have they their sense or right with-led from exerting itself, by the new they meet with disposed to animate them to any enclosure to wards correcting the general depravity—by the connexions they have with such numbers, whose rule is their inclination—by that utter disregard to duty, which they see in mest of those

with whom they have an intercourse. Alas! In the very best of us, a couviction of what becomes us goes but a little way in exciting us to practise it. Solicitations to be less observant of it are, from some or other quarter, perpetually officing it themselves: and are by no means likely to be withstood, if our resolutions are not strengthened by the wise counsels and correspondent examples of our secondstant.

"Behold! young man—You live in
"anage, when it is requisite to fortify the
"mind by examples of constancy."

This Tacitus mentions as the speech of the admirable Thrasea to the quæstor, sent to tell him he must die; and by whom he would have it remarked, with what composure he died.

turn of mind, discovered by one who becapes new company, what his figure in the world is likely to be.

"Those among we, whose capacities quastive samples are wanted. Wherever meant we work the world is likely to be.

"Those among we, whose capacities quastive samples are wanted. Wherever meant—who might traise themselves there is a prevailing corruption of manneuts—who might traise themselves to me; they who would act throughout the becoming gart, must be animated to
squality with the heroes in literature, of
the last centure, and down contented with olivers, by the patterns of integrity which

they have before them. We are easily induced to judge some deviation from our rule very excusable : and to allow ourselves in it: when our thoughts are not called off from our own weakness and the general guilt : but while we are conversant with those, whose conduct is as unsuitable, as our own, to that of the multitude: we are kept awake to a sense of our obligations-our spirits are supported-we feel the courage that we behold—we see what can be done by such as share our frail nature; and we are ashamed to waver, where they persevere. Aristotle considers friendship as of three kinds; one arising from virtue, another from pleasure, and another from interest; but justly determines, that there can be no

true friendship, which is not founded in

The friendship contracted from pleasure or profit, regards only the pleasure or profit obtained thereby; and ceases, when these precarious motives to it fail: but that, to which virtue gives birth, not having any accidental cause-being without any dependence on humour or interestarising wholly from intrinsic worth, from what we are in ourselves, never fluctuates, operates steadily and uniformly, remains firm and uninterropted, is lasting as our lives. That which is the essential qualification of a friend, should be the chief recommendation in a companion. If, indeed. we have any concern for real worth: with whom should we be more desirous to converse, then with these who would accompany us, and encourage us, in the pursuit

The some writer, mentioning the use that friends are of to us in every part of life, remarks the benefit which young men find from them to be—" That they

** keep them in their duty."

Had he thought, that any thing could have been urged once in behalf of friendthip; he, undoubtedly, would have observed it. And when such is the language of so able an instructor, and of one who guided himself in his instructions only by the certain, the present advantage, that would strend a conformity to them; the lesson we have here for the choice of company, must appear worthy the notice even of those, who will have no other guides but réson and nature.

out resion and nature.

If to keep is stready to our duty be the best office that can be done in—If they, who are our friends, will be this service the stream of the stre

§ 130. On Intemperance in Eating, Sucr. I.

This respects the quantity of our food, or the kind of it: if in either of these, we have no recard to the hart it may do us.

we are guilty of intemperance.

From transgressing in the quantity of our food, a speedier mischief cusues than

from doing so in the quality of it; and therein we never can transgress, without being directly admonshed of it by our very constitution. Our med is never too large, but heaviness comes on—the load on our stomach is our instant termentor; and every repetition of our fault is a caution to us, that we do not any more than offend. A caution, also, how unbeeded by us!—Crammed like as Englishman, was, I find, a proverbial expression in Erasmus's days—above two hundred years ago.

An error barely in the kind, of our aliment gives us, frequently, no present alorm; and, perhaps, but a very alight, ore, after we kave, for some years, continued in it. In the vigour of youth, scares my thing we cat appears to diagree with us: we grafify our polite, with whatever pleases it; frequing no ill consequence, and therefore fearing none. The incomements, that we do not yet find, we hope with the property of the promovable of the property of the proposed of the property of the prosentity when we contrinue the last

effects of indulging in it.

With respect to the quantity of our food: that may be no excess in one man. which may be the most blameable in ano. ther: what would be the height of gluttony in us, if of a weak and tender frame, may be, to persons of much stronger constitution, a quite temperate meal. The same proportions of food can, likewise, never suit such, as have in them dispositions to particular diseases, and such, as have no evils of that nature to guard against: nor can they, further, suit those, who are employed in hard labour, and those, who live wholly at their ease-those, who are frequently sturing and in action, and those, whose life is sedentary and inactive. The same man may, also, in the very same quantity be free from, or guilty of excess, as he is young or old-healthy or diseased-as he accustoms his body to fatigue.

or to repose.

The influence that our food has upon our health, its tendency to preserve or to impair our constitution, is the measure of

its temperance or excess.

It may, indeed, so happen, that our diet

shall be, 'generally, very sparing, without allowing us any claim to the virtue of temperance; as when we are more desirous to swe cur money, than to please our palates, and, therefore, deny our selves at our own table, what we cat with greediness, when we feed at the charge of others, as, when we feed at the charge of others, as, likewise, when our circumstances not permitting us, ordinarily, to indulge our appetite, we yet set no bounds to it, when we have an opportunity of gratifying it.

He is the temperate man, whose health directs his appetite—who is best pleased with him—who tests, not to gratify his taste, but to preserve his life—who is the same at every table, as at his own—who, when he feasts, is not cloyed; and sees all the delicacies before him, that havery can accumulate; yet preserves a due a histomene ambiet.

them.

The rules of temperance not only oblige
us to abstain from what more does, or what
we are some noil, hurt us: we offend
against them, when we avoid not whatever
has a probability of being hurtful to us—
They are, further, transgreed by too
great nicety about our food—by much solicitude and eageness to procure with we

great nicety about our food—by much sogreat nicety about our food—by much solicitude and eagerness to procear what we most relish—by frequently caing to satiety.

We have a letter remaining of an licathen, who was one of the most eminent persons in an age distinguished by the

then, who was one of the most emitted persons in an age distinguished by the great men it produced, in which he expresses how uneasy it made him, to be among those, who placed no small part of their happiness in an elegant table, and who filled themselves twice a day.

In this destribing temperance, let me not be understood to censure, as a failure therein, all regard to the food that best pleases us, when it is equally wholesome with other kinds—when its price is neither unsuitable to our circumstances, nor very great—when it may be conveniently procured—when we are not mixing all on it is when we do not frequently seek after it—when we do not frequently seek after its when we are always moderate in its use.

when we are aways moverate in its use.

To govern our appetite is necessary;
but, in order to this, there is no necessity,
that we should always martify it—that
we should, upon every occasion, consider
what is least agreeable to us.

Life is no more to be passed in a constant self-denial, them in a round of a round enjoyments. We should endersoon, that it may not be, at any time, pisitud to us to demy ourselves what is improper for us; and, on that as well as other accounts, it is most fitting that we should frequently practise self denial—that we should often forego what would delight us. But to do this continually, I cannot suppose required of us; because it doth not seem reasonable to think that it should be our druty wholly

to debar ourselves of that food which our palate is formed to relish, and which we are sure may be used, without any prejudice to our victue, or our heigh

are sure may be used, without any prejudice to our virtue, or our health. Thus much may suffice to inform us, when we incur the guilt of eating intern-

perately.

The dissuasives from it, that appear of greatest weight, are these:

It is the vilest debasement of ourselves.

It is the vilest debasement of ourselves.

Our bodies owe to it the most painful diseases, and, generally, a speedy decay. It frequently interrupts the use of our nobler faculties, and is sure, at length,

nobier faculties, and is sure, at length, greatly to enfeeble them.

The straits to which it often reduces us, occasion our falling into crimes, which would, otherwise, have been our inter-

occasion our failing into crimes, which would, otherwise, have been our utter abhorrence.

Dean Bulton.

§ 131. On Intemperance in Eating. Sect. II.

To consider, first, excess in our food as the grossest abuse of the gifts of Providence.

The vast variety of creatures, with which

God has replenished the earth-the abundant provision, which he has made for many of them-the care, which he has taken that each species of them should be preserved-the numerous conveniences they administer to us-the pleasing chance of food they afford us-the suitable food that we find among their different kinds. to different climates, to our different ways of life, ages, constitutions, distempers, are, certainly, the most awakening call to the highest a lmiration, and the gratefullest sense, of the divine wisdom and goodness. This sense is properly expressed, by the due application of what is so graciously afforded us - by the application of it to those purposes, for which it was manifestly intended. But how contrary hereto is his practice, who lives as it were but to eat, and considers the liberality of Providence only as catering for his luxury! What mischief this luxury doth us will be presently considered; and, in whatspever deonce it houses, we to such a degree abuse our Maker's bounty, which must design our good-which, certainly, is directed to our welfare. Were we, by indulging our appetites, only to make ourselves less tit for any of the offices of life, only to become less capable of discharging any of the duties of our station, it may be made evident,

that,

that, in this respect likewise, our use of the Divine beneficace is quite contrary to what it requires. He who has appointed to our business here-who, by our preuhir capacities, has signified to us our p oper employments, thereby discovers to us - its, most prodent suggestions, its wisest how far merciy to please curselyes is allowed us; and that, if we do so, to the hindrange of a nobler work, it is opposing his intention; it is detecting the end of life, by those very eifts, which were bestowed to carry us on more cheerfully towards it.

When my pulate has a large scope for its ignocent choice-when I have at hand what may most agreeably recruit my strength, and what is most effectual to preserve it; how great ingratitude and baseness shew themselves in the excess, which perverts the aim of so much kindness, and makes that to be the cause of my forgetting with what view I was created, which ought to keep me ever mindful of it! As the bounty of Heaven is one of the strongest motives to a reasonable fife, how guilty are we if we abuse it to the purposes of a seeswal! Our crime must be highly aggravated, when the more conveniences our Maker has provided for us, we are so much the more unmindful of the task he has enjoined us-when by his granting us what may satisfy our appetite, we are induced wholly to consult it, and make our-

selves slaves to it. Let intemperance in our food be next considered, as the shamefullest debase-

ment of ourselves. · Life, as we have been wisely taught to consider it, is more than meat. Man could not be sent into the world but for quite different purposes, than merely to include his value. He has an understanding given him, which he may greatly improve; lifted to attain; much good to his fellowcreatures he has abilities to do: and all this may be truly said of all mankind; all of us may improve our reason, may proceed in virtue, may be aseful to our fellow creatures. There are none, therefore, to whom it is not the ionlest repreach, that their belly is their god-that they are more solicitous to favour, and thereby to atrenethen, the importunity of their appetite, than to weaken and master it, by request resistance and restraint. The reasonable being is to be always under the influence of reason; it is his excellence, his prerogative, to be so: whatever is an hindrance to this degrades him, reflects on him disgrace and contempt. And as our

reason and appetite are in a constant opposition to each other, there is no indulging the latter, without lessening the power of the former: if our appetite is not governed by, it will govern our reason, and make counsels, to be unherded and slighted.

The fewer the wants of any being are. we pust consider it as so much the more perfect; since thereby it is less dependent, and has less of its happiness without itself. When we raise our thoughts to the Beings above us, we cannot but attribute to the higher orders of them, still farther removes from our own weakness and indicence. till we reach God bimself, and exempt him from wants of every kind,

Knowing thus what must be ascribed to natures superior to ours, we cannot be ignorant, what is our own best recommendation; by what our nature is raised; wherein its worth is distinguished.

To be without any wants, is the Divine prerogative; our praise is, that we add not to the number of those, to which we were appointed-that we have none we can avoid-that we have none from our own miscon fact. In this we attain the utmost

degree of perfection within our reach, On the other hand, when fancy has multiplied our necessities-when we owe I know not how many to ourselveswhen our case is made dependent on delicacies, to which our Maker never subjected it-when the cravings of our luxury bear no proportion to those of our natural hunger, what a degenerate race do we become! What do we but sink

our rank in the creation. He whose voraciousness prevents his being satisfied, till he is loaded to the full of what he is able to bear, who eats to the many are the perfections which he is qua-, utmost extent of what he can eat, is a mere brute, and one of the lowest kind of brutes :the generality of them observing a just moderation in their food-when duly relieved seeking no more, and torbearing even what is before them. But below any brute is he, who by indulging hin self, has contracted wants, from which pature exempted him; who must be made hone, v by art, must have his food undergo the most unwholesome preparations, before he can be inclined to taste it; only relishing what is ruinous to life health! his life supported by what necessarily shortens it. A part this, which, when acted by him, who has reason, reduction, foresight given him. wants a name to represent it in the full of its deformity. With privileges so far bewond those of the creatures below us; how great is our baseness, our guilt, if those endowments are so far abused, that they serve us but to find out the means of more grossly corrupting ourselves!

I cannot quit this head, without remarkme it to be no slight argument of the dishonour we incur by gluttony, that nothing is more carefully avoided in a well-bred company, nothing would be thought by such more brutal and rude, than the discovery of any marks of our having ate intemperately-of our having exceeded that proportion of food, which is proper for our nourishment. Dean Bolton.

§ 132. On Intemperance in Eating.

SECT. III.

as hastening our death, and bringing on us the most peinful diseases.

It is evident, that nothing contributes more to the preservation of life, than temperance.

Experience proves it to be actually so: and the structure of the human body shews that it must be so.

They who describe the golden age, or the age of innocence, and near a thousand years of life, represent the customary food

of it as the plainest and most simple. Whether animal food was at all used before the flood, is questioned: we certainly find, long after it, that Lot's making a feast is described by his balang unleavened bread,

Abraham entertained those, whom he considered of such eminence, as that, to use the words of Scripture, " he ran to " meet them from the tent door, and bow-" ed himself to the ground;"-Abraham's entertainment, I say, of persons thus bopoured by him, was only with a call, with cakes of mea', with butter and milk.

Gideon's hospitality towards the most illustrious of guests, sheweditself in killing a kid of the goets; and we read that Jesse looked moon this to be a present, which his prince would not disdain.

Perhaps my reader would rather take a meal with some of the worthies of profane history, than with those, whom the sacred has recorded.

I will be his introducer. He shall be a guest at an entertainment, which was, certainly, designed to be a splendid one; since it was made by Achilles for three such considerable persons as Picenix, Ajax, and Livsses: persons, whom he himself represents as being, of all the Grecian chiefs. those whom he most honours.

He will easily be believed herein: for this declaration is scarce sooner out of his mouth, than he and his friends, Patrocins and Automedon, severally employ themselves in making up the fire-chopping the meat, and putting it into the pot-Or. if Mr. Pope be allowed to describe their. tasks on this occasion :

Patroclus o'er the blasing fire Hears in a brazen vase three chines entire : The brazen wase Automedon sustaint, Which first of parket, sheep, and goar contains: Achities at the genial least presider The parts transities, and with skill divides. deanwhile Patroclus sweats the fire to raise ; The tent is brighten'd with the rising blaze. But who is dressing the fish and fowls?

To consider, further, excess in our food. This feast, alas! furnishes neither. The poet is so very bad a caterer, that he provides nothing of that kind for his heroes on this occasion; or, on another, even for the luxurious Phæecians. Such samples these of Homer's entertainments, as will gain entire credit to what is said of them in Plutarch," that we must rise almost hungry "from them." Symp. Lib. ii. Qu. 10.

Should the blind bard be considered as a stroller-keeping low company, and therefore, in the feasts he makes for the great, likely more to regard the quantity of the food which he provides for them. than the kind of it: would you rather be one of Virgil's guests, as he lived in an age, when good esting was understoodconversed with people of rank-knew what dishes they liked, and would there-

fore not fail to place such before them? You shall then be the guest of the Ros man poet - Do you chuse beef or mutton would you be helped to pork, or do you prefer goat's fiesh? You have no stomach for such sort of diet. He has nothing else for you, unless Polyphemus will spare you a leg or an arm of one of the noor Greeke he is eating; or unless you will join the half-drowned crew, and take a bit of the stags, which are dressed as soon as killed a or nuless you are a great lover of bread and apples, and in order to satisfy your hunger, will, in the language of Ascanius, eat your table.

Dido, indeed, gives Æneas and his companions a most splendid entertainment, as far as numerons attendants constitute one; but the poet mentions nothing, that the heroes had to eat, except bread: whatever else was got for them, he includes in the general term Dapes: which, in other parts of the Æneid, is applied to all the coarse observations furnished by the old; that fare already mentioned.

As the luxury of mankind increased, their lives shortened: the balf of Abraham's age became regarded as a stretch, far beyond the customary period. So in profane history we find, that when the arts of luxury were unknown in Rome, its seven kings reigned a longer term, than, afterwards, upon the prevalency of those arts, was completed by its first

twenty emperors. Such persons, indeed, among the ancients, whose precepts and practice most recommended temperance in diet, were eminent instances of the benefit accruing

life attained by it. Gorgias lived 107 years.

from it, in the health preserved, and long Hippocrates reached, according to some writers, his 104th year; according to

others his 100th.

Pythagoras, of whom it was observed, that he was never known to eat to satiety lived to near 100 years; if Jamblious may be credited. D. Laertius says, that according to most writers he was, when he lost his life, in his 90th year. Out of his school came Empedocles, who lived, as some say, to 100; and Xenophilus, who lived to above 105.

Zeno lived to 98: his disciple and successor Cleanthes to 99.

Diogenes, when he died, was about 90. Plato reached his Stst year; and his

follower Xenocrates his 84th. Lycurgus, the lawgiver of the Lacedamonians, who, when they obeyed his laws, were not less distinguished by their abstentiousness than by their fortitude,

lived to 85; and their King Agesilans took pay of Tuchos at 80; atterwards . assisted Nectanebos; and, having established him in his kingdom, died, in his

return to Sparta, at 84.

Cate, the Censor is introduced by Tully representing hunself as, when in his 84th year, able to assist in the senate-to speak in the assembly of the people, and to give his friends and dependents the assistance which they might want from him.

Lucian introduces his account of longlived persons, with the observation, that it might be of use, as shewing that they, who took the most care of their bodies and minds, lived the longest, and enjoyed the best bealth.

To come nearer to our own times: the discovery of a new world has confirmed the

in those countries, where the greatest simplicity of diet has been used, the greatest length of life has been attained.

Of the ancient inhabitants of Virginia we are told, "that their chief dish was maiz, and that they drank only water; that their diseases were tew, and chiefly proceeded from excessive heats or colds." Atl. Geog. vol. v. p. 711. " Some of them lived to upwards of 200 years." PURCHAS, vol. v. p. 046. "The sobriety of the ancient inhabitants of Florida lengthened their lives in such sort, that one of their kines, says Morgues, told me he was three hundred years old; and his father, whom he then showed me alive, was fifty years older than himself." Purchas, vol. v. p. 901.

' And if we now search after particular instances of persons reaching to extreme old age, it is certain that we must not resort for them to courts and palaces; to the dwellings of the great or the wealthy; but to the cells of the rel gious, or to cottages; to the habitations of sach, whose hunger is their sauce, and to whom a wholesome meal is a sufficiently delicate

Martha Waterhouse, of the township of North Bierley in Yorkshire, died about the year 1711, in the 104th year of her age : her maiden sister. Hester Jager, of the same place, died in 1713, in the 107th year of her age. They had both of them relief from the township of Bierley nigh muy years. Abridgment of Phil. Trens. by Joxes, vol. ii. p. 2. p. 115.

Dr. Harvey, in his anatomical account of T. Parr, who deed in the 153d year of his age, says-that it he had not changed his diet and air, he neight, perhaps, have lived a good while is neer. His diet was old cheese, milk, course bread, small beer, and whev.

Dr. T. Robinson says of H. Je-kins, the fisherman, who are d 169 years, that

his diet was course and sour. Dr. M. Lister, having mentioned several old persons of Craven in York-buc, says-The food of all this mountainers country

is exceeding charse. Air of Phil. Trans. by Lowthorr, vel. iii, p. 307, &c. Buchanan speaks of a fisherman in his own time, who married at 100, went out in his little fishing boat in the roughest weather at 140, and at last did not die of any painful distemper, but merely worn

out by age, Rer. Sent. Hist, lib, i. ad fin. Plutarch mentions our countrymen as, in his time, growing old at 120. To account for this, as he does, from their chimate, seems less rational than to acribe it to their way of living, as related by Dio dorus Siculus, who tells us—that their diet was simule, and that they were utter strat-

was simple, and that they were utter strangers to the delicate fare of the wealthy. In our several neighbourhoods we all of usee, that they who least consult their appetite, who least give way to its wantoness or voraciousness, attain, generally, to verus far eacoeding theirs. Who desires,

themselves nothing they can relish, and

conveniently processe.

Human life, indeed, being exposed to to may thousand accidents, its end being bestered by such a pollogium diversity of means, there is no care we can take of nost-tee, in any one respect, that the our effectual processaries, but, allowing the causilies and differences in crucious, we every where perceive, that the transition of the causilies and differences in crucious, the case of the causilies and therefore, in the transition of a model shorter that temperance, is of a model shorter that that theirs, by whom these rules are certelly follows.

And if we attend to our structure, it must thence be evident that it cannot be otherwise.

Dean Rulton

otherwise.

§ 133. On Intemperance in Eating. SECT. IV.

The human body may be considered as composed of a great variety of tubes, in which their proper fluid is in a perpetual motion. Our health is according to the condition, in which these vessels and this

fluid are.
The runtured, or too re'axed, or too ri-

gd state of the one; and the redundancy or deficiency, the resolved or sixed, the acceent or the pattescent state of the other, is a disorder in our traine. Whether our excess be in t e quantity or quabry of atment, we must suffer by it, in some or other of these ways.

By the stomach being frequently leaded, that foliness of t e ves-els ensurs, by which the fibres are weakened—the circulation becomes languid—perspiration is lessened—obstructions are formed—the bumours become viscid and soon outrid.

In the progress to this last state, differentifiseases take place, according to the general strength or weakness of the solida, or secording to the debility of some particular organ; according to the constitution of the air; according to our rest or motion; according to the warmals in which we keep,

or the cold to which we expose ourselves,

Excess may be in the quantity of our food, not only when we cat so as no burtitien the stomach; but likewise, when our meals hear not a just proportion to our labour or exercise.

We are tempted to exceed in the quantity of our food, by the seasoning of it, or by the variety of it.

The stimulus of sauce serves but to excite a false appetite—to make us eat much more than we should do, if our diet were quite simple.

The effect is the same, when our meal is composed of several kinds of food: their different tastes are so many inducements to excess, as they are so many provocations to eat beyond what will satisfy our natural wants. And thus, tho' we were never to touch

And this, this we were never to tooth a tids, which had its reith from any the a tids, which had its reith from any the feet and the second of the second of

The quality of our aliment may be mischievous to us, either as universelly prejudicial to the human constitution, or as

unsuitable to our own; —unsuitable to the weakness of our whole frame, or to some defect in the formation of a part of it, orto that taint we have in us, from the discases or vices of their parents.

We may be greatly prejudiced by the kind of our food, in many other ways; and we, ordinarily, are so, by not regarding what agrees with the climate, in which we are—what with the country we inhabit—

what with the manner of life we lead. From the great heat that spices occasion, and from the length of time they continue it, we may truly say, that their copious and daily use in food must be injurious to all constitutions.

So for salted meats, the burt that may be feared from them, when they are out constant meals, it easily collected, from the initiation they must cause in their pastage thro' the body—from the injury, that must bence ensue to its finer membranes—from the numerous acrid particles, that must hereby belodged in the pures of the skin, i. e obstructions which this must produce, and

3 the

the large quantity of perspirable matter which will, therefore, be detained in, and consequently, greatly foul the blood— from the dreathful symptoms, that attend a high degree of the scurry; the relief of which by vegetables, by fresh ment, by liquids fittest to remove the effects of a muriatic cause, plainly shews them to be owing to such a cause.

Whatever has the haut-gont may be coked upon as consisting of such active particles, as cannot but make our frequent eating of it very dangerous—as must render it much fitter to be used as physic.

than as food.

From a mixture of meats, each of them wholesome in its kind, a bad chyle may be formed: and the rule in physic is, that an error in the first digestion will not be mended in the second.

A delicate constitution is speedily, either quite destroyed, or irrecoverably disordered, when the diet is not exactly adapted to it—is not such as least irritates, as least heats, as is most easily concocted, as soonest passes out of the body, and leaves the fewest impurities behind it there.

The weakness, or the wrong formation, of a part of our frame is, generally, a call to the utmost care about our food; and as our observing this may extend our life, even under either of those circumstances, as far as we could have hoped it would have been prolonged, if we had been without any such defect; so our failure therein may, in a very short time, be fail to us.

The most simple aliment will, perhaps, be unable to hinder our feeling, in some degree, the bad consequences of the diseases, or irregularities of our parents; but how far they shall affect us, depends, very often, in a great measure, upon ourselves.

They may neither much contract the term, nor much interrupt the comfort, of life, if we will make hunger our sauce, and, in every mead we cat, regard the distempers we inherit; but early, alas! and heavy will our sufferings be, our years few and full of uncasmess, when, without any such regard, our tast is directed by that of the sound and athetic—when the same for the country of the contract of the country of the country of the contract of the country of the property of the country of the coun

reasons we have to restrain it.

In this climate and country, where, for so many mouths in the year, the cuticular discharges are so small—where the air so often, so suddenly, and to so great a degree, varies its equilibrium, and where our yease's, therefore, are as frequently, as

suddenly, and as greatly contracted or expanded—where flogs so much abound, and so much contribute to impar the classicity of our fiftee—to hinder both the proper secretions and excretions—to destroy the dust returne of the blood, and vitiate our whole habit, it must be obvious, what we have to fear, when our aliment hurts us in the same way with our aris—when the one heightens the disorder

to which we are exposed by the other, An inattention to the nutriment fit for us, when we seldom use any exercise, or, always, very gentle-when our life is sedentary, either from the business by which we maintain ourselves, or from our love of ease, or from our literary pursuits, is perhaps, as fatal to us, as almost any instance of wrong conduct, with which we can be chargeable. By high feeding and little or no exercise, we are not only exposed to the most dangerous diseases, but we make all diseases dangerous: we make those so, which would, otherwise, be slight and easily removed-we do not only subject ourselves to the particular maladies, which bave their rise wholly from luxury, but we render ourselves more liable to those. which have no connexion with it. We, then, are among the first, who are seized with the distempers, which the constitution of the air occasions.-We are most apt to receive all those of the intectious kind-We take cold whence we might least fear it; and find its immediate consequence, a malignant or an inflammatory fever, or some other disease consily to

be dreaded.

A writer in physic of the first rank asserts, that our diet is the chief cause of all our diseases—that other causes only take effect from the disposition of our body,

and the state of its humours. There is, I am persuaded, much truth in this assertion. For, as in countries, where the inhabitants greatly indulge themselves. few die of old age; so where a strict temperance is observed, few die but of old age. We find, likewise, persons, as Socrates for instance, who, by their regular living, have preserved themselves from the infection of a disease, that has made the cruellest havock around them. crive, also, the restorers of health usually attempting its recovery by some or other discharge, by draining the body in some way or other. And if evacuation is the cure of our disorders, we may justly think, that repletion is their most

general cause. But if this may admit of a dispute, which, I think, it herdly can do; yet it is on all hands agreed-that there are several distempers, to which few are subject but for want of self-denial in thenselves, or their ancestors-that most of these distampers are of the palafullest sert, and that some of them are such as we for years lament, without the least hope of recovery, and under an absolute certainty, that the longer they continue upon us the more grievously they will distress us; the scuteness of our sufferings from them will be constantly increasing. Dean Bolton,

§ 134. On Intemperance in Eating.

SECT. V.

Let me, also, consider intemperance in what we eat, as frequently interrupting the use of our nobler faculties; and sure, at length, greatly to enfecble them. How long is it before we are really ourselves. after our stomach has received its fu'l lood! Under it, our senses are duffed, our memory clouded, heaviness and stupidity possess us; tome hours must pass, before our vivacity returns, before reason can again act with its full vigour. The man is not seen to advantage, his real abilities are not to be discovered, till the effects of his gluttony are removed, till his constitution has thrown off the weight that oppressed it.

The hours preceding a plentiful meal, or those, which succeed its entire digestion, are, we all find, such in which we are fittest to transact our affairs, in which all the acts of the understanding are best exerted.

How small a part of his time is therefore, the loxurious man himself! What between the length of his repast—the space during which Le is, as it were, stupfied by his excess in them-the many hours of sleep that he wants to refresh, and ofexercise to, strengthen him; within how small a compass is that portion of his life brought, in which his rational powers are fitly displayed!

In the vigour of youth, in the full strength of manhood, an uncontrolled gratification of appetite allows only short intervals of clear apprehension, of close attention, and the free use of our judgment: but if, either through an uncommonly firm constitution, or by spending all those bours in exercise, which are not passed at our tables or in our beds, we are enabled, notwithstanding such gratification, to reach a more advanced age; what a melancholy

spectacle do we then frequently afford ! our memory, our wit, our sense almost wholly destroyed-there remains scarce allowing a conjecture to be formed thence, what they have been-the ruins of the man farely furnishing a trace of his former ornaments.

Mo t of those discuses, which litzury brings upon our bodies are, indeed, a gradual impairing of our intellectual faculties i the mind shares the disorder of its companion, acts as that permits, discovers a greater or less capacity, according to the other's more or less perfect state. And as the body, when dead, is totally unfit to be acted upon by the soul; so the nearer it is brought to death by our glutteny, the more we increase its unfitness to dist play, by how noble a principle it is actuated-what the extent of those is, which the bounty of our infinitely good and powerful Creator has offorded us.

It only remains that I consider, how ruinous the excess I am censuring is to our fortune; and to what a mean dependence, to what vile dishonest practices, it often reduces us.

There are few estates, that can bear the expence, into which what is called an elegant table will draw us. It is not only the price of what is set before us, that we are here to regard, but the waste that the ministers to our luxury occasion-their rapine -the example they set to all, who are concerned in our affairs, and the disqualification, under which we put ourselves to look into them.

He who is determined to please his nalate at any price, infects not only those about him with his extravagant turn : but gives them opportunities of defrauding him, which are seldom neglected. His · house is the resort of the worst of mankind; for such they always are, whom a' well spread table assembles; and who, by applauding the profuseness that feeds them. by extelling, as proofs of a refined understanding, what are the surest marks of a weak one, or rather of the total want of one, burry on the ruin, that was, otherwise, with too much speed advancing.

But small is their number, whom it concerns to be teld, how a large fortune may be reduced: how the making any must be hindered, is the argument in which the generality are interested. The hindrance is the sure, the undeniable consequence of giving way to our appetite. I have already observed, what hurt our very capacity often receives from it-to what a'de-14

gree our intellect is at length impaired by it: I may, further, truly represent it as always indisposing us to that diligence, to that application, without which to science is to be mastered, no art learned, no business well conducted, no valuable accomplishment, of any kind, obtained.

Let us have our support, and seek the increase of our steep, from our trabe, or from our labour; it is plain, that he who disdiges himself less than we do, as he needs less to maintain him than we do, so he can sell, or can work, cheaper, and must, therefore, make those advantages, which we are not to expect; must by his lesser gains be, at length, enriched, while we, with our larger, shall be in a constant

poverty. A still worse effect of our luxurious turn I reckon those mean and base practices, to which it tempts us. When the plain meal, that our scanty circumstances, after a liberal and expensive education, furnish, cannot content us; and we must either live at another's table, or provide a chargeable entertainment at our own ; we descend to the vilest flattery, the most servile complaisance; every generous sentiment is extinguished in us: we soon become fully convinced, that he, who will often eat at unother's cost, must be subject to another's humours, must countenance him in his follies - and comply with him in his vices.

vices. Let his favour at length exempt us from 50 dishonourable an attendance, by furnishing us with the means of his nig plenty at home; yet what is plenty to the hasttionist. His wandomes sincrease with his income; and, always needy, he is always dependent. Here no sense to his both or editaciles, of howour or consecutor, is dependent of the property of the contraction of the co

fying his palate. So if our tride be our maintenance, as no fair gains can answer the expence, which what is called good eating occasions, we are soon led to indirect artifices, to frandulent dealing, to the most tricking and knavish practices.

In a word, neither our health nor life, neither our credit nor fortune, neither our virtue nor understanding, have any security but from our temperance. The greatest blessings, which are here enjoyed by us, have it for their source. Hence it is that we have the fullest use of our faculties, and the longest.

Hence it is, that we fear not to be poor, and are sure to be independent.

Hence disease and pain are removed from us, our decay advances insensibly, and the approaches of death are as gentle as those of sleep.

Hence it is we free ourselves from all temptations to a base or ungenerous ac-

Hence it is that our passions are calmed, our lusts subdued, the purity of our hearts preserved, and a virtuous conduct through-

out made easy to us.
When it is made so—when by the ease,
which we find in the practice of virtue,
we become confirmed thereim—render it
habitual to us; we have then that qualification for happiness in a future state,
which, as the best title to it, affords us the
best grounds to expect it. Dean Bolton.

§ 135. On Intemperance in Drinling. SECT. I.

The arguments against drunkenness, which the common reason of mankind suggests, are these—

The contemptible figure which it gives us:

The hindrance it is to any confidence being reposed in us, so far as our secrecy is concerned:

The dangerous advantage, which it af-

fords the crafty and the knavish over us: The bad effects which it hath on our health: The prejudice which our minds receive

The prejudice which our minds receive from it: Its disposing us to many crimes, and

preparing us for the greatest:
The contemptible figure which drunkenness gives us, is no weak argument for

avoiding it.

Every reader has found the Spartam mentioned as inculcating soliety on their mentioned as inculcating soliety on their mentioned as inculcating soliety on their behavior in of their shaves in a drunken fit. They thought, that were they to apply holly to the reason of the yeards, it might be to little purpose: as the force of the substitution of the sufficiently supprehended, or the impression thereof might be soon efficient: but when they made them frequently eye-witnesses of all the mathers and absurdies which the time described frequently exclusive the supprehended of the property eye-witnesses of all the mathers and absurdies which the time described drapping to exclusion of the property of t

the idea of the vile change would be so fixed in the minds of its beholders, as to render them utterly averse from its cause.

And may we not justly conclude it to be from hence, that the offspring of the persons who are accustomed thus to discuise themselves, often prove remarkably sober? They avoid, in their riper years, their parent's crime, from the detestation of it. which they contracted in their earlier. As to most other vices, their debasing circumstances are not fully known to us, till we have attained a maturity of age, nor can we then, till they have been duly attended to: but in our very childhood, at our first beholding the effects of drunkenness, we are struck with astonishment, that a reasonable being should be thus changed-should be induced to make himself such an object of contempt and scorn. And, indeed, we must have the man in the utwest contempt. whom we hear and see in his progress to excess; at first, teazing you with his contentiousness or impertinence-mistaking your meaning, and hardly knowing his own-then, faultering in his speechunable to get through an entire sentencehis hand trembling—his eyes swimming his less too feeble to support him: till, at length, you only know the human crea-

ture by his shape.

I cannot but add, that were one of any tense to have a just notion of all the silly things he says or does, of the wretched appearance which he makes in a drunken fit, he could not want a more powerful argument against repeating his chiace.

But as none of us are inclined to think ill of ourselves, we none of us will know, how far our vices expose us; we allow them excuses, which they meet not with from any but ourselves.

This is the case of all; it is particularly so with the drunken; many of whom their shame would undoubtedly reform, could they be brought to conceive, how much they did to be assumed of.

Nor is improbable, that it is this very consideration, how much drumkerness contributes to make a must the contempt of its wife—his children—his servants—of all his sofer beholders, which has been the case, that it has never been the reigning vice, among a people of any refinement of manners: no, it has only prevailed among the rude and savage, among those of grosser understandings, and less delicacy of sentiment. Chinnes, as there are in all men, there are to find a facility is the face used to it all notions; but there are the in all notions; but there are the in all notions; but there are the in all notions is the transfer.

civilized have perceived drunkenness to be such an offence against common decency. such an abandoning one's self to the ridicule and scotl's of the meanest, that, in whatever else they might transgress, they would not do it in this particular; but leave a vice of such a nature to the wild and uncultivated-to the stupid and undistinguishing part of mankind-to those, who had no notion of propriety of character. and decency of conduct. How late this vice became the reproach of our countrymen. we find in Mr. Cambden's Annals. Under the year 1581, he has this observation-"The English, who hitherto had, of all "the northern nations, shown themselves "the least addicted to immoderate drink-"ing, and been commended for their so-"briety, first learned, in these wars in "the Netherlands, to swallow a large "quantity of intoxicating liquor, and to "destroy their own health, by drinking "that of others."

Some trace of our ancient regard to sobriety, we may seem still to retain, in our use of the term sof! which carries with it as great reproach among us, as One-Capt; did among the Greeks.

There is a short story in Reresby's Memoirs, very proper to be mentioned under

this head. The Lord Chancellor (Jeffries) had now like to lave died of a fit of the store, which he virually brought upon himself, by the control of which at Mr. All the store of the control of the con

§ 136. On Intemperance in Drinking.

SECT. IL.

A second objection to drunkenness is, that it hinders any confidence being reposed in us, so far as our secrecy is concerned.

Who can trust the man, that is not mas-

ter of himself? Wine, as it lessens our caution, so it prompts us to speak our thoughts without reserve; when it has sufficiently inflamed us, all the suggestions of prudence pass for the apprehensions of cowardice; we are regardless of consequences; our foresight is gone, and our fear with it, Here then the artful person properly introducing the subject, urging us to enter upon it-and, after that, praising, or blaming, or contradicting or questioning us, is soon able to draw from us whatever information he desires to obtain,

Our discretion never outlasts our sobriety. Failines which it most concerns us to conceal and which when we are ourselves. we do most industriously conceal, we usually publish, when we have drank to excess. The man is then clearly seen, with all the ill-nature and bad qualities, from which his behaviour in his cooler hours, had induced his most intimate triends to believe him wholly free. We must be lost to reflection, to thought, when we can thus far throw off our disguise. And what is it, but our thought and reflection, that can engage our secreey in any instance-that can ever be a proper check upon our discourse -that enables us to distinguish what we may speak, and on what we ought to be silent? Do we cease to be in a condition to hide the deformities in ourselves, which we most wish to have concealed? On what point, then, is it likely that we should be reserved? Whose secrets can be keep, who so foully betrays his own?

It may, thirdly, be alleged against drunkenness, that it gives the crafty and knavish the most dangerous advantage

OVER US. This vice puts us into the very circumstances, in which every one would wish us to be, who had a view to impose upon us, to over-reach us, or in any way to gain his ends of us. When the repeated draught has disordered us, it is then, that only by complying with our humour, and joining, to appearance, in our madness, we may be deluded into measures the most prejudicial to us, into such as are our own and our families utter undoing. It is then that our purse is wholly at the mercy of our company: we spend-we give-we lead-we lose. What unhappy marriages have been then concluded! What ruinous conveyances have been then made! How secure soever we may apprehend ourselves from impositions of so very pernicious a nature : vet more or fewer we must have to fear from drunkenness, as the opportunities which it gives, will constantly be watched by all, who have any design upon us: and if we are known frequently to disorder ourselves, all in our neighbourhood, or emong our acquaintance, who are of any seriousness and decency, will be sure to

avoid us, and leave us wholly to those, who find their account in associating with us; who, while they can make us their property, will be, as often as we please, our componions.

A fourth argument against drunkenness is, its bad effects upon our health. Every act of it is a fever for a time; and whence have we more reason to apprehend one of a longer continuance, and of the worst copsequence? Our blood thus fired, none can be sure, when the disorder raised in it will be quieted, whether its inflammatory state will admit of a remedy; in several thousands it has been found incapable of any; and what has so frequently happened to others, may justly be considered as likely to befal us. By the same absurd reliance on a good constitution, through which they were decrived, are may be so likewise.

But supposing the mere fever fit wearing off with the drunken one; how fatal would it prove to be then seized with a distemper of the infectious kind, that was at all malignant! This has often been the case; and when it has been so, the applications of the most skilful have been entirely vain.

Let our intemperance have nothing instantly to dread; for how short a space can it be in such security? The young debauchee soon experiences the issue of his misconduct-soon finds his food disrelished, his stomach weakened, his strength decayed, his body wasted. In the flower of his youth, he often feels all the infirmities of extreme old-age; and when not yet in the middle of human life, is got to the end of his own.

If we have attained to manhood, to our full vigour, before we run into the excess, from which I am dissuading, we may, indeed, possibly be many years in breaking a good constitution: but then, if a sudden stroke dispatch us not; if we are not cut off without the least leisure given us to implote the niercy of Heaven; to how much unea-incss are we, generally, reservedwhat a variety of painful distempers threaten us! All of them-there is very little probability we should escape; and under whichsoever of them we may labour, we shall experience its cure hopeless, and its severity the saddest lesson, how dear the purchase was of our former mirth.

There are, I grant, instances, where a long-continued intemperance has not prevented the attainment of a very advanced age, free from disorders of every kind; But then it is to be considered how rare

these instances are: that it is not, werhans. one in a thousand who escape thus; that of those, who do thus escape, the far greater part owe their preservation to hard working, or to an exercise as fatiguing as any of the more laborious employments. So that if either our frame be not of an anusual firmness, or we do not labour for our bread and will not for our health: we cannot be of their number, who have so much as a chance, that they will not shorten their lives by their excess. when we have this chance, we are to remember how very little we can promise ourselves from it. We are liable to all the diseases, which, in the ordinary course of things, are connected with intemperance; and we are liable to all those, from which even sobriety exempts not; but in this latter case, we have, by no means, the same to hope with the sober, who are easily recovered of what proves mortal to the intemperate. Dean Bolton.

\$ 137. On Internterance in Drinking. SECT. III.

Toconsider, fifthly, the unhappy effect of drunkenness upon our minds.

Every time we offend in it, we are first madmen, and then idiots : we first say, and do, a thousand the most ridiculous and extravagant things; and then appear quite void of sense. By annexing these constant inconveniences to drinking immoderately, it seems the design of a wise Providence to teach us, what we may fear from a babit of it-to give us a foretrste of the miseries, which it will at length bring upon us, no; for a few hours alone, but for the whole remainder of our lives,' . What numbers have, by hard drinking, fallen into an incorable distraction! And who was ever for many years a sot, without destroying the quickness of his apprehension, and the strength of his memory? What more drivellers have some of the best capacities become, after a long course of excess!

As we drink to raise our spirits, but, by thus raising, we weaken them; so whatever fresh vigour our parts may seem to derive from our wine, it is a vigour which wastes them; which, by being often thus call-d out, destroys its source, our natural fancy and understanding, 'Tis like a man's spending upon his principal; he may, for a season, make a figure much superior to his, who supports himself upon the interest of his fortune; but is sure to be undone, when the other is unburt.

We meet with, as I have already ohserved, instances, where an extraordinary bappiness of constitution has prevented its entire ruin, even from a course of drunkenness of many years continuance: but I much question, whether there are any instances, that such a course has not been remarkably prejudicial to a good capacity. From all the observations which we can make on the human frame, it may be fairly supposed, that there are no such instances-that it is not reasonable to think we can be, for many years, inflaming our brains, without injuring them-be continually disordering the most delicate parts of our machine, without impairing them. A. lively imagination, a quick apprehension, a retentive memory, depend upon parts in our structure, which are much more easily burt, than such, whose sound state is necessary for the preservation of mere life: and therefore we perceive those several faculties often entirely lost, long before the body drops. The man is very frequently seen to survive himself-to continue a living creature, after he has, for some years, ceased to be a rational one. And to this deplorable state nothing is more likely to bring us, than a habit of drunkenness; as there is no vice, that more immediately affects those organs, by the help of which we apprehend, reason, remember, and perform the like acts.

What, sixthly, ought to raise in us the utmost abhorrence of drunkenness is, the consideration of the many crimes to which it disposes us. He, through whose veins the inflaming potion has spread itself, must be under a greater temptation to lewdness; than you can think him in any other circumstances: and from the little reasoning. of which he is then capable, as to the difference of the two crinses, would besitate

no more at adultery than fornication. Thus, also, for immederate anger, contention, scurrility, and abuse, acts of violence, and the most injurious treatment of others; they are all offences, into which drunkenness is most ant to betray us a so ant to do it, that you will scarcely find a company drinking to excess, without many provoking speeches and actions passing in it-without more or less strife, before it separates. We even perceive the most gentle and peaceable. the most humane and civilized, when they are sober, no sooner intoxicated, than they put off all those commendable qualities, and assume, as it were, a new nature-a nature as different from their former, as the most untractable and fiercest of the brute kind are, from the most accomplished and amiable of our own.

To some vices drunkenness disposes us; and,

Lastly, lays us open to more, and certainly to the greatest. It lays us, indeed, open to most rives—by the power, which it gives all sorts of temphations over us; and by putting us into a condition, in which the sight and permicious suggestions of others have an especial influence upon us—in which, a profligate companion is enabled

to direct us almost as he pleases.

It gives all sorts of temptations power over us, by disqualifying us for consideration; and by extinguishing in us all regard to the motives of prudence and caution.

It makes us ready to follow the rankest coansels of our companions; because not allowing us to reason upon them, and incapacitating us for the government of ourselves, it, of course, leaves us to the guidance of those, with whom we are most pleased—of those, who give into our excesses.

the country of the co

dertakings; and that, which is most licentious, carries then with it the appearance of an att mpt, suiting a courageous and undaunted mind. Hence rapes, murders, acts of the utmost inhumanity and barbarity have been their acts: who, when sober.

have been their acts; who, when sober, would have detested themselves, if such crimes could have entered their thoughts. It may, perhaps, be of use to observe here, what censure has been passed on drunkenness by those, who had only the

light of reason for their guide. It was the saying of one of the wiser beathen. That a wise man would drink wine, but would be sure never to be made drunk by it. Another of them condemns wine, as betraying even the prudent into imprudence. The advice of a third is, avoid drinking company; if you accidentally come into it, leave it before you cease to be sober; for, when that happens, the mind is like a chariot, whose driver is thrown off; as it is then sure to be burried away at random, so are are, when our reason is gone, sure to be drawn into much guilt. We have one calling drunkenness the study of madness; another, a voluntaru madness. He who was asked, how a person might be brought to a dislike of

wine? answered, by beholding the inde-

cencies of the drunken *.

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* I have, in the former tract, taken notice of the coarse fare, which Homer provides for his herrors it may not be amin to remark here, from A themsau, what leason of solviery be fournishes—what his care it, to do ander from drinking to recent. This, indeed, may appear deserving to be more particularly instanted upon, mise from the praiser which he gives wine, he was thought not to have been sparing in the use of it.
The heart that Alexan, beared by liquor, had made of his willingoess to fight with A chilling, was

. The boast that Ameras, heated by liquor, had made of his willingness to fight with Achilles, was unged to cogage him in a combat, which would have been fatal to him, but that—

The King of Ocean to the fight descends, Thro' all the whistling darts his course he bends; Swift interpord between the warriors flies,

Swift interpord between the warriors flies,
And casts thick darkstess o'er Achilles' eyes. Biad, Book xx.

In the Third Book of the Odyssey, the discord of the Greeks, at a Council called to deliberate about their return, the Poet ascribes to their drunkenness.

Sour with debauch, a reeling tribe they eame, With ireful taunts each other they oppose, Till in loud turnult all the Greeks arose; Now diff rent councies every breast divide, Each burns with rancour on the adverse side.

In Book the Ninth of the Odyrs. Polyphemus is represented as having his sight destroyed, when he was drunk, by a few of those, whose joint force was not, with respect to his, that of a child.

Thrice drained, and pour d the deluge on his soul.

Then nodding with the fumes of wine, Dropt his huge head, and snoring lay supine.

Then forth the vengeful instrument I brings

Urg'd

The discountenance, which drunkenness received among the Romans, will

hes received among the Romans, will be hereafter taken notice of. Among the Greeks, by a law of Solon, if a chief magistrate made himself drunk, he was to be put to death. By a law of

ne was to be put to death. By a law of Fittacus, a double punishment was inflicted upon such who, when drunk, had committed any other crime. They were those, by whose law he, who drank any greater quantity of wine than was really

greater quantity of wine than was really accessary for his health, suffered death. Thus much as to their sentiments on drinking to excess, who had only the light of Nature to show them its quilt.

§ 138. On Intemperance in Drinking.

SECT. IV.

Let me in the next place, suggest such cutions, as ought to be observed by him, whose desire it is to avoid drunkenness.

Carefully sham the company that is ad-

dicted to it.

Do not sit long among those, who are in the progress towards excess.

If you have often lost the command of yourself, when a certain quantity of liquor has been exceeded, you should be sure to keep yourself always much within that quantity.

Make not strong Equor necessary to your refreshment.

Never apply to it for ease, under cares and troubles of any kind.

Know always how to employ yourself usefully, or innocently to amuse yourself, that your time may never be a burden

upon you.

In the first place, do not associate with those who are addicted to drunkemens. This I I Juy down as a rule, from which it is serare partitle to depart, and keep our wives of men. It proof against a had example continually before him. By fracquerily sering which it wrong, we, first, one our abhorence of it, and, then, are easily prevailed with too it. Where we have not to the control of the contro

Urg'd by some present God, they swift let fall The pointed torment on the visual ball.

Dean Rolton.

Is Book the Tenth, the self-denial of Eurylochus preserved him from the vile transformation to which the intemperance of his companions subjected them.

Soon in the luscious feast themselves they lost, And drank oblivion of their native coast. Instant her circling wand the Goddess waves, To hogs transforms them, and the sty receives.

is the same Book, the tragical end of Elpenor is thus described:

Born but to banquer, and to drain the board. He, bot and carefees on a surrer's bright With sleep repair if the long debauch of night: The sudden tumult stirr'd him where he lay, And down he hasten'd, but froget his way: Full headlong from the roof the sleeper fell, And samph'd the spinal joint, and wak'd in Hell.

The drunkanness of Eurytion, one of the Centaurs, is fatal to him, and to the whole race.

Od. Bock rai.

The great Eurytion, when this frenzy stung, Firithous' roofs with frantic riot rung: His nose they shopten'd, and his ears they slit, And sent him sober'd home, with better wit. Hence with long war the double race was curs'd, Fatal to all, but to the aggressor first.

Antinous, who had reproached Ulysses as made insolent by wine, dies himself with the intoxiuting bowl in his hand. Od. Book xxii.

> High in his hands he rear'd the golden bowl, Ev'a thea to drain it lengthen'd out his breath; Chang'd to the deep, the bitter draught of death. Full thro' his throat Ulysse' weapon past, And piere'd the neck. He falls, and breathes his last."

the persons with whom we much conwerse: and you can never make yourself more agreeable to any, at least as a companion, than when you countenance their conduct by imitating it. He who associates with the intemperate, and yet refuses to join in their excesses, will soon find, that he is looked upon as condemning their practice; and, therefore, that he has no way of continuing them his friends. but by going into the same irregularity, in which they allow themselves. If his cheerfulness, his facetiousness, or wit, endear him to them and render them powilling to quit an intercourse with one so qualified to appuse them; all their arts will be tried to corrupt his subricty: where he lies most open to temptation will be earefully watched; and no method left unastempted, that can appear likely to make him regardless of his duty. But who can recken himself safe, when so much pains will be used to ensuare him? Whose virtue is secure, amidst the earnest endeavours of his constant companions to undermine it?

Another caution which I havelaiddown is, Never sit long among those, who are in the progress towards excess. The expediency of this advice will be acknowledged, if we consider how difficult it is to be long upon our guard—how apt we are to forget ourselves, and then to be betrayed into the guilt, against which we

had most firmly resolved.

In the eageness of our own discourse, or in our attention to that of others, or in the pleasure we receive from the good homour of our companions, or in the share we take of their mirth, we may very naturally be supposed unobserving, how much we have drank—how near we have got to the tumod showfor of softwist; these, under the circumstances! have mentioned, any early be passed by us, without the least stapicion of its—before we are under any apprehension of our danger.

and apprehension or more descriptions of the properties of the pro

clines—from cheerfulness we pass to noisy mittli—our mirth stops not long short of folly—our folly horries us to a madness, that we never could have imagined likely to lawe been our reproach.

If you have often lost the command of yourself, where a certain quantity of liquor both been exceeded a you should be sure never to approach that cumuityyou should confine yourself to what is much short of it. Where we find that a reliance upon our wariness, upon the steadiness and firmness of our general resolutions, has deceived us, we should trust them no more; we should confide no more in those precautions, which have already proved an insufficient check upon When I cannot resist a temptation. I have nothing left for my security but to fly it. If I know that I am apt to yield, when I am tempted; the part I have then to act is, to take care that I may not be tempted. Thus only I shew myself in earnest; hereby alone I evi-

dence, that my duty is really my care, We have experienced, that we cannot withdraw from the company we like, exactly at such a point of time-we have experienced, that we sometimes do not perceive when we have got to the utmost bounds of temperance-we have unhanpily experienced, that when it has been known to us, how small an addition of liquor would disorder us, we then have so far lost the power over ourselves, as not to be able to refrain from what we thus fully knew would be prejudicial to us. In these circumstances, no way remains of securing our sobriety, if we will resort to any place where it is at all hazarded, but either having our stint at once before us, or confining ourselves to that certain number of measured draughts, from whence we are sure we can have nothing to fear. And he, who will not take this method-he who will rest in a general intention of sobriety, when he has seen how often that intention has been in vain. how often he has miscarried, notwithstanding it, can never be considered as truly concerned for his past failings, as having seriously resolved not to repeat them. So far as I omit any due precaution against a crime, into which I knew myself apt to be drawn, so far I may justly be regarded as indifferent towards it; and so far all my declarations, of being sorry for and determined to leave

it, must be considered as insincere. § 139. On § 139. On Intemperance in Drinking.

SECT. V.

Never make any quantity of strong limor necessary to your refreshment. What occasions this to be a fit caution is, that if the quantity we cannot be without is, in the beginning, a very moderate one, it will, probably, soon increase, and become, at length, so great as must give us the worst to fear. The reason, why it is thus likely to be increased, is, that a small draught, by the habitual use of it, will cease to raise our spirits, and therefore, when the design of our drinkin; is in order to raise them, we shall at length seek to do it by a much larger quantity of liquor, than what was wanted for that purpose at first.

It seems to be, further, proper solvice on this subject, that we should never apply to strong liquor for ease under cares or troubles of any kind. From fears, t.om disappointments, and a variety of uneasinesses, none are exempt. The inconsiderate are imputient for a speedy relief; which, as the spiritnous draught affords, they are tempted to seek it from thence.

But how very imprudent they must be. who would by such means quiet their minds, is most evident. For is any real ground of trouble removed, by not attending to it -by diverting our thoughts from it? In mone cases, the evil we would remedy by not thinking poon it is, by that very course. mide much more distressing than it otherwise would have been; nay, sometimes, quite remediless. In all cases, the less heated our brain is, and the greater calmness we preserve, the fitter we are to belp ourselves; the fitter we are to encounter difficulties, to prevent our being involved in them; or, if that cannot be, to extri-

cate ourselves speedily from them. The ease, which liquor gives, is but that of a dream: when we awake, we are again ourselves; we are in the same situation as before, or, perhaps, in a worse. What then is to be the next step? Soon as the stupifying effects of one draught are gone off, another must be taken; the sure consequence of which is, that such a habit of drinking will be contracted, as we shall vainly endeavour to conquer, though the original inducement to it should no longer subsist. To guard against this, as it is of the utmost importance to all of us, so the only certain way is, by stopping in the veryfirst instance; by pever seeking either under care or pain, relief from what we

drink, but from those belos, which reason and religion furnish; the only ones, indeed, to which we can wisely resort in any straits; and which are often found canable of extricating us. when our condition seems the most desperate

A prodent man should never desert himself. Where his own efforts avail him not. the care of an over-ruling Providence may interpose, and deliver him. But to borrow support against our troubles from linuor, is an entire desertion of ourselves; it is giving up our state as an undone one-it is abandoning our own discretion, and relinquish-

ing all hopes of the DEITY's assistance. Lastly, Knowalways, how you may usefullyemploy.or inpocently amuse yourself. When time is a burden upon us, when we are at a loss how to pass it, our cheerfulness of course abates, our spirits flag, we are restless and uneasy: here then we are in the fittest disposition, and under the strongest inducements, to resort so what we know will enliven us, and make our hours glide away insensibly. Besides, when we cannot tell what to do with ourselves. it is natural we should seek for those, who are as idle as ourselves; and when such company meet, it is easy to see what will keep them together; that drinking must be their entertainment, since they are so ill qualified for any other.

Idleness has been not unfitly termed, the parent of all vices; but none it more frequently produces than drunkenness; as no vice can make a greater waste of our time, the chief thing about which the idle are solicitons. On the other hand, he who can profitably basy, or innocently divert himself, has a sure resort in all humours-he has his spirits seldom depressed, or when they are so, he can, without any hazard, recruit them-he is so far from seeking a correspondence with such, as are always in a readiness to engage in schemes of intemperance and riot, that he shuns them; his . amusements, quite different from theirs, occasion him to be seldom with them, and secure bim from being corrupted by them. .

This we may lay down as a most certain truth, that our virtue is never sale, but when we have proper diversions. Unbent we sometimes must be; and when we know not how to be so in an innocent way, we soon shall be in a guilty. But if we can find full entertainment in what is free from all reproach, in what neither has any thing criminal in it, nor can lead us into what is criminals then, indeed, and only then, can we be thought in little danger, and not likely to yield to the had examples surrounding us.

& 140. On Intemperance in Drinking. SECT. VI.

But let me consider what the intemperate say in their excuse.

That any should frequently put themselves into a condition, in which they are incapable of taking the least care of themsclves-in which they are quite stupid and helpless-in which, whatever danger threatens them, they can contribute nothing towards its removal-in which they may be drawn into the most shocking crimes-in which all they hold dear is at the mercy of their companions; the excess. I say, which causes us to be in such a situation, none seem disposed to defend: but what leads to it, you find numbers thus vindicating, or excusing,

They must converse-They must have their hours of cheerfulness and mirth-When they are disordered, it happens before they are aware of it-A small quantity of liquor has this unhappy effect upon them-If they will keep up their interest, it must be by complying with the intemperate humour of their neighbours-Their way of life, their business, obliges them to drink with such numbers, that it is scarcely possible they should not be sometimes guilty of excess.

To all which it may be said, that, bad as the world is, we may every where, if we seek after them, find those, whose company will rather confirm us in our sobriety. than endanger it. Whatever our rank, station, profession, or employment may be, suitable companions for us there are; with whom we may be perfectly safe, and free from every temptation to excess. If these are not in all respects to our minds; we must bear with them, as we do with our condition in this world; which every prudent person makes the best of; since, let what will be the change in it, still it will be liable to some objection, and never enfirely as he would wish it. In both cases we are to consider, not how we shall rid ourselves of all inconveniences, but where are likely to be the fewest: and we should judge that set of acquaintance, as well as that state of life, the most eligible, in which we have the least to fear, from which our ease and innocence are likely to meet with the fewest interruptions.

sulted. Let it be so. I would no more dissuade you from it than I would from seriousness. Each should have its season, and its measure: and as it would be thought by all very proper advice, with respect to seriousness, "Let it not proceed to melancholy, " to moroseness, or to censoriousness;" it is equally fit advice, with regard to mirth, "Let wisdom accompany it: Let it not "transport you to riot or intemperance: "Do not think you can be called merry, " when you are ceasing to be reasonable,

But mirth, you say, must sometimes be con-

Good humour, cheerfulness, facetiousness, which are the proper ingredients of mirth, do not want to be called out by the repeated draught: it will rather damp them. from the apprehension of the disorder it may soon produce. Whenever we depart from, or endanger, our innocence, we are laying a foundation for uneasiness and grief: nor can we, in such circumstances, be merry, if we are not void of all thought and reflection; and this is, undoubtedly, the most melancholy situation, in which we can be conceived, except when we are undergoing the punishment of our folly. The joy, the elevation of spirits proper to be sought after by us, is that alone, which can never be a subject of remorse, or which never will embitter more of our hours than it relieves. And when this may be obtained in each a variety of ways, we must be lost to all common prudence, if we will apply to none of them; if we can only

find mirth in a departure from sobriety. You are, it spens, wertaken, before you are aware of it. This may be an allowable excuse for three or four times in a man's life; oftener, I think, it cannot be. What you are sensible may easily happen, and must be extremely provideral to you, when it does happen, you should be always aware of. No one's virtue is any farther his praise, then from the care he takes to preserve it. If he is at no trouble and pains on that account, his innocence has nothing in it, that can entitle him to a reward. you are truly concerned for a fault, you will necessarily keep out of the way of repeating it; and the more frequent your repetitions of it have been, so much the greater caution you will use for the future.

Many we hear excusing their drunkenness, by the small quantity which occasions it. A more trifling excuse for it could not be made. For if you know how small a quantity of liquor will have that unhappy effect, you should torbear that quantity. It is as

much your duty to do so, as it is his duty to forbear a greater quantity, who suffers the same from it, which you do from a lesser. When you know that it is a crime to be drunk, and know likewise what will make you so; the more or less, which will do this, is nothing to the purpose-alters not your guilt. If you will not refrain from two or three draughts, when you are sure that drunkenness will be the consequence of them; it cannot be thought, that any more regard to sobriety keeps you from drinking the largest quantity whatsoever. Had such a regard an influence upon you, it would have an equal one; it would keep you from every step, by which your sobriety could suffer. As to supporting an interest, promoting

a trads, advantageously bargaining for ourselves, by drinking more than is convenient for us; they are, for the most part, only the poor evasions of the insincere, of those who are willing to by the blame of their misconduct on any thing, rather than on what alone deserves it—rather than on their bad inclinations.

Civility and courtesy, kind offices, acts of charity and liberality, will both raise us more friends, and keep those we have firmer to us, than any quantities of liquor, which we can either distribute of drink, and as for men's trade or their bargains, let them always act fairly—let them, whether they buy or sell, skew that they abbor all tricking and imposition—all little drinks and the state of the stat

But were it true, that, if we will resolve never to hazard intoicating ourselves, we must lose our friends, and forego our present advantage; they are inconveniences, which, in such a cue, we should thermily scham to Countre with the control of the control of the control of the conmust be here encountered; if we will have any reasonable ground to expect happiness in a future state. Of this even common sense must satisfy us.

Credulous as we are, I think it impossible, that any man in his wist would besible, then, if I were total him, that he might miss no opportunity of bettering his tortune—that he might remove any evil he had to fear, by whatsoever method he thought proper—that he might throughout follow his inclinations, and gratify his appetices; and yet rest assured, that his death would be but the passage to great and end-

less joys. I know not, to whom such an assertion would not appear extremely absurd; notwithstanding which, we certainly do not act as if there were any absurdity in it, when we make what is evidently our duty give way to our convenience; and rather consider, how profitable this or that practice is than how right. That, therefore, sobriety, added to other parts of a virtuous conduct, may entitle us to the so much hoped for reward, we must be sober, under all sorts of discouragements. It rarely, indeed, happens, that we meet with any: but to resist the preatest must be our resolution, if we will recommend ourselves to the Governor of the universe-if we will hope for his favour. Dean Bolton.

§ 141. On Intemperance in Drinking.

SECT. VII.

This much with regard to drunkennes, so far as it is committed by intoxicating ourselves—by drinking, till our reason is gone: but as there is yet another way, in which we may offend in it, vir. by drinking more than is proper for our refreshment; I must on this likewise bestow a few observations.

When we drink more than suffices to recruit our spirits, our passions are heightened, and we cease to be under the influence of that calm temper, which is our only safe counsellor. The next advance beyond refreshment is to that mirth, which both draws many unguarded speeches from us, and carries us to many indiscreet actions-which wastes our time, not barely while we are in the act of drinking, but as it unsettles our heads, and indisposes us to attention to business-to a close application in any way. Soon as our spirits are raised beyond their just pitch, we are for schemes of diversion and pleasure; we are unfit for serious affairs, and therefore cannot entertain a thought of being employed in them.

Beides, as according to the rise of our spirits, their fall will, afterward, be; it is more probable, that when we find them more probable, that when we find them we shall again resurt to what we shall spin resurt to what we have experienced the remedy of such a transparent of the complaint; and thereby be between, of most into the excesses, which deprive us of our form such a battle of drinking, as occasions the loss of many precious hours — impairs our health—is a great missipalication of our fortupe, and a most runous K.

K example

example to our observers. But, indeed, whence is it to be facend, that we shall become downright sets—that we shall come to the state of the state o

These are objections, in which all are concerned, whose refreshment, from what they drink, is not their rule in it; but to men of moderate fortunes, or who are to make their fortunes, other arguments are to be used: these persons are to consider. that even the lesser degree of intemperance, now censured, is generally their utter undoing, thro' that neglect of their affairs, which is its necessary consequence. When we mind not our own business, who can we think likely to mind it for us? Very few. eertainly, will be met with, disposed and able to do it; and not to be both, is much the same, as-to be neither. While we are passing our time with our cheerful companions, we are not only losing the advantages, which care and industry, either in respecting our affairs, or pursuing our employment, would have afforded us; but we are actually consuming our fortunewe are habituating ourselves to a most expensive idleness—we are contracting a dis-inclination to fatigue and confinement, even when we most become sensible of their necessity, when our affairs must run into the ntmost confusion without them. And we, in fact, perceive that, as soon as the scholar, or trader, or artificer, or whoever it is, that has the whole of his maintenance to gain, or has not much to spend, addicts biniself only to this lower degree of internperance-accustoms himself to sit long at his wine, and to exceed that quantity of it which his relief demands, he becomes worthless in a double sense, as deserving nothing, and, if a care greater than his

own sive him not, as lawing nothing.
Adds oal lish, that the very same diseases, which may be apprehended from
orden inducating ourselves, are the usual
attendants not only of frequently drinking
tothe full of what we can conveniently bear,
but even of doing it in a large quantity,
out even of doing it in a large quantity,
out even for doing it in a large quantity,
out even for doing it in a large quantity,
out even for doing it in a large quantity
when the latter cause, and, perhaps, destroy
us sooner. But from desirable it is to be

long struggling with any of the distempers, which our excesses occasion, they can best determine who labour under them.

The inconveniences which attend our more freely using the least hurtful of any spirituous liquors, have so evidently appeared—have shown themselves so many and so great, as even to call for a remedy from the law liself; which, therefore, pensilses both those, who lotter away their time at their cups, and those, who suffer it to be done in their house.

A great part of the world, a much greater than all the parts added together, in which the Christian religion is professed, are forbidden all manner of liquors, which can cause drunkenness; they are not allowed the smallest quantity of them; and it would be an offence which would receive the most rigorous chastisement, if they were known to use any; their lawgiver has, in this particular, been thought to have acted according to the rules of good policy; and the governors of those countries, in which this law is in force, have, from its first reception amongst them, found it of such benefit, as to allow no relaxation of it. I do not mention such a practice as any rule for us: difference of climates makes quite different ways of living necessory: I only mention it as a lesson to us, that, if so great a part of mankind submit to a total abstinence from wine and strong drink, we should use them sparingly, with caution and moderation; which is certainly, necessary to our welfare, whatever may be the effect of entirely forbearing them on theirs. In the most admired of all the western governments, a strict sobriety was required of their women, under the very severest penalties: the punishment of a departure from it was nothing less than capital: and the custom of saluting women, we are told, was introduced in order to discover whether any spirituous liquor had been

drank by them.

In this commonwealth the men were prohibited to drink wise till they had at-

insteed thirty years. The whole body of soldiery, among this people, had soother drangit to enable them to bear the gratest faigure—to raise their courage, and animate them to encounter themost terrifying difficulties and dangers, but water sharpened with vinegar. And what was the consequence of a What was the consequence of the What was the consequence of the whole when the consequence of being both of parents so exactly remorates, and of being trained up

in a habit of the utmost absterniousness?

Wast, I say, followed upon this, but the stumment of such a firmness of body and mind—of such an indifference to all the measurability pleasures—of such vigour and fortesuces, that the people, thus born and calcusted, soon made all opports that the measurability of the such as the

By these remarks on the temperance of the ancient Romans, I am not for recalling castoms so quite the reverse of those, in which we were brought up; but some change in our manners I could heartilywish they might effect: and if not induce us to the same sobriety, which was pracied by these learthers, yet to a much greater than is practised by the generality of Christians. Down Bulton.

§ 142. On Pleasure.

Sect. I.

To the Honourable—

While you are constantly engaged in the parent of knowledge, or in making what you have acquaited of use to your follow-creatures— while information is your anaexment, and to become wiser is as much your aim, in all the company you keen, as in all the books you read at may I not justly think it matter of astonishment toyon, that such numbers of your species should be quite unmindful of all rational improvement—solely intent on schemes

of mirth and diversion—passing their lives in a round of sporting and trifling. If every age has its madness, and one is distinguished by its warlike humour, a

second by its enthusiasm, a third by its purity and political rage; the distraction of the present may truly be pronounced, its turn to pleasure, so saidly possessing those of each sex and of all ages—those of every profession and employment—the several ranks and orders of men; that here, who are strangers to the sudden changes in human dispositions, are apt to think, that all seriousness and application—all the valuable strainments, which are the reward only of our prins, must,

inevitably, be soon lost among us.

I am not out of hopes, that what thus
threatens, in the opinion of some, our
speedy rain, and has its very great mischief denied by none, who give it the least
attention, will one day, receive as remarkable an opposition from your pen, as it now
does a discouragement from your example.

Let, in the mean time, a sincere well-wisher to his countrymen interprochimmen endeavours to serve them—effer to their consideration some, perhaps not wholly contemptible, arguments against the part, it to which they are so bitmeably attached—above them pleasure in that true light to the middle they return willing tower lives the process of the proc

Every man seems to be so far free, as he can dispose of himself-as he can maintain a due subordination in the parts of his frame, use the deliberation proper to acquaint him with what is most for his advantage, and, according to the result thereof. proceed to action. I consider each hin-drance to the knowledge of our true happiness, or to its pursuit, as, according to its degree, an abridgment of our liberty; and, I think that he may be truly styled a slave to pleasure, who follows it, wheresoever directed to it by appetite, passion, or fancy. When we listen to their suggestions in the choice of good, we allow them an authority. that our Creator never intended they should have; and when their directions in that choice are actually complied with, a lawless sway ensues-the use of our nobler faculties becomes obstructed-our ability to deliberate, as we ought, on our conduct, gradually fails, and to alter it. at length wholly ceases

Our sensual and rational parts are almost in continual opposition: we add to the power of the former, by a thoughtless, idle, voluptuous life; and to that of the latter, by reflection, industry, continence.

As you cannot give way to appetite, but you increase its restlessness, you multiply its demands, and become less able to resist them; so the very same holds true of every principle that oppose reason; if capable to induce you in one instance, it will m one easily do it in a second, gaining gro and ill to demand the property of the p

When the question concerns our angry, prasions, all are ready to acknowled, se the danger of not restraining them, the terrible subjection to which such rem issness-expores us. These falling more un der the: general notice, from the apparency of the disorder, and extent of the matchie if which they occasion, a better judgment is ordinarily made of them, than of affect, since leave the contract of the matching which is the properties.

tumultuous, less dangerous to of it associ-K 2 ates t ates: but there can be no reason imaginable why anger, if less carefully watched and resisted, should exercise, at length, the most unhappy tyranny over us, which will not hold as to any passion or lust whatsoever. And as with respect to violent resentment, we are ready to gratify it, whatever it costs us: so let what will be the passion or lust that governs us, no prudential considerations are a counterpoise for it.

With regard to pleasure, the fallacy of our reasoning upon it lies here; we always look upon the enjoyment of it as a single act, as a compliance with our liking in this or that instance: the repetition of that indulgence is not seen under a dependence on any former, or under the least connexion with any future. That such a pursuit should engage us, seems to be wholly from our choice; and this choice is thought to be as free, at the second time of our making it as at the first, and at the twentieth, as at the second. Inclination is never beheld as possible to become constraint-is, I mean, never regarded as capable of being indulged, till it cannot be resisted. No man ever took the road of pleasure, but he apprehended that he could easily leave it : had he considered his whole life likely to be passed in its windings, the preference of the ways of virtue would have been indisputable.

But as sensual disputes could not engage so many, if something very delightful were not expected in them; it will be proper to shew, how unlikely they are to answer such an expectation-what there is to discourage us from attaching ourselves to them. Consider sensual pleasure under the

highest possible advantages, it will yet be found liable to these objections.

First, That its enjoyment is fleeting, expires soon, extends not beyond a few moments: Our spirits sink instantly under it, if in a higher degree: nor are they long without being depressed, when it less powerfully affects them. A review here affords me no comfort: I have here nothing delightful to expect from reflection. The gratitications, in which I have allowed myself, have made me neither wiser nor better. The fruit was relished while upon my tongue, but when passed thence I scarcely retain the idea of its flavour.

How transitory our pleasures are, we gannot but acknowledge, when we consider, how many we, in different parts of our lives, eagerly pursue, and then wholly decline,

That which is the high entertainment of our infancy, doth not afford us the least, when this state is passed; what then delights us much in our youth, is quite tasteless to us, 73 we approach manhood; and our engagements at this period give way to some others, as we advance in age.

Nor do our pleasures thus pass only with our years, but, really, those which best suit our time of life, and on the pursuit of which we are most intent, must be interrupted in order to be enjoyed.

We can no more long bear pleasure. than we can long endure fatigue; or, rather, what we call pleasure, after some

continuance, becomes fatigue, We want relief in our diversions, as well as in our most serious employments, When Socrates had observed, "of how " unaccountable a nature that thing is, " which men call Pleasure, since, though " it may appear to be contrary to Pain, as " never being with it in the same person, " yet they so closely follow each other, " that they may seem linked, as it were, " together." He then adds-" If Æsop " had attended to this, he would. I think, " have given us a fable, in which the Divi-" nity, willing to reconcile these two enc-" mies, but yet unable to do it, had, ne-"vertheless, so connected them in their " extremities, that where the one comes, " the other shall be sure to succeed it."

From the excess of joy, how usual is the transition to that of dejection! Laughter. as well as grief, calls for tears to ease us under it; and it may be even more dangerous to my life to be immoderately delighted, than to be severely afflicted.

Our pleasures then soon pass; and, secondly, their repetition certainly cloys,

As the easiness of posture and agreeableness of place wear off by a very short continuance in either; it is the same with any sensual gratifications which we can pursue,. and with every enjoyment of that kind, to which we can apply. What so delights our palate, that we should relish it, if it were our constant food? What juice has nature furnished, that, after being a frequent, continues to be a pleasing, draught? Sounds, how artfully soever blended or successive, tire at length the ear; and odours, at first the most crateful, soon either cease to recreate us, or become offensive to us. The finest prospect gives no entertainment to the eye that has been long accustomed to it. The pile, that strikes with admira-

tion each casual beholder, affords its royal

inhabitant no comfort, but what the peasant has in his cottage.

That love of variety and change, to which none of our kind are strangers, might be a lesson to us, where our expectations are ill grounded, where they must necessarily be disappointed; for if no man ever yet lived, who could say of any of the pleasures of sense-on this I repose myself-it quite answers my hopes from it-my wishes rove not beyond it: if none could ever affirm this, it is most evident, that we in vain search after permanent delight from any of the objects, with which we are now conversant-that the only difference between the satisfactions we pursue, and those we quit, is, that we are already tired of the one, and shall soon be of the other.

Hear the language of him, who had tried the extent of every sensual pleasure, and must have found the uncloying, had any such existed: "I said in my heart, Go to " now, I will prove thee with mirth. " gave myself to wine, I made me great " works, I builded me houses, I planted " me vineyards, I made me gardens, I " planted trees in them of all kinds of " fruit. I made me pools of water, I " amassed gold and silver, I had posses-" sions, above all that were in Jerusalem " before me. I tried what love, what " music, what all the delights of the sons " of men could effect: whatsoever mine " eyes desired I kept not from them, I " with-held not my heart from any joy. " Then I looked on all my works, on all " my pursuits, and behold; all was va-

"miy and veasten of spirit."
Tully mentions Xerace as having proposed a reword to the man, who could make
mounch of the Kast, it seems, met with
nothing within the bounds of his mights
my cupies that could as his inclinations. The
most voluptions people on earth had dismoderate the could be a seen of the
most voluptions people on earth had onthe properties. I happy! had it been a lesson to
their prince, or could it be one to us,
where our good blood be sought—what
where cour good blood be sought—what
certains to improve, as well as endure, \$2.

§ 143. On Pleasute.

SECT. II.

A third disadvantage ensuing to us from our attachment to the delights, which appetite and fancy purvey, is, that it indisposes us for useful inquiries, for every

endeavour worthy of our nature, and suiting the relations in which we are placed.

The disappointment, which the Persian Emperor met with in all his schemes of the voluptuous kind, did not put him on applying to those of a different one. Experience shewed him his folly, but could not teach him wisdom—It could not, when it had convinced him of the vanity of his pursuits, induce him to relinquish them.

We find a Solomon, indeed, discovering his error, acknowledging that he had erred, and bearing testimony to religion and virtue as alone productive of true happiness; but where are we to look for another among the votaries to sensuality, thus affected. Hus changed?

As some have observed of courts, that

such, who live in them, are always uneasy there, yet always unwilling to retreat : the very same holds true of the licentions practice, which they too generally countenance: fully convinced of its vanity and folly, we continue to our last moments attached to it-averse from altering the conduct, which we cannot but disapprove. Our faculties are, indeed, so constituted, that our capacity for many enjoyments extends not beyond such a period in our being: if we will not quit them, they will us-will depart, whatever our eagerness may be for their continuance. But let us not decrive ourselves: when they are gone as to their sense, they are not as to their power. He who says to his youth, eat, drink, and be merry-who thinks of nothing else at that season, will hanker after delicacies, when he has neither teeth to chew, nor palate to distinguish them; will want the cup, which he cannot lift; and seek for mirth, when he will thereby become the object of it. The habit operates, when none of the inducements for our contracting it remain; and when the days of pleasure are post, those of wisdom and virtue are not the nearer. Our dispositions do not decay with our strength. The prudence which should attend grey bairs, doth not necessarily come to us with them. The young rake is a lascivious obscene wretch, when he owes his warmth to his flannel; delights in the filthy tale, when his hearers are almost poisoned by the breath, with which he utters it; and when least able to offend in act, he does it in desire.

That the humour for fighting or racing, or whatever inclination governed us in this world, accompanies us to the other, is not an entire fiction of the poet, but, assurediy, has thus much truth in it, that whatever humour we indulge, it accompanies us to the close of life. There is a time, when our manners are pliant, when the counsels of the sober operate upon us as successfully, as the insinuations of the corrupt; but when the time is passed, our customs are, daily, working themselves into our constitution, and want not many years to become scarce distinguishable from it. God, I am persuaded, has formed us all with such apprehensions of what is right, as, if a proper care were taken to preserve and improve them, would have the happiest influence upon our practice; but when the season for extending this care to them has been neglected, they are in most of us greatly impaired, and in some appear almost wholly lost.

Let the understanding remain uninformed, till half the age of man is past, and what improvement is the best then likely to make? how irksome would it seem to be put upon any? It is with our will the very same; turned for half or three parts of our life to sloth and wantoppess, to riot and excess, any correction of it, any alteration to the pursuits becoming us, may seem quite hopeless. While we are devoting ourselves to pleasure, we are weakening every principle whereby virtue can engage us, we are extinguishing within us all sense of true desert-subduingconscience-divestingourselves of shame-corrupting our natural notions of good and evil; and so indisposing ourselves for consideration, that our constant endeavour will be to decline it. Thus when our follies are a burden to us, their correction seems a greater; and we try what ease may be found by varying, rather than seek any from quitting, thein.

rather than seek any roon quitting, then.
Fourthly, The larger our share is of outward enjoyments, and the dearer they are
to us; so much the more adlicting our
concern will be to leare this seewed them
—so much the greater terror and torment
shall we receive from the apprehension,
how soon we may be obliged to do it.

now sook we may be consecuted out. Let the same Let the s

in hourly fears of losing, and which, when lost, is gone for ever?

If I am here for only a few days, the part I ought to ext is, certainly, that of a traveller on his journey, making use, indeed, of such conveniences, as the road affords him, but still regarding himself of the road affords him, but still regarding himself or the road affords him, but still regarding himself as the road affords himself to advance, when he knows he must do it—morer so diverting himself at any resting place, that it shall be painful to him to depart thence.

When we are accustemed to derive all or comforts from strees, we come to want the very idea of any other: this momentary part of our existence is the foil extent we give to our jusy; and we have the mutifying reflection continually before us, that their conclusion is menter that place the very next. Thus each secession of delight will really be but a new source of affliction, become an additional motive for complaint of the short space allowed for its copyment.

The mind of man is so disposed to look forward, so fitted to extend his views, that as much as it is contracted by sensuality. it cannot be fixed thereby to the instant moment: We can never, like the beasts. he so far engrossed by the satisfaction before us, but the thoughts will occur, how often may we hope to repeat it -how many distant hours it is likely to relieve-how much of our duration can it advantage? and the scanty continuance which our most sanguine hopes can assign it, must, therefore, be in some degree its abatement-must be an ingredient in our draught sure to embitter the many pleasing ones-which compound it. And what a wise part are we then acting, when we are taking the brute's portion for ours, and cannot have all the benefit even of that ? cannot remove the inconveniences of rea-

son, when we forego its comiforts!
These are some of the many disadvantages inseparable from pleasure, and from the expectation of which some of its votaries are exempt. We cannot attach ourselves to any of the desights, which appetite or fancy provides, but we shall be sure to find them questly passing—when re-when the contract of the contract of

§ 144. On Pleasure.

SECT. III. But what, you'll say, must all then commence philosophers? Must every gay amusement be banished the world? Must those of each sex and of all ages have their

looks ever in form, and their manners under the regulation of the severest wisdom? Has nature given us propensities only to be resisted? Have we ears to distinguish harmony, and are we never to delight them with it? Is the food which our palate best relishes, to be therefore denied it? Can odours recreate our brain, beauty please our eye; and the design of their structure be, that we should exclude all agreeable sensation from either? Are not natural inclinations nature's commands? are they not its declarations whence we may obtain our good, and its injunctions to seek it thence? Isany thing more evident, than that serious applications cannot long be sustainedthat we must sink under their weightthat they soon stunify or distract us? The exercise of our intellectual part is the fatigue of our corporeal, and cannot be carnedon, but by allowing us intervals of relaxation and pairth. Deny us pleasure, and you unfit us for business; and destroy the

man, while you thus seek to perfect him. A full answer might, I should think, be given to whatever is here alleged, by enlarging on the following observations.

1. Pleasure is only so far censured, as it costs us more than it is worth-as it brings on a degree of uneasiness, for which it doth not compensate.

2. It is granted that we are licensed to take all that pleasure, which there is no reason for our declining. So much true pleasure, or so much pleasure, as is not counterbalanced by any inconveniences attending it, is so much happiness accruing to him who takes it, and a part of that general good, which our Creator de-

3. As the inclinations with which mankind were originally formed, were, certainly, very different from those, which guilt has since propagated; many re-straints must, therefore, be necessary, which would not have been so, had our primitive rectitude been preserved.

4. Bad education, bad example, increase greatly our natural depravity, before we come to reason at all upon it; and give the appearance of good to many things: which would be seen in a quite different contemper of gain, where the most fatal

light, under a different education and iutercourse.

These particulars let it suffice barely to mention; since, it is here admitted, that when there is no reason for our declining any pleasure, there is one for our taking it, I am more especially concerned to shew, when there is a reason, why pleasure should be declined-what those builts are, which ought to be prescribed to our pleasures, and which when any, in themselves the most innocent, pass, they necessarily become immoral and culpable. A minute discussion of this point is not here proposed: such observations only will be made upon it, as appear to be of more general use, and of greatest importance,

What I would, first, consider as rendering any pleasure blameable is, When it raises our passions.

As our greatest danger is from them, their regulation claims our constant attention and care. Human laws consider them in their effects, but the divine law in their aim and intention. To render me obnoxions to men, it is necessary that my impure lust be gratified, or an attempt be made to gratify it: that my anger operate by violence, my covetousness by knavery: but my duty is violated, when my heart is impure, when my rage extends not beyond my looks and my wishes, when I invade my neighbour's property but in de-The man is guilty the moment his affections become so, the instant that any dishonest thought finds him approving

and indulging it. The inquiry, therefore, what is a fit amusement, should always be preceded by the consideration of what is our disposition. For, it is not greater madness to sappose. that equal quantities of food or liquor may be taken by all with equal temperance, that to assert, that the same pleasure may beused by all with the same innocence. As, in the former case, what barely satisfies the stomach of one, would be a load insupportable to that of another; and the draught, that intoxicates me, may scarcely refresh. my companion; so in the latter, an amusement perfectly warrantable to this sort of constitution, will to a different become the most criminal. What liberties are a lowable to the calm, that must not be thought of by the choleric? How securely may the cold and phlegmatic roam, where he, who has greater warmth and sensibility, should not approach! What safety attends the

K4 · SHAFES vernable passion is to be found in them, whose resolution is steadiest, and virtue firmest: upon that a constant guard must be kept; by any relaxation, any indulgence. it may be able to gain that strength, which we shall afterwards fruitlessly oppose. When all is quiet and composed within us. the discharge of our duty puts us to little trouble: the performance thereof is not the heavy task, that so many are willing to represent it: but to restore order and peace is a work very different from preserving them, and is often with the utmost difficulty effected. It is with the natural body. as with the politic: rebellion in the members is much easier prevented than quelled; confusion once entered, none can foresee to what length it may proceed, or of how wide a ruin it may be productive.

What, likewise, renders any pleasure culpable, is its making a large, or an unseasonable, demand upon our time.

No one is to live to himself, and much less to confine his care to but one, and that the worst part of himself. Man's proper employment is to cultivate right dispositions in his own breast, and to benefit his species-to perfect himself, and to be of as much use in the world, as his faculties and opportunities will permit. The satisfactions of sense are never to be pursued for their own sake: their enjoyment is none of our end, is not the purpose, for which God created us; amuse, refresh us it may, but when it busies, when it chiefly engages us, we act directly contrary to the design. for which we were formed: making that our care, which was only intended to be our relief.

Some, destitute of the necessaries others. of the conveniences of life, are called to labour, to commerce, to literary application, in order to obtain them; and any remissness of these persons in their respective employments or professions, any pursuit inconsistent with a due regard to their maintenance, meets ever with the barshest censure, is universally branded, as a failure in common prudence and discretion; but what is this animal life, in comparison with that to which we are raised by following the dictates of reason and con- unequal, as that some are appointed to the science? How despicable may the man continue, when all the affluence to which his wishes aspire, is obtained?

Can it then be so indiscreet a part, to follow pleasure, when we should mind our much business and none at all; it is not, fortune? do all so clearly see the blame of that I may live as I can, and you as you

snares await the avaricious! Some less go- this? And may we doubt how guilty that attachment to it is, which lays waste our understanding-which entails on us ignorance and error-which renders us even more useless than the beings whom instinct alone directs? All capacity for improvement is evidently a call to it. The neglect of our powers is their abuse: and the slight of them is that of their giver. Whatever talents we have received, we are to account for: and it is not from revelation alone that we learn this: no moral truth commands more strongly our assent, than that the qualifications bestowed upon us, are afforded us, in order to our cultivating them-to our obtaining from them the advantages they can yield us; and that foregoing such advantages, we become obnoxious to him, who designed us them, as we misapply his gift, and knowingly oppose his will. For the surest token we can have, that any perfections ought to be pursued, is, that they may be attained: our ability to acquire them is the voice of God within us to endeavour after them. And would we but ask ourselves the question, Did the Creator raise us above the herd, and doth he allow us to have no aims nobler than those of the herd-to make its engagements the whole of ours? we could not possibly mistake in the answer, All, who have reason given them, know that they may and ought to improve it, ought to cultivate it at some seasons, and

ever to conform to it. Greater privileges call us but to more important cares. You are not placed above your fellow-creatures, you have not the leisure, which they want, that you may be more idle and worthless, may devote more of your time to vanity and folly, but that you may become more eminent in the perfections you acquire, and the good you do. He, who has all his hours at command, is to consider himself as favoured with those opportunities to increase in wisdom and virtue, which are vouchsafed to few; if no good effect follows; if having them, he only misapplies them; his guilt is according to what his advantage might have been.

The dispensations of Heaven are not so heaviest toil for their support, and others left to the free, unconstrained enjoyment of whatever gratifications their fancy suggests. The distinction between us is not that of please; a different employment constitutes fit. The mechanic has his part assigned him, the scholar his, the wealthy and powerful theirs, each has his task to perform, his talent to improve—has barely so much time for his pleasure, as is necessary for recruiting himself—as is consistent with habitual seriousness, and may rather qualify than interrupt it.

We are furnished with numerous arquments, why the graver occupations should be remitted—why the humour for gaiety and mith should be allowed its place, and no man in his right mind ever tunght the contrary. Let the delights of same have their season, but let them stand confined to it; the same absurdity follows the excess on either side, our never using, and our never outlien them.

Be not over serie, is an excellent rule, but it is a rule fail as good, and much more wanted—That some stricters should be sought—That dries and diversion should not take up all our hours—I hat more time should not be spent in aberning our personal fail of the should not be spent in aberning our personal fail of the should not be such that the strict is desired and orientees, much shew and ornament without, and within soching but stends and orientees—That hard; yo pass our time should not be all the account we are should not be all the account we consider a well as some feldible.

§ 145. On Pleasure.

SECT. IV. Again, no pleasure can be innocent, from

The part of the control of the contr

When we throw off the load, which Providence has thought fit to By upon us, we fall greatly in a proper deference to its wisdom, in a does submission to its will; but then we have to plead, sufferings too mighty to be contended with us plea, which can by no means justify us; yet which can by no means justify us; yet how preferable to any, that he on allege, who, in the midst of all things that can give a reliab to his being, neglects the

preservation of it-who abuses the conveniences of life to its waste, and turns its very comforts to its ruin? Or, could we suppose our pleasures disordering our constitution, after a manner not likely to contribute to its decay, they would not even then be exempted from guilt: to preserve yourself should not solely be your concern. but to maintain your most perfect state: every part and every power of your frame claims your regard; and it is great ingratitude towards him, who gave us our faculties, when we in any wise obstruct their free use. The proper thankfulness to God for our life is to be expressed by our care about it; both by keeping it, 'till he pleases to require it; and by so preserving it, that it may be fit for all those purposes. to which he has appointed it.

Further, the pleasure is, undoubtedly, criminal, which is not adapted to our fortune—which either impairs it, or hinders an application of it to what has the prin-

cipal claim upon it.

If actions, otherwise the most commendable, loss their merit, when they disqualify us for continuing them—If generosity us for continuing them—If generosity commences are computed, when by bestowing them we come to want them—if the very best uses, to which we can put out wealth, are not so to days of the suppose, that our amassements are not to be limited, as by other considerations, so by his in particular—the expense which they create; we cannot imagine, that the results were considerable to the considerable of the constant of the con

men, when the tiples of the operations, we have to dispose of as we think fit, on what coal deces solely to our minth and diversion. He was the second of the coal to the coal

In the figure we make, in our attendants, table, habit, there may be a very culpable parsimony: but in the expence which has nothing but self-gratification in view, our thrift can never transgress: Here our abstinence is the most generous and commendable, as it at once qualifies us to relieve the wants of others, and lessens our own-as it sets us above the world, at the time that it enables us to be a blessing to

There is not a nobler quality to distin-

guish us, than that of an indifference to ourselves-a readiness to forego our own liking for the ease and advantage of our fellow-creatures. And it is but justice, indeed, that the conveniences of many should prescribe to those of one: whatever his fortune may be, as he owes all the service he has from it to the concurrence of numbers, he ought to make it of benefit to them, and by no means to conclude, that what they are not to take from

bim, they are not to share. Nor should it be unremarked, that the gratifications, best suited to nature, are of all the cheapest : she, like a wise parent, has not made those things needful to the well-being of any of us, which are prejudicial to the interests of the rest. We have a large field for enjoyment, at little or no charge, and may very allowably exceed the bounds of this; but we should always remember, that the verge of right is the entrance upon wrong-that the indulgence. which goes to the full extent of a lawful expence, approaches too near a criminal one, to be wholly clear from it.

Again, Care should be taken that our

pleasures be in character.

The station of some, the profession of others, and an advanced age in all, require that we should decline many pleasures allowable to those of an interior rank-of a different profession-of much

vounger years. Do your decisions constitute the lawdoes your honour balance the plebeian's path? How very fitting is it that you should never be seen eager on trifles-intent on boyish sports-unbent to the lowest amusements of the populace-solicitous after gratifications, which may shew, that neither your sagacity is greater, nor your scruples fewer, than what are found in the very meanest of the community!

Am I set apart to recommend a reasonable and useful life-to represent the world as a scene of vanity and folly, and propose the things above as only proper to engage our affections? how ungraceful a figure do I then make, when I join in all the common amusements-when the world seems to delight me full as much as my hearers, and the only difference between us is: that their words and actions correspond, and mine are utterly inconsistent!

Have you attained the years, which extinguish the relish of many enjoymentswhich bid you expect the speedy conclusion of the few remaining and ought to instruct you in the emptiness of all those of the sensual kind? We expect you should leave them to such who can taste them better. and who know them less. The massy yestment ill becomes you, when you sink under its weight; the gay assembly, when your dim eyes cannot distinguish the persons composing it: your feet scarcely support you; attend not, therefore, where the contest is, whose motions are the gracefullest: fly the representation designed to raise the mirth of the spectators, when you

can only remind them of their coffins. Lostly, every pleasure should be avoided, that is an offence to the scrupulous. or a snare to the indiscreet. I ought to have nothing more at heart than my brother's innocence, except my own; and when there are so many ways of entertaining ourselves, which admit of no misconstruction, why should I choose such as afford occasion for any?

To be able greatly to benefit our fellowcreatures is the happiness of a few, but not to hurt them is in the power of all; and when we cannot do the world much good. we must be very unthinking indeed, if we endeavour not to do it the least possible mischief.

How this action will appear, to what interpretation it is liable, ought to be our consideration in whatever we engage. We are here so much interested in each other's morals, that, if we look not beyond our present being, it should never be a point indifferent to us, what notions our conduct may propagate, and for what corruptions it may be made the plea: but professing the doctrine of Christ as our rule, we can in nothing more directly oppose it, than in taking those liberties, by which the virtue of any is endangered. Which of our pleasures have this pernicious tendency, it will be more proper for my readers to recollect, than for me to describe. To those who are in earnest I have said enough; to the insincere more would be fruitless. What has been said deserves. I think, some consideration. and that it may have a serious one, is the most earnest wish of

Dear Sir, your, &c. 6 146. § 146. A Letter to a young Nobleman, soon after his leaving School,

SIR,

The obligations I have to your family, cannot but make me solicitous for the welfare of every member of it, and for that of yourself in particular, on whom its honours are to descend.

Such instructions and such examples, as it has been your happiness to find, must, necessarily, raise great expectations of you, and will not allow you any praise for a common degree of nerit. You will not be thought to have worth, if you have not a distinguished worth, and what may suit the concurrence of so namy extraor-

dinary advantages.

In low life, our good or bad qualities are known to few—to those only who are related to us, who converse with, or live near, us. In your station, you are exposed to the notice of a kingdom. The excelencies or defects of a youth of quality

make a part of polite conversation—are a topic agreeable to all who have been liberally educated; to all who are not amongst

the meanest of the people.

Should I, in any company, begin a character of my friend with the harmone, whom I hope you left well at amount, whom I hope you left well at the left with the harmone in the people with the left with the beat to the Emperor's minister?

When I answered, That I had never heard of has bening my, that all I knew of him was, his being the from a German merition, I, probably, should be thought impertinent, for introducing such a subject; and I certainly should soon be obliged to

But if, upon a proper occasion, I mentioned, that I had known the Henomershie from his infancy, and that I had made such observations on his capacity, his application, his attainments, and his general conduct, as induced me to conclude, he would one day be an eminent comment and a very goot theshing to his country. I should have an hundred quastically a superior of consequence to all who heard it, and would not fail to engage their attention.

drop it, or be wholly disregarded, were I

unwise enough to continue it.

I have, I must own, often wondered, that the consideration of the numbers, who are continually remarking the behaviour of the persons of rank among us, has had so littie influence upon them—has not produced

a quite different effect from what, alas! we every where sadly experience.

Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti. I need not tell you where the remark is: it has, indeed, so much obvious truth, that it wants no support from authority. Every generous principle must be extinct in him, who knows that it is said of him, or that it justly may be said of him-How different is this young man from his noble father! the latter took every course that could engage the public esteem: the former is as industrious to forfeit it. The sire was a pattern of religion, virtue, and every commendable quality: his descendant is an impious, ignorant, profiigate wretch; raised above others, but to have his folly more public-high in his rank, only to extend his infamy,

A thirst after fame may have its inconveniences, but which are by no means equal to those that attend a contempt of it. Our carnesiness in its pursuit may possibly slacken our pursuit of true desert; but indifferent we cannot be to reputation, without being so to virtue.

In these remarks you, Sir, are no farher concerned, than as you must, sometimes, converte with the persons to whom they may be applied, and your detestation of whom one cannot do too much to increase. Bad examples may justly raise recease. Bad examples may justly raise the most wisely educated, and is to most lappily disposed: no caution against them is superfluous: in the place, in which you are at present, you will meet

with them in all shapes. Under whatever disadvantages I offer you my advice. I am thus far qualified for giving it, that I have experienced some of the dangers which will be your trial, and had sufficient opportunity of observing others. The observations I have made, that are at all likely to be of service to you, either from their own weight, or the hints they may afford for your inproving upon them, I cannot conceal from you. What comes from him who wishes you so well, and so much esteems you, will be sufficiently recommended by its motives; and may, therefore, possibly be read with a partiality in its favour, that shall make it of more use than it could be of from any intrinsic worth.

But, without farther preface or apo'ogy let me proceed to the points that I think deserving your more particular consideration: tion; and begin with what, certainly, abound, above all other things, be considered—Ballations. It is, indeed, what every man asya he has more or less considered; and by this, every man acknowledges its importance; yet, when we inquire into the consideration that has been given it, we can hardly persuade conselves, that a point of the least consequence could be so treated. To our examination here we usually sit down resolved, how far our convictions shall extend.

In the pursuit of natural or mathematical knowledge we engage, disposed to take call knowledge we engage, disposed to take things as we find them—to let our assent things as we find them—to let our assent be bed directed by the evidence we meet with: but the doctrines of religion each inspects, no not in order to inform himself what he has ought to believe and practise; but to reconcile them with his present faith and way of life—with the passions he favours with the habits he has contracted.

—with the habits he has contracted.
And that this is, really, the case, is evident, from the little alteration there is in the manners of any, when they know as much of religion as they ever intend to know. You see them the stane persons as formerly, they are only farmithed white forest thought of; or with objections to any rules of life differing from those by which they guide themselves: which objections they often judge the only defence their own practice stands in need of.

I am sure, Sir, that to one of your understanding, the absurdity of such a way of proceeding can want no proof; and that your bare attention to it is your suf-

ficient guard against it. Religion is either wholly founded on the fears or fancies of mankind, or it is, of all matters, the most serious, the weightiest, the most worthy of our regard. There is no mean. Is it a dream, and no more? Let the human race abandon, then, all pretences to reason. What we call such is but the more exquisite sense of upright, unclad, two-legged brutes; and that is the best you can say of us. We then are brutes, and so much more wretched than other brutes, as destined to the miseries they feel not, and deprived of the happiness they enjoy; by our foresight anticipating our calamities, by our reflection recalling them .- Our being is without an aim; we can have no purpose, no design, but what we ourselves must sooner or later despise. We are formed either to drudge for a life, that, upon such a con-

dition, is not worth our preserving; or tarun a circle of enjoyments, the censure of all which is, that we cannot long be pleased with any one of them. Disinterestedness, generosity, public spirit, are idle, empty sounds; terms, which imply no more, than that we should neglect our own happiness to promote that of others.

own happiness to promote that of others. What Tully has observed on the connexion there is between religion, and the virtues which are the chief support of society, is, I am persuaded, well known to

you.

A proper regant to social duties wholly depends on the influence that religion has upon us. Destroy, in mankind, all hopes and fears, respecting any future state; or instally let them loose to all the methods likely to promote their immediate convenience. They, who think they have only the present hour to trust to, will not be with-field, by any refined considerations, from doing what appears to them certain to make they saw they greater activation.

faction. Now, methinks, a calm and impartial inquirer could never determine that to be a visionary scheme, the full persuasion of the truth of which approves our existence a wise design-gives order and regularity to our life-places an end in our view, confessedly the noblest that can engage it-raises our nature-exempts us from a servitude to our passions, equally debasing and tormenting us-affords us the truest enjoyment of ourselves-puts us on the due improvement of our facultiescorrects our selfishness-calls us to be of use to our fellow-creatures, to become public blessings-inspires us with true courage, with sentiments of real honour and generosity-inclines us to be such, in every relation, as suits the peace and prosperity of society-derives an uniformity to our whole conduct, and makes satisfaction its inseparable attendant-directs us to a course of action pleasing when it employs us, and equally pleasing when we either look back upon it, or attend to

the expectations we entertain from it.

If the source of so many and such vast
advantages can be supposed a dream of
the superstitious, or an invention of the
crafty, we may take our leave of certainty;
we may suppose every thing, within and
without us, conspiring to deceive us.

That there should be difficulties in any scheme of religion which can be offered us, is no more than what a thorough acquaintance quantance with our limited capacities would induce us to expect, were we strangers to the several religions that prevailed in the world, and purposed, upon inquiry into their respective ments, to embrace that which came best recommended to our belief.

But all objections of difficulties must be highly absurd in either of these cases— When the creed you oppose, on account

of its difficulties, is attended with fewer than that which you would advance in its stead: or—

When the whole of the practical doctrines of a religion are such, as, undeniably, contribute to the happiness of mankind, in whatever state, or under whatso-

ever relations, you can consider them.

To reject a religion thus circumstanced,
for some points in its scheme less level to
our apprehension, appears to me, I confess, quite as unreasonable, as it would be
to abstain from food, till we could be satisfied about the origin, insertion, and
action of the muscles that enable us to

swallow it.
I would, in no case, have you rest upon

mere authority; yet as authority will have its weight, allow me to take notice, that men of the greatest penetration, the acutest reasoning, and the most solid judgment, have been on the side of Christianity—have expressed the firmest per-

sussion of its truth.

I cannot forgive myself, for having to long overlooked Lord Racon's Philosophical Works. It was but hately I began to rend them; and one part of them I I sid down, when I took my pen to write this. The more I know of that extraordinary man, the more I admire him; and cannot but think is understanding as much of a size beyond that of the rest of mankind, as Virgil makes the stature of Muszus, with respect to that of the multitude surrounding him—

Medium nam plurima turba

Henc habet, atque humeris extentem suspicit altis.

Æn. l. vi. 667. 8.

or as Homer represents Diana's height

Throughout his writings there runs a vein of piety: you can hardly open them, but you find some or other testimony of the full conviction entertained by him, that Christianity had an especial claim to our

regard. He, who so clearly saw the defects in every science—saw from wheace they proceeded, and had such smaring egacity, as to discover how they might be remedied, and to point out those very methods, the pursuit of which has been the remedy of many of them—He, who could discover any weak-seen thus much, left is to the wildings of the following age, to discover any weak-ness in the foundation of religion.

ness in the foundation of religion.
To him and Sir Isasc Newton I might add many others, of eminent both natural and acquired endowments, the most unsupported favourers of the christian religion; but those two, as they may be considered standing at the head of mankind, would really be dishonoured, were we to seek for any weight, from mere authority, to the opinious byte had jointly patronized, of the standard o

That the grounds of Christianity were thus inquired into by them, is certain: for the one appears, by the quotations from the Bible interspersed throughout his works, to have read if with an uncommon care: and it is well known, that the other made if

his chief study in the latter part of his life. It may, indeed, appear very idle, to produce authorities on one side, when there are none who deserve the name of such on the other. Whatever else may have rendered the writers in favour of infidelity remarkable, they, certainly, have not been so for their sagacity or science—for any superior either natural or acquired endowments. And I cannot but think, that he who takes up his pen, in order to deprive the world of the advantages which would accrue to it were the christian religion generally received, shows so wrong a head in the very design of his work, as would leave no room for doubt, how little credit he could gain by the conduct of it.

Is there a just foundation for our assent to the christian doctrine? Nothing should then be more carefully considered by us, or have a more immediate and extensive influence upon our practice.

 Shall I be told, that if this were a right consequence, there is a profession, in which quite different persons would be found, than we at present meet with?

I have too many failings myself, to be willing to censure others; and too much love for truth, to attempt an excuse for what admits of none. But let me say, that consequences are not the less true, for their truth truth being disregarded. Locain's description of the philosophers of his age is more odious, than can belong to any set of men, in our time: and as it was never thought, that the precepts of philosophy unght to be sighted, because they who inculcated, disgraced them; neither can it be any reflection on nobler rules, that they are recommended by persons who do not observe them.

Of this I am as certain as I can be of any thing, That our practice is no infallible test of our principles; and that we may do religion no injury by our speculations, when we do it a great deal by our manners. I should be very unwilling to rely on the strength of my own virtue in so many instances, that it exceedingly mortifies me to reflect on their numbers: yet, in whichsoever of them I offended, it would not be for want of conviction, how excellent a precept, or precepts, I had transgressed-it would not be because I did not think, that a life throughout agreeable to the commands of the religion I profess ought to be constantly my care.

ought to be constantly my care.

The frequently we act contary to traselves to be under, can scarcely be otherwise than matter of every one's notice;
and if none of us infer from those pure
than the contract of the con

ought to make him.

Intonnistency is, through the whole compass of our acting, so much our remote, that it would be great injustice towards us, to charge each defect in our morals, upon corrupt and bad principles. For a proof of the injustice of such a charge, I, amonofident, nonceded nobe beyond the service. Each will find the ecomplaint of Mean in the pact, very proper to be made his own—I are and approve of what is right, at the same time that I do what it virying.

Don't think, that I would justify the faults of any, and much less thems, who, professing themselves set apart to promote the interests of religion and virtue, and having a largerevenue-assigned them, both that they may be more at leisure for so noble a work, and that their pains in it

may be properly recompensed, are, certainly extremely blamcable, not only when they countenance the immoral and irreligious; but even, when they take no care to reform them.

care to reform them.
All I aim at, is, That the cause may not
suffer by its advocates—That you may be
just to it, whatever you may dislike in
them—That their failqres may have the
allowance, to which the frailly of human
nature is entitled—That you may not, by
their manners, when worst, be prejudiced
against their Dectriner; as you would not
consure philosophy, for the faults of phi-

losophers.

The prevalency of any practice cannot make it to be either safe, or prudent; and I would fain have your's and mine such as may alike credit our religion, and understanding: without the great reproach of both, we cannot profess to believe that rule of life, to be from God, which, yet, we model to our passions and interests.

Whether such a particular is my duty, ought to be the first consideration; and when it is found so, common sense suggests the next—How it may be performed.

But I must not proceed. A letter of two sheets! How can I expect, that you should give it the reading? If you can persuade yourself to do it, from the conviction of the sincere affection towards you, that has drawn me into this length; I promise you, never again to make such a demand on your patience.- I will never again give you so troublesome a proof of my friendship. I have here begun a subject, which I am very desirous to prosecute; and every letter, you may be reafter receive from me upon it, whatever other recommendation it may want, shall, certainly, not be without that of brevity. Dean Bolton.

§ 147. Three Essays on the Employment of Time.

PREFACE.

The easys I here publish, though a first: pened for the benefit of some of the su-thor's neighbours in the country, may, it is hoped, from the electrations since medie in them, be of more general use. The subject of them is, is lackle, of the highest importance, and could, therefore, more be unpendica, at present, one especially estilled it to our notice. The principles on which their argumentative part proceeds, are denied by none whose convicionit consults. Such as regard the human frame as only

in its mechanism excelling that of beasts -such as would deprive man's breast of social affections, exempt him from all apprehensions of a deity, and confine his hopes to his present existence, are not the persons whom any thing here said proposes to affect. They are not, I mean, directly applied to in this mork; but even their benefit it may be said consequentially to istend, as it would certainly contribute thereto, could it properly operate on those whose advantage is its immediate aim.

We have been told, by very good judges of human nature, how engaging virtue would be, if it came under the notice of sease. And what is a right practice, but virtue made, in some measure, the object of our sense? What is a man ever acting reasonably, but, if I may so speak, impersouted virtue-Virtue in a visible shape, brought into view, presenting itself to the sight, and through the sight as much affeeting the mind, as it could be affected by any elegance of form, by any of the beau-

ties of colouring or proportion? The notions most dishonourable to the Deity, and to the human species, are often, I suspect, first taken up, and always, certainly, confirmed by remarking how they act whose speculations express the greatest

benour towards both. When the strongest sense of an allpowerful and wise, a most holy and just Governor of the world, is professed by those who show not the least concern to please him-When reason, choice, civil obligations, a future recompense, have for their advocates such as are governed by humour, passion, appetite; or who deny themselves no present pleasure or advantage, for any thing that an hereafter promises: it naturally leads others, first, to think it of little moment which side is taken on these points, and then, to take that which suits the manners of them who, in their declarations are its warmest opposers.

Whereas, were the apprehensions that do justice to a superintending providence -an immaterial principle in man-his fiberry-his duties in society-his hopes at his dissolution, to be universally evidenced by a suitable practice; the great and mamifest advantage arising from them would ke capable of suppressing every doubt of their truth, would prevent the entrance of any, or would soon remove it.

As, indeed, all that we are capable of knowing in our present state, appears either

connected with what regards them, it is by no means a slight confirmation of the truth of a doctrine. That the persuasion thereof is of the utmost consequence to our present well-being. And thus the great advantages that are in this life derivable from the belief of a future retribution-that are here the proper fruits of such a belief, may be considered as evidencing how well it is founded-how reasonably it is entertained. On this it may be of some

use more largely to insist. What engagements correspond to the conviction that the state in which we now are is but the passage to a better, is considered in the last of these essays; and that, when so engaged, we are acting the part befitting our nature and our situation, seems manifest both on account of the approbation it has from our calmest hours, our most serious deliberation and freest judgment, and likwise on account of the testimony it receives even from them who act a quite contrary one. What they conform not to, they appland; they acknowledge their failures to be such : they admire the worth, which they cannot bring themselves to cultivate.

If we look into the writers who supposed all the pleasures of man to be those of his body, and all his views limited to his present existence; we find them, in the rule of life they gave, deserting the necessary consequences of their supposition, and prescribing a morality utterly inconsistent with it. Even when they taught that what was good or evil was to be determined by our feeling only-that right or wrong was according to the pleasure or pain that would ensue to us during the continuance of our present frame, since after its dissolution we have nothing to hope or fear : their practical directions were, however, that we ought to be strictly just, severely abstinent, true to our friendships, stendy in the pursuit of honour and virtue, attentive to the public welfare, and willing to

Such they admitted man ought to besuch they exhorted him to be, and, therefore, when they would allow him to get only upon motives utterly incongruous tohis being this person, it followed, either that these were wrongly assigned, or that a conduct was required from him unsuitable to his nature.

part with our lives in its defence.

That his obligations were rightly stated was on all hands agreed. The mistake was numediately to regard its wants, or to be in the inducements alleged for discharging them.

pointed him, if he was determined by it in judging of the consequences of his actions -what good or hurt they would do him -what happiness or misery would be their result.

While the Epicureans admitted justice to be preferable to injustice-a public spirit, to private selfish views; while they acknowledged it more fitting that we should sacrifice life to the good of our country, than preserve it by deserting the common welfare: they must, I think, be regarded as authorizing a preference of the principles which will make man just and public-spirited, to those which will dispose him to be unjust, and wholly attentive to his own little interests.

Let us see, then, what will be the practical consequences of adopting or rejecting the Epicurean tenet of our having no-

thing to hope for beyond the grave. The value we set on life is shewn by what we do to preserve it, and what we suffer rather than part with it. We support ourselves by the hardest labour, the severest drudgery, and we think death a much greater evil, than to struggle for years with disease and pain, despairing of cure, and even of any long intervals of ease. Such, ordinarily, is our love of life. And this desire to keep it cannot but be greatly increased, when we are induced to think that once lost it is so for ever. To be without all hope of again enjoying the blessing we thus highly prize, must naturally disincline us to hazard it, and indispose us for what will endanger its continuance. He who is persuaded that corporeal pleasure is all he has to expect, and that it is confined to his present existence. must, if he acts avrecably to such a persuasion, be wholly intent on the pursuit of that pleasure, and dread nothing more than its coming to an end, or being interrupted. Hence, if his term of life would be shorter, or any greater distress would accrete to him by adhering to truth and ustice, than by departing from them-if he were to be at present more a loser by assisting his friend, than by forsaking him -if he could promise himself a larger share of sensual gratifications from betraving his country, than from serving it faithfully, he would be false and unjust, he would be perfelious to his friend, and a traitor to his country. All these sentiments and actions that express an entire attachment to the

thern. Nothing was more improbable than delights of sense, and the strongest reluc-his fulfilling the duties this scheme apter when we look not beyond them-when we acknowledge not any higher satisfactions, and behold these as expiring with us, and sure pever to be again tasted.

Whereas, the prospect of a returning life, and of enjoyments in it far superior to any we now experience, or promise ourselves, has a necessary tendency to lessen our solicitude about the existence here appointed us. We cannot well be reconciled to the lass of our being, but are easily so to its change: and death considered as only its change, as the passage from a less to a more desirable state, will, certainly, have the terror of its appearance much abated. The conviction that there is a greater good in reserve for us than any pleasure which earth can afford, and that there is something far more to be feared by us than any pain we can now be made to suffer, will, in proportion to its strength, render us indifferent to the delights and conveniences of our abode on earth, and dispose us to qualify ourselves for obtaining that greater good, and avoiding that so much more to be dreaded evil. In these considerations of life and death, of happiness and misery, virtue has its proper support. We are by them brought to judge rightly of the part becoming us, and to adhere to it immoveably: they furnish sufficient inducements to avoid falsehood and injustice, of whatever immediate advantage we may be thereby deprived-they encourage us to serve our friends and country with the utmost fidelity, notwithstanding all the inconveniences that can be supposed to attend it-they are, indeed, proper incitements to prefer the public welfare to our own safety, while they represent to us how much our gain thereby would over-

balance our loss. Brutes in our end and expectations, how can we be otherwise in our pursuits? But if the reasoning principle in us be an incorruptible one, and its right or wrong application in this embodied state atlect the whole of our future existence; we have, in that apprehension, the most powerful motive to act throughout in conformity to our rational nature, or, which is the same thing in other words, never to swerve from virtue-to despise allke danger and pleasure when standing in competition with our duty.

Thus, when Socrates, in Plato's Phædo. has proved the immortality of our soul, he considers it as a necessary consequence of tion of which so far operates to the prejuthe belief thereof, "That we should be "employed in the culture of our minds-"in such care of them as shall not only

" regard that term, to which we give the "name of life, but the whole which fol-"lows it-in making ourselves as wise "and good as may be, since on it our "safety entirely depends, the soul carry-"ing hence nothing with it, but its good "or bad actions, its virtues or vices, and "these constituting its happiness or mise-

"ry to all eternity."

So when the elder Scipio is introduced by Tully, apprising the younger, "That "what is called our life, may be more "properly styled our death-that we truly "live when we are freed from the fetters "of our body;" he proceeds to observe, how much it then concerned him to be

"just-to promote the public welfare"to make true glory his aim, doing "what is right without regard to any "advantage it will now yield him, des-"pising popular opinion, adhering to "virtue for its real worth." And the

youth thus instructed, professes, "That "after such information into what state "he is to pass, he would not be wanting "to himself: unmindful he had not been "of his ancestor's worth, but to copy it

"should now be his more especial care, " since encouraged thereto by so great a "reward."

Lucan, representing the inhabitants of this part of Europe as persuaded that the soul survived the dissolution of the body. congratulates them, indeed, only on the happiness they enjoyed in an opinion that freed them from the most tormenting of all fears, the dread of death-that made them act with so much bravery and intrepidity. But when he admits a contempt of death to be the proper effect of this opinion, he must be considered as allowing it all that practical influence which as naturally results from it, as such an indifference to life doth, and has the same connexion

with it. If, therefore, the persuasion that death renders us utterly insensible, be a persuasion that unmans us quita-that disposes to a course of action most unworthy of us -that is extremely prejudicial to society, and tends, in every way, to our own greatest hurt or debasement, we may well suppose it an erroneous one; since it is in should be any truth in a notion the recep- concern about, the we thereby make our-

dice of mankind-so necessarily contributes to introduce a general disorder.

On the other hand, if, from the conviction that there is a recompense for us beyoud the grave, we derive sentiments most becoming us-if from it the worthiest actions proceed-if it be the source of the greatest both private and public good-if with it be connected the due discharge of our duty in the several relations in which we are placed-if it alone can lead us to perfect our nature, and can furnish our state with satisfactory enjoyments; there may seem sufficient grounds to conclude that there is such a recompense: the persussion thereof, thus affecting us, may well appear most reasonably entertained.

When all those principles, of whose truth we have the greatest certainty, conduct us to happiness, it is natural to think that the influence of any principle upon our happiness, should be no improper test

of its truth.

If there be no surer token of a right practice, than its tendency to promote the common good, can we but judge that to be a right opinion, which has undeniably, in an eminent degree, such a tendency? When the difficulties that, under a ge-

neral corruption, attend our adherence to virtue, are only to be surmounted by the prospect of future reward; one knows not how to believe that the proper inducements to our acting a part so becoming us -so much our praise, should be no other than a chimerical view, a romantic and

utterly vain expectation.

When error is manifestly the cause of whatever ill we do or suffer, it is extremely improbable, that to an erroneous notion we must stand indebted for the best use of life, and its most solid satisfactions, But it may be asked-where does this

opinion produce these boasted effects? Among them who profess it their firmest belief that there is a future recompense. how few do we find better men for itmore regular in their manners, or more useful to the world, than they would have been without any such persuasion!

How far any truth shall operate upon us -how far it shall influence us, depends upon our application of it, upon our attention to it. Experience furnishes the utmost certainty of a vast variety of particulars highly interesting our present welfare, which yet the highest degree improbable, that there we overlook, we give ourselves little or no

sclves

selves the severest sufferers; and may be almost as sure as we can be of any thing. be attended with con-equences thus fatal to us. The several rules which regard the they carry with them the clearest evidence of their importance, how very little weight have they with the generality of mankind -how unbeeded are they when conceing an eager appetite, a strong inclination! while yet these rules are acknowledged to remain as true, as worthy of our notice. as certain in their salutary effects when which they are entitled, was paid them; and we may be as justly thought endowed with a capacity of discovering those effects in order to their profiting us, as if they universally took place.

What benefit was intended in qualifying to for the discernament of any truth, is how on means to be inferred from what ordinarily evenes to us when discerning it. A just inference as to this can only be made from regarding the dictates of cesson upon such a truth being discerned by us; or, what the

When we are less wicked than very bed principles prompt as to be, which is often the case; these are, nevertheless, full as blameable as they would be if we were to act consistently with them. That they are not parsued, is, as to them, quite an accidental point; in reason and nature they should be; and therefore are notly chargeable with all the consequences that acting according to them will produce.

according to them will produce.

So, on the other hand, though it must be confessed, that, with the best principles, our course of life is, frequently, very faulty; the objection must lie not to the nature or kind of their influence, but to a weakness

of it, which is our crime, and not their defects. We will not them set upon a region equalities the property of the arrangement of the control of the constraint of the control of the consistency when we will not miss don't way, to dray that the light can be of say they to us is sering it; as to deny the service ablencys of any principle, because we fall in its application.

· · · Nor is it, indeed, only our unbappiness that we are inattentive to what the belief of a future recompense requires from us; refigion itself is, alas! every where abused to the obstructing the proper effects of this belief. I mean, that whatever religion is any where professed, some or other rite or doctrine of it does favour, as in Paganism and Mohammedism: or is so construed, as in Judaism and Christianity, that it is wade to favour a departure from the practice which suits the persuasion of a future reward. The reproach that belonged to the Jews in our Saviour's time, they have, 2s far as appears, deserved ever since: that by their scrupulous regard to the lesser points of their law, they think they make amends for the grossest neglect of its most important precepts. And with respect to us Christians *, whence is it, that there is so little virtue among us-that we are throughout so corrupt, but from taking sanctuary for crimes in our very religion, -from perverting its most holy institutions and doctrines to be our full security whatsoever are our vices +?

Thus, we are either of a church in which we can be absolved of all our six: or we are of the insurber of the elect, and cannot commit any; or the merits of Christ atone for our not having the merit even of honesty and sincerity; or a right Lith makes amends for our most corrupt practice;

* Six Isaa Newton having observed, That the profiles concerning Cheld's first coming until past the Elevation religion, adds, which all mathes bereining correspond, Sec. Observ. upon the Proph. of Dan. 18th. n. 252.

of Dan 16th, p. 292.

† The gword and great defait in those that profess the Christian faith is, that they hope for life eternal, whilever performing those conditions, whereupon it is promised in the Goopet, namely, repentance and referentation. They will treat to a feeding, levelan, period, p

arguments, or demonstration, no not the express words of God, that it is necessary to be done to forbest or consume them as Essensia to Reyron of God, who do with clear and express Software above the absolute necessity of it. Guttant Saturon, p. 1961, 1975. It heartily which, that by public unthurity it were so ordered, that no man should ever prench or print this decreine, That taith alone justifies, unless he joins this together with it, That universal obedience is necessary to advantion. Gitisine pools if Robe, of Prenc, p. 2022.

versal obedience is necessary to salvation. Obditinguostic Edw. of Peet. p. 3524.

By our zeal in our opinions we grow cool in our piety and practical duties. Epist. Delicat profixed to the Discourse of Liberty of Prof.b. We have prayers, sacraments, fasts, that are never thought of to improve us in virtue, but to supply the want of it to quiet our consciences under the most cultable gratification of our lusts.

How the belief of a future recompense should, in reason, affect our practicewhat its proper and natural influence is, solely concerns the present argument. It seems enough, in the case before us, that no one can be consistent with himself, but, if he has any hopes of happiness in another world, his conduct will be regular, becoming, rational: and, that where we find these hopes entertained on mature consideration, justly reasoned upon, duly attended to, there we certainly find great purity of morals, a strict regard to the part befitting a reasonable creature, and every other advantage ascribed to them. If I cannot be allowed to infer from bence that they are well founded, they have still for their support all those arguments in favour of a final retribution, with which I have not at all meddled, nor in the least weakened by any thing I may have less pertinently observed. The subject of the third of the following essays led me to the remarks here made; and to me they appear not immaterial. I cannot, indeed, bring myself to think but that the hopes which induce me to act most agreeably to my Creator's will, he has formed me to entertain; and will not let me be disappointed in them.

Of one thing I am sure, that they who suffer the persuasion of a future happiness to operate, as it ought, on their practice, so to operate, as it ought, on their practice, outside persuasion, the better constantly experience their practice adding strength to their persuasion, it debetter firmed they become in it. This is a great deal to say on its behalf. What weightier recommendation to our awent can be recommended to the outside the production in the production of the prod

§ 148. On the Employment of Time. ESSAY THE FIRST.

ESSAY THE FIRST.

Tune demum intelliges quid, faciendum tili, quid viten... dam tit, cum didiceris quid nature que dibess.

"Amazing! that a creature, so warm in
"the pursuit of her pleasures, should never
"cast one thought towards her happiness."
—A reflection this, made indeed by a comic
writer, but not unworthy the most serious,

To be intent on pleasure, yet negligent of happiness, is to be careful for what will ease us a few moments of our life, and yet without any regard to what will distress us for many years of it.

when I wally yets you I. When I wally yets you I. When I wally my happieness, I consult the satisfaction of the whole continuouse of it. I have not been a satisfaction of the whole continuous of the satisfaction will also make he was presented as the satisfaction will also make he was presented as the satisfaction will asset to the satisfaction of the satisfaction

the misery we are unable to support.

Nothing, indeed, is more specious than the general term Pleasure. It carries with it the idea of something which must be permitted us by our Maker; since we know not how to suppose him forbidding to to taste what he bas disposed its to relish. His having formed us to receive pleasure, is our license to take it. This I will admit to be true, under proper restrictions. It is true, that from our nature and constitution we may collect wherein we act agreeably to our Creator's will, and where-

It is true, that from our nature and constitution we may collect wherein we act agreeably to our Creator's will, and wherein we act contrary to it; but the mischief is, we commonly mistake our nature, we miscall it; we cell that it, which is but a part of it, or the cortuption of it; and we there make conditions, by which when selves in great difficulties and distress. For instance, we call our presions our na-

ture; then infer, that, in gratifying them, we follow nature; and being thus convinced that their gratification must be quite lawful, we allow ourselves in it, and are undone by it. Whereas, the body is as me that the surface of the surface and which, if more regarded than the higher and nodder, it must be as fathal to us, as to be guided rather by what to our health. Of this more hereafter,

The call of nature being the favousite topic of all the men of pleasure—of all who at the most in controlletion to nature, I will confine the whole of the following essay to the consideration of it, so far as it relates to the employment of cort time: and shew how our time should be employed, if we have a just regard to our nature—if what it requires be consulted by us.

That man is the work of a wise agent, is in the clearest manner discovered by the marks of wisdom, that shew themselves in his frame—by the contrivance and skill, that each past of it expresses—by the exact proportion and suitable disposition, that the several parts of it have to each other, and by their respective fitness to promote the well-being of the whole. When we must thus schooledge the

When we must this acknowledge the great wisdom extent in our structure; when we are no expulse of "c. cerning the theory are not provided in the contraction of the contraction and improvement to depend upon ourselves, upon our own endearours, ere and pains; we commot possibly be at a best to theory with at our possibly be at a best to theory with at our possibly be at a best to theory with at our possibly be at a best to theory with a post from m. The duty or man is as certainly known from his nature—what he cought to do for himself in a stuly made a study of the contraction o

I can no more doubt for what I am intended—what must be required of me, when I see plainly what I am able to effect; then I can question for what purposes a watch or a clock is designed, when I am duly apprised how the different parts of it act upon each other, to

what they all concur, and to what only, We want no reasoning to convince us, that a frame so curious as the human, must be made in order to its continuance, as long as the materials composing it will admit; and that we ourselves must give it such continuance: how this is shortened, how it is prolonged, we are likewise all of us fully sensible. There is no man but perceives what will basten his dissolution, and what will, probably, retard it; by what management of himself he is sure to pass but few years in the world; and by what he is likely to be upheld in it for many. Here then our rule is obvious; these notices afforded us to make it so: when we are taught, that the support of our life must be agreeable to him from whom we received it, and that tre are appointed to give it this support, that it must come from ourselves, from what see do in order to it; we are at the same time instructed to regard all things contributing to it as enjoined us, and all things detrimental to, and inconsistent with it, as forbidden us; we have it suggested to us, that we are properly employed, when we consult the due preservation of life, and that the engagements are improper, are blameable, that hinder it.

Thus, to spend our time well, we must juice our bodies such exercise, such rest, and other refreshments, as their subsistence demands; and we mispend it, when we are lazy and adothful, when we are less other, chatter, and etterperate; when we proceed to excesses of any kind, when we test our passions and appetited effect us: every tiling in this way trends to laster our subsistence of the s

our Maker to have designed us.

But that our frame should be barely
upheld, cannot be all we are to do for it;
we must preserve it in its most perfect
state, in a state in which its several

powers can be best exerted. To take this care about it, is evidently required of us. Any unfitness for the functions of life is a partial death. I don't see of what we can well be more certain, than that all the health and strength, of which our constitution admits, were intended us in it; and they must, therefore, be as becoming our concern, as it is to hinder the ruin of our constitution; we know not bow sufficiently to lament the loss of them, even from the advantage of which they are to us in themselves, not only from their preventing the uneasiness, the pains, and the numerous inconveniences with which the sickly and infirm have to struggle, but likewise from the satisfaction they give us in our being, from what we feel, when our blood flows regularly, our nerves have their due tone, and our vigour is entire.

Yet these are but the least of the beac-

fits we have from them. We consist of two parts, of two very different parts; the one inert, passive, utterly incapable of directing itself, barely ministerial to the other, moved, animated by it. When our body has its full health and strength, the mind is so far assisted thereby, that it can bear a closer and longer application, our apprehension is readier, our imagination is liveler, we can better enlarge our compass of thought, we can examine our perceptions more str cily, and compare them more exactly; by which means we are enabled to form a truer judg. ment of things-to remove more effectsally the mistakes into which we have been led by a wrong education, by passion, inattention, custom, example-to have a clearer view of what is best for us, of what is most for our interest, and thence determine ourselves more readily to its pursoit, and persist therein with greater resolution and stendiness.

The soundness of the body can be thus serviceable to the mind, and when made so, may in its turn be as much profited br it. The poet's observation is no less true of them, than it is of nature and art, each wants, each helps the other;

" Mutually they need each other's aid." Roscom.

The mind, when not restrained by any thing deficient in its companion, and having from it all the assistance it is adapted to afford, can with much greater facility prevent that discomposure and trouble, by which our bodily health is ever injured, and preserve in us that quiet and peace, by which it is always promoted. Hence we are to conclude, that we should forbear, not only what necessarily brings on disease and decay, but whatever contributes to enfeeble and enervate us; not only what has a direct tendency to hasten our end, but likewise what lessens our activity, what abates of our vigour and spirit .-That we should also avoid whatever is in any wise prejudicial to a due consideration of things, and a right judgment of them; whitever can hinder the understanding from properly informing itself, and the will from a ready compliance with its directions. We must be intent on such a discipline of ourselves as will procure us the fullest use of our frame, as will capacitate us to receive from it the whole of the advantage it is capable of yielding us; so exercising the members of our body, consulting its conveniences, supplying its wants, that it may be the least burthensome to us, may give us the least uneasiness-that none of its motions may, through any fault of ours, be obstructed, none of its parts injured-that it may be kept in as unimpaired, as athletic a state as our endeavours can procure, and all its functions performed with the utmost exactness and readiness; so guarding, likewise, against the impressions of sense. and delusiveness of fancy, so composing our minds, purifying them, divesting them of all corrupt prejudices, that they may be in a disposition equally favourable to them, and to our bodies-that they may not be betrayed into mistakes dangerous to the welfare of either-that they may be in a condition to discern what is becoming us, what is fittest for us; desirous of discovering it, and preparing to be influenced by it.

We are thus to seek our most perfect' state, such as allows us the freest use of our several powers a full liberty for the due application of them. And the ability thus to apply them, must be in order to our doing it, to our receiving from them whatever service they can effect.

As what is corporeal in us is of least excellence and value, our care in general about it, should bear a proportion to the little worth it has in itself-should chiefly regard the reference it has to our understanding, the assistance that it may afford our intellectual faculties.

Merely to preserve our being-to possess our members entire-to have our senses perfect-to be free from pain-to enior health, strength, beauty, are but very low aims for human creatures. The most perfect state of animal life can never becomingly engross the concern of a rational nature: fitted for much nobler and worthier attainments, we are by that fitness for them called to pursue them.

Ask those of either sex, who rate highest the recommendation of features, complexion, and shape-who are most intent on adorning their persons-who study mostthe accomplishments of an outward anpearance; ask them, I say, which they think their chief endowment, and what it is that does them the highest honour? You will find them with one consent pronouncing it their reason. With all their folly they will not defend it as such: with their little sense, they will prefer that little to their every other fancied perfection. The finest woman in the world would rather make deformity her choice than idiocy, would rather have ugliness than incapacity her reproach.

Thus, likewise, whom do we perceive so fond of life, so desirous of reaching its longest term, that he would be willing to survive his understanding; that he would chase to live after he ceased to reason? The health and ease, the vigour and cheerfulness that are often the lunatic's portion, would not induce the most infirm, sickly, and complaining among us. to wish himself in his stead; to wish an exchange of his own distempered body, for the other's disordered mind.

Nor does the mind only claim our chief regard, as it is thus universally acknowledged, and as it really is the principal, the most excellent, the presiding part of us. but as our well-being is necessarily connected with giving it this preference, with bestowing I. 3

bestowing the most of our care and pains upon it:

What is best for the body, what is best for the whole man, can only be discovered and provided for, by our rational faculties, by them assiduously cultivated, diligently exerted, and thence strengthened and enlarged.

Our well-bring wholly depends upon the sufficient information of our understanding, upon the light in which we see things, upon the knowledge we have how far they can profit er burt us, how the benefit they can be of to us may be derived from them, and how the burt they can do us may be escaped.

If I think that to be good, or that to be evil, which is not such-or if I know not that to be good, or that to be evil, which is really such-or if I think there is more or less good, or more or less evil in any thing than there really is-or if what, by a proper application, might be made of very great advantage to me, I am ignorant how to make of any, or of as much as it would vield me-or if I am ignorant how to render that very little, or not at all, hurtful to me, which might have its evil either greatly lessened or wholly avoided: in all these instances, my well-being must of necessity be a sufferer; my ignorance must greatly abate of the satisfaction of my life, and beighten its uneasiness.

No one is prejudiced by his not desiring what he conceives to bergood, by his disinclination towards it, by his unwillingness to embrace it. So far is this from being our case, that we are always pursuing it. The source of all our metatons, the design of all our endeavours is to better ourselves, to remove from us that

which is really, or comparatively cell. What alooe harts us is our misopprebration of good, our mistikes about, our injurance of it. Let ut fully under-timal it spinance of it. Let ut fully under-timal it shall nere deserve the blame of its being less excreatly sought after, and therefore unattained by us. The excess of our entransiess after it, is indeed, usually the occasion of missing it. Our solicitude, our letter they not allow us time to examine appearances—to distinguish between them and realities—to weigh what is future against what is present—to deliberate whether we do not forego a much greater advantage hereafter, by closing with that which immediately offers; or shall not have it abundantly overbalanced, by its mischievous consequences.

We want not to be put on the pursuit of happiness, but we want very much to have that pursuit-rightly directed; and as this must be done by the improvement of our rational powers, we can be interested in nothing more than in improving them, than in such an application of them, as will contribute most to perfect them.

will contribute most to perfect them. We are so placed, that there are very few of the adjects surrounding us, which most be the surrounding us, which most be the surrounding us, which will be surrounded, otherwise than by our acquaintance with flew and with ourselvers the more exact our knowledge of this and add to the comforts of flie; and it certainly must be as much the intention of our Crestor that we should attain the armost good which we are emploit of practice of the surrounding th

Nor is the benefit arising to us from an enlarged understanding rendered less certain, by the uneasiness that we find to be the share of the studious, the contemplative and learned—of them whose intellectual attainments we chiefly admire.

lectual attainments we chiefly admire. The pithospher's observation to his friend on looks, that it signifies nothing how many, but rathe he had, is applicable to the knowledge they communicate: what it is, and not low various, in the thing that community and the low various, is the thing that community of particulars of no moment, or of very little; and that extent of it gain us all the extravagance of appliance, though we have the ligonance of the velage, where

it must be of the worst consequence.
Crowding our memory is no more improving our understanding, than filling our coffers with pebbles is enriching our coffers with pebbles is enriching our scives*: and what scommonly the name of learning, what usually denominates us very learned is, really, no more than our me-

mory heavily and uselessly burthened.

How high is the desert, in the more eastern parts, of him who can but read and write the language of his country? A life spent in the study of it alone shall be there

There is nothing almost has done more hirm to men dedicated to letters, than giving the
mane of study to reading, and making a man of great reading to be the tame with a man of great
knowledge. Laske of the Conduct of the Understanding.
judged

judged an exercise of reason most worthy of applause. And are we in these so enlightened regions, in this school of science. as we are ant to fancy it, at all more just to rational improvements? We have, indeed, no encomiums for him who is not at a loss for the meaning of any word that his native tongue furnishes; but he who is well skilled in two or three ancient ones, will have the highest applause for that skill, and be considered as among them, who have distinguished themselves, by a right application of their especities. In this number we, likewise, generally agree to place such as have passed years in only qualifying themselves either to cavil and dispute, or to disguise their ignorance on any subject, or to colour strongly, and command the passions of their hearers. We are equally favourable to them, who busy their minds on discoveries that have no foundation but in fancy and credulity-or whose whole endeavour it has been to learn what this or. that man has determined on a point. wherein he was as ill qualified as them-

with triding and vain speculations, Let a just allowance be made for these, and such like persons, whose reputation for learning is, only built on the generality micelling it, on the prevailing mistakes short it, and who have really hort their understandings by what is thus, fully esteroid improving them; we shall have proceeded a great way in reoring the objection to the pursuit of knowledge, from the little service it is, of, to such whose attainments in it we

selves to make a right determination-or

who amuse themselves with theories.

concur in acknowledging and admiring. When our intellectual parasitis are useful, they are often limited to what is of the statuse. How few off are prompting to our recurches from the consideration of the degree or extent of the good derivable from them! It is humour, fancy, or serior of the good desirable from them! It is humour, fancy, or serior of the status of

That the better our understanding is informed, the better it can direct us, must be as evident to all, as that we want to be directed by it. The mind of man is as much as the property of the control of the control which is the control of the control of the in themselves, they are to him according to his application of them: as the advantage he receives from his sight is according to the use he makes of it. That ignorance of his good which he might, but will not, remove, deprives him of it as certainly as an utter inability, to acquaint himself with 1.

In what is the improvement of our sudderstandings, we may, indeed, be mistaken, as we may in what constitutes our true happiness; but in each case we must be wilfully so, we must be so by refusing

to attend, to consider.

Could we by instituted discover our own good, as the brute distinguishes its good, all concern on our part to increase our discrement might be needless; but the endeavour after this must be in the highestdegree necessary, when the unce clearly we discern things, the more we are beneted to the contract of the contract of the internal things, the more we have been is the miss who is not must happier by inquiries that are rightly directed, and when he can say with the poet.

The search of truth And moral decency hath fill'd my breast; Hath every thought and faculty possest!

Of knowledge as distinct from true wisdon, it may be not unjustly observed, that the increase of it is only the increase of sorrow; but of that knowledge, the pursuit of which expresses our wisdom, we may confidently assert, that our satisfaction must advance with it. All will adout it a proof of wisdom, to judge rightly of what is most for our interest, and take such measures as suit it; and as we are qualified for this by our knowledge, by the knowledge of our own nature, and of the properties of the things without us, so far as they can contribute to our better or worse state; in the degree we are thus knowing we can only be wise, determine rightly of what is best, and use the fittest means to procure it. Attainments that serve not to this purpose may be slighted; but for such as are requisite to it, if they principally deserve not our concern, I see not what can have any title to it *.

We

Since our faculties plainly discover to us the being of a God, and the knowledge of ourselves, end to lead us into a full and clear discovery of our duty, and great concernment; it will become us, as rational creatures, to employ those faculties we have, about what they are most plained to, and follow the directions of nature, where it seems to point us out the w.y. For its rational creatures.

We are, indeed, startled at the very terms, of deliberating, weighing, considering, comparing; we have affixed such ideas to them, to make them appear rather hindering the true enjoyment of ourselves than promoting it: but if we would not share the uneasiness that so many of our fellow-creatures lament, we must not adopt their prejudices. In every point of consequence we use more or less consideration: and in all the pleasures that allure. in all the trifles that amuse us, we are still making comparisons, preferring one to the other, pronouncing this less, and that more worthy of our choice. none, if the philosopher may be believed, deliberate on the whole of life, all do on the parts of it: and if we fail not to compare and reason upon our lower enjoyments, I see not what there can be forbidding in the advice to attend seriously, to examine fairly, and to delay our choice till we have gained the instruction requisite to determine it, when the object thereof is what can be most for our ease and satis-

faction.

But it is not, perhaps, all exercise of our reason, in a way so well deserving it, that disgusts us; it is the degree of application required from us, that we relish not.

We know not how to be reconciled to so much trouble about enlarging our discernment, and refining our judgment.
 We do not see how such a task can suit them whose whole provision for the

day is from the labour of it.

3. We find no small part of mankind so

easy under their ignorance and mistakes, that they will not advance a step to remove them; and what greater recommendation can there be of any situation, than that they who are in it are entirely satisfied with it?

sunner with it?

1. The prims that we are to take in order to an advantage that must infinitely ourthous advantage that must infinitely ourthouse them, we can have no excuse for omitting: and we are called to no pain for the improvement of our reason, but such as cannot be declined without lysens to be considered to the control of the

who are to get their bread, might seem a harsh lesson, if the endeavour to inform, hindered that to maintain themselves: if the knowledge they were to seek was any other but of what is best for them, of what can give them all the happiness that creatures so constituted can receive. For this every one must have leisure; it should be judged our chief business; it directs us to that very employment from which we have our support-is carried on with it-assists us in it-gives it every consideration that can make it easy or satisfactory to it. The peasant or mechanic is not advised to spend fewer hours at labour, that he may have more for study, for reading and contemplating

-to leave his spade or his tools for a pen

2. That they are to seek knowledge

rational to conclude that our proper employment lies in those inquiries, and in that sort of knowledge which is most united to our natural capacities, and carries in it our greatest interest, the condition of our eternal state. Hence, I think, I may conclude, that morality is the proper science and business of mankind in general. Lattic Liney on the Hanna (Indentanding.)

*Homeon, where a herifold foreign a low them for one in prove their understanding, one assign the makes with a lay 1. serance, (Lounot tell) but methics be their understanding, on a simply themselves with a lay 1. serance, (Lounot tell) but methics be layer as low opinion of their soils, who lay out all their incomes in provision for the body, and employ more of it to gover the means and shelped forewidely is who late great one to opporationary in a seratual splicit of the control of the service of the control of the control

this is ten men that ever think of a better stor, and their concernment in it, which no remains the property of the property o or a book. No, the advice to him is, observe what passes, and what good or hurt accompanies or follows it.

Remark what it is that pleases you only for a few moments, and then either brings immediate uneasiness, or lays a founda-

tion for some future.

You find several things of service to you, observe which is of most, which has no sort of inconvenience attending it, or very little in comparison of its advantage; and, if there are none of them without some inconveniences, which has the fewest—which does you good in a higher degree, or for a longer term.

You are continually with those of the same nature with yourself; take notice what is serviceable or perjodicial to them; you may learn from their experience what your own teaches you not. Every day will furnish some or other occurrence that may be a profitable lesson to you, make it such; overlook nothing that affects your wellbeing; attend chiedy to what concerns it.

Go over frequently in your thoughts the observations you have made on what will more or less benefit you; let them be so deeply imprinted upon your mind, make them so familiar to yourself, that the offer of a less good may never surprise and betray you into the neglect, and, by that means, the loss of a greater.

You are at all times at liberty to consider your own nature, be acquainted with it, see what you can do for yourself, what share of your happiness has no dependence on the things without you; what blessings may be excured to you by your own dispositions.

You necessarily about will; don't mistake it; be sure of what is so; be apprised of the degrees of it; be theroughly instructed in these, that a desire to escape what you sould easily bear, may never occasion you sould easily bear, may never occasion you address which you would promote importable. Endeavour to inform yourself what evil you amount to inform yourself what evil you amount too industriously avoid—what you should readily submit to—what to may change into good.

He, to whose situation terms like these would be unsuitable, must have reason to seek, as well as a livelihood. Our natural understanding fits all of us for a task like this; nor can it be inconsistent with any the hardest labour to which our support will oblige us.

The whole of this so severe a lesson is this brief one: Do your best for yourself; be as happy as the right use of the abilitics God has given you can make you.

3. As for the unconcernedness of so great a part of our species at their ignorance and errors—the entire satisfaction they express under them: with regard to this, let it be considered, that we are no more to judge

of good from the practice of numbers, than of truth from their opinions. They thoroughly enjoy themselves, you say, with their little knowledge, and many

mistakes.

And are any of us in our younger years hetter pleased than when we are suffered to sport away our time—to pass it without the least controul and instruction? But because we are thus pleased, are we rightly so? Could worse befal us, than to be permitted to continue thus agreeably unrestrained and uninstructed?

The man in a lethargy desires you would let him dose on: he apprehends no danger, when you see the greatest: you grieve and vex him, when you attempt to cure him.

vex him, when you attempt to cure him.

Does any one who has more sense than
the bulk of his fellow creatures, wish for
their dulness, that he might share their
diversions—wish for their thoughtlessness,

diversions—wish for their thoughtlessness, that he might join in their mirth? Could the neglect of our rational facul-

ties be accompanied, throughout our continuance in being, with the satisfaction, at present expressed by so many under it, this indeed might be something in its favour; but this is by no means the case, I lew hoj gives on these faculties, and the ability to improve them, must instead that a billy to improve them, must sineted that believe to improve them, but the satisfaction is being the satisfaction of the satisfaction of the bill intentions we incur its indiposator; if we incur it, we may justly expect, sooner or later, to fel the effects thereof.

the ori later, to test the effects theread, aged of our reason is, from the good we hereby our forego, its own sufficient punishment, and otherform to likely to expose us to any as other. We cannot rightly think thus, because it was not the contract that the contr

What is enough for myself, what I can do without, should be the least of my concern. My duty is to reflect what I can do for others; how I may make myself of greatest use. We stand all largely indebted to our fellow-creatures; and, owing them so much, if we neglect to qualify ourselves for serving them, we greatly injure them. But as this is not the place for putating these refl-ctions, I will now only remark, of what depletable consequence it is to our children (whose title to our-endeavours for their benefit, all a knowledge) that the culture of our minds is so little our cae—that we alight the rational improvements, with a capacity for which our Creator has so graciously favoured us.

Unapprehensive of the mischief our offspring must necessarily receive from our sloth, our intemperance, and other criminal gratifications, we impair their frame before it is yet completed; we entail on them misery, before we give them life. Their reason secuns to be watched in its

appearance, only that it may be applied to for its specifier corruption. Every thing they are at first taught to value, is what they cannot enough despice; and all the pains that should be taken to keep their minds from vain fears, are employed to introduce them.

The chief of what our memory receives in our childhood, is what our maturer age most wishes to forget.

While we are ignorant how hurtful it is to be governed by our passions, our wise directors permit them to govern us, and thereby give them as strength which we afterwards fruitlessly lament and oppose. To save our tears, we are to have our will; and, for a 'few moments of present quiet, be condemned to yrans of distress. Imaginary evits we are bid to regard as the principal real ones; and what we should most avoid, we are, by oxamples of greatest weight with oxa-

How much indeed both the bodies and minds of children suffer from the ill-informed understanding of their parents, is searcely to be conceived - what advantages they lose by it-what misery they feel: and therefore, as they are the immediate objects of our care -- as nature has made them such, and all the prejudice they receive from any failure of ours, from any neglect on our part in qualifying ourselves to assist them in the way we ought to do it, is really an injury done them by us; we cannot think, that if we won't endeavour to have just notions of things, we are sufficiently punished by being without themrate can, with no probability, suppose, that, if we are content to be losers ourselves, it will be satisfaction enough for

any distress that our carelessness or supineness brings on others, even on them whose welfare we ought most to consult, Of what advantage it is to both sexes that the parent, under whose guidance they are in their tender years, should not have confined her thoughts to the recommendations of apparel, furniture, equipage-to the amusements in fashion-to the forms of good breeding-to the low topics of female conversation; we have the most remarkable instauces in the family of Emilia. She has for many years been the wife of one, whose rank is the least part of his merit: made by him the mother of a numercus offspring, and having from his important and uninterrupted avocations, their education left entirely to her, 'till they were qualified for a more extensive instruction; it was her study how she might be of the greatest use to them: they were ever under her eye: her attention to forming their manners could be diverted by none of the pleasures, by none of the engagements that claim so many of the hours of a woman of quality. She did not awe, but reason her children into their duty; they shewed themselves to practise it not from constraint, but conviction. When they were absent from her-when they were in company, where they might have been as free as they pleased. I bave, with astonishment, observed them as much influenced by what their wise mother had advised, as they could have been by any thing she would have said had she been then present. In her conversation with them she was perpetually inculcating useful truths; she talked them into more knowledge, by the time that they were six or seven years old, than is usually attained at, perhaps,

twice that age. Let me indulge my imagination, and, by its aid, give a sample of her instructions; first, to one of the females of her family, and then, to one of the males. Leonora. her eldest daughter, has, among her many accomplishments, great skill in painting. When her mother and she stood viewing the pictures, that crouded each side of the room in which they were, Emilia desired to hear what the pupil of so eminent a master had to observe on the works before them, Leonora began; praised the bold and animated manner in this piece. the softness and delicacy of that. Nothing could be more graceful than the attitude

of this figure; the expression in that was so

harny, the colouring so beautiful, that one might truly say of it, to make it alive, street alone is wanted; nor would you thick even that wanting, were you to trust whelly to your eyes. Here she admired the skifful distribution of light and shade: there the perspective was so wonderfully exect, that in the great number of objects presented to the eye, it could fix on none but what had its proper place, and just dimensions. How free is that drapery! what a variety is there in it, yet how well adjusted is the whole to the several figures in the piece! Does not that group extremely please your ladyship? the disposition is quite fine, the association of the figures admirable: I know not which you could sitch upon to have absent or altered. Leonora pursuing this strain, Emilia interrupted her: Have we nothing, child, but exactness here? Is every thing before us quite finished and faultless? You will be pleased. Madam, to reflect on what you have so often inculcated, that one would always chuse to be snaring in censure. and liberal of praise: that commendation, freely bestowed on what deserves it, credits

able our temper and our understanding. This it would have you never forget. But I'm here a learner; in that light you are now to consider nee; and as your Freich master taught you pronunciation, not only by using a right, but by imitating your wrong one; making you by that means more sensible where the difference hay; so to qualify me for a judge in painting, it will not suffice to sell me where the arisk has succeeded, if you observe out, Rewise, where he has miscarried.

Leonora then proceeded to shew where the drawing was incorrect—the attitude ungraceful-the costumeill presumed-the ordonnance irregular-the contours harsh -thelight too strong-the shade too deep; extending her remarks in this way to a great number of pieces in the collection. You have been thus far, interposed Emilia. my instructor, let me now be yours. Suppose your own portrait here. In the same manner that you would examine it, judge of the original. This you ought to do, since it will be done by others; and the more blemishes you discover, the fewer you will probably leave for them to reproach you with. The faults in the picture may be known to him who drew it, and yet be suffered to appear, from his inability to correct them; but when you discern what is faulty in yourself, if you cannot amend,

you can, often, conceal it. Here you have the advantage of the painter; in another respect he has it greatly of you. Not one in a thousand is a judge of the failures in his performance; and therefore error when many may be objected to him, he shall pass, in common esterm, for an excellent arists. But let the woman, uncenscious of her imperfections, but no pains to remedy or his del them, he are created to the constitution of the contract of t

You have sufficiently convinced me, to how many things the painter must attend — against what various mistakes he has to guard: each of your criticisms on him may be a lesson to yourself; every blemish or beauty in any part of his works has something correspondent to it in human life.

The design is faulty, not only when the end we propose to ourselves is confessedly criminal, but when it is low and mean: when, likewise, we let our time pass atrandom without any concern for whatreason and duty require, but as caprice, or humour, or passion suggests.

e copious matter for no very pleasing ones.

Your ladyship will pardon me for interrupting you; but I can't help thinkeing, that the head and heart of a beau country squire would furnish as much e folly and corruption, as the head and heart of any woman in the kingdom.

We shall never, child, become better, by thinking who are worse than ourselves.

If the charge upon us be just, we should consider how to get clear of it, and not even how to get clear of it, and not who are liable to one equally reproachful.

Were I to hid you wash your face, would ge you think yourself justified in not doing to the property of th

That expression, any failure in which you would, as a judge of painting, treat without mercy, is, in morals, violated by whatever is out of character. All ineon-sistency in practice—in profession and practice; every thing unbecoming your sex—

your education-your canacity-your station, deserves the same censure that the pencil meets with, when it errs in expression

Skill in the distribution of light and shade, or the clair-obscure, as, I think, the term of art is, I should apprehend resembled by prudence; which teaches us to shew ourselves in the most advantageous point of view-brings forward and brightens our good qualities, but throws back and obscures our defectssuffers nothing to distinguish itself that will be to our disparagement, nor shades any thing that will credit us.

By ordonnance, is meant, I apprehend, the manner of placing the several objects in a piece, or the disposition of them with respect to the whole composure. And what can be fitter for us, than to consider where we are, and to appear accordingly? The civilities that are less decently shewn in the church, it would be a great indecorum to neglect in the drawing-room. freedom that will gain you the hearts of your inferiors, shall, if used towards those of a higher rank, make you be thought the worst-bred woman in the world. Let the season for it be disregarded, your cheerfulness shall be offensive, your gravity seem ridiculous-your wit bring your sense into question, and your very friendliest interposition be thought not so much a proof of your affection as of your impertinence. Tis the right placing of things that shews our discretion-that keeps us clear of difficulties-that raises our credit-that principally contributes to

give any of our designs success. To beauty in colouring corresponds, serhaps, good nature improved by good breeding. And, certainly, as the canvass could furnish no design so well fancied, no draught so correct, but what would yet fail to please, and would even disgust you, were the colours of it ill-united-not sustained by each other-void of their due harmony: so both sense and virtue go but a little way in our recommendation, if they appear not to their proper advantage in an easiness of behaviour-in soft and gentle manners. and with all the graces of affability, courtesy, and complaisance. I see, by your smiling, you are satisfied you cannot be accused of being a bad colourist. Believe me, you have then gained a very material point; and the more concerns you have in the world, the more proofs you will find of its importance. I'll drop this subject when I have said to you. That if to make a good picture is such a complicated task, requires so much attention, such extensive observation-if an error in any of the principal parts of painting so offends, takes off so greatly from the merit of the pieceif he, who is truly an artist, overlooks nothing that would be at all a blemish to his performance, and would call each trivial indocorum a fault, think, child, what care about the original ought to equal this for the portrait-of what infinitely greater consequence it must be, to have every thing right within ourselves, than to give a just appearance to the things without us; and how much less pardonably any violation of decorum would be charged on your life, than on your pencil.

The most finished representation only pleases by its correspondence to what it represents, as nature well imitated; and if justness in mere representation and imitation can have the charms you find in it. you may easily conceive the still greater delight that must arise from beholding the beauties of nature itself; such, particularly, as the pencil cannot imitate—the beauties of rational nature, those which the possessor gives herself-which are of ten thousand times the moment of any in her outward symmetry-which, bow highly soever they may adorn her, profit her still more; and are not only to her own advantage, but to that of the age in which she lives, and possibly, of remotest generations.

My concern to see you this fair unblemished original makes me strangely unmindful on what topic I am got. There, surely, can be no proof wanting, how much a wise and good woman excels any portrait or any woman, who has but the merit of a portrait, a fine appearance. In this way Emilia takes each opportu-

nity to form the manners of her daughter -to give her throughout just and reasonable sentiments, and dispose her to the exact discharge of her duty in every relation. Leonora, thus educated, has the fools and the follies of the age in their due contempt-judges wisely-acts prodentlyis ever usefully or innocently employedcan pass her evenings very cheerfully without a card in her hand-can be perfectly in humour when she is at home, and all her acquaintance at the assembly; and seems

likely to borrow no credit from her family, which she will not fully repay. We will dismiss the daughter, and represent Emilia parting with her son in

terms like these. I am now to take my leave of you, for one campaign at least. It is the first you ever served; let me advise. and do you act, as if it would be your last: the dangers, to which you will be exposed, give both of us reason to fear it: if it please God that it should be so, may you not be found unprepared, nor I unresigned! This I am the less likely to be, when you have had my best counsel, and I your promise to reflect upon it. He bowing, and assuring her, that whatever she should be pleased to say to him, it would be earefully remembered; she proceeded,-I could never conceive, what induced the soldier to think that he might take greater liberties than the rest of mankind. He is, 'tis true, occasionally subjected to greater hardships. and he runs greater hazards; but by a lewd and vicious life, he makes these hardships abundantly more grievous than they otherwise would be-he disqualifies himself to bear them. What would you think of his wits, who, because he is to be much in the cold, sits, as often as he can, close to the fire? An habitual sobriety and regularity of manners is, certainly, the best preservative of that vigorous constitution, which makes it least uneasy to endure

faigue and cold, hunger and thirst. The dangers to which the soldier is exposed, are so far from excusing his licenticusness, when he has no enemy near him. that they ought to be considered as the strongest motive to conform himself, at all times, to the rules of reason and religion. A practice agreeable to them is the best support of his spirits, and the surest provision for his safety-It will effectually remove his fears, and can alone encourage his hopes: nothing but it can give him any comfortable expectation, if what threatens him should befal him. He who is so much in danger, ought to be properly armed against it, and this he can never be by reflecting on the woman he has corrupted -on his hours of intemperance, or on any other of his extravagancies. You won't, perhaps, allow that he wants the armour I would provide him, because he never knows the apprehensions that require it. But I am considering what his apprehensions ought to be, not what they are. The nature of things will not be altered by our opinion about them.

It is granted, that a soldier's life is, frequently, in the utmost hazard; and the situation: but, what should be done in it by a man of prudence and sense? I say, he will attend to the value of what he hazards -to the consequence of its loss; and, if found of very great, he will so act, that the loss thereof may be, if possible, some or other way made up to him, or accompanied with the fewest inconveniences. Insensibility of danger is the merit of a bulldog. True courage sees danger, but de-

spises it only from rational motivesfrom the considerations of duty. There can be no virtue in exposing life, where there is no notion of its value; you are a brave man, when you fully understand its worth. and yet in a good cause disregard death.

If thus to be ready to die is commendaable, wholly from the cause that makes us so, which is, unquestionably, the case: I don't see how such an indifference to life, when honour calls you to risk it, can consist with passing, at any season, immorally and dissolutely.

Here is a gallant officer who will rather be killed than quit his post-than be wanting in the defence of his country! Is not this a fine resolution in one who, by his excesses, makes himself every day less able to serve his country; or who sets an example, which, if followed, would do his country as much mischief as it could have to fear from its most determined enemy? The inconsiderate and thoughtless may laugh at vice-may give soft terms to very bad actions, or speak of them as if they were rather matter of jest than abhorrence: but whoever will reflect whence all the misery of mankind arises-what the source is of all the evils we lament : he cannot but own, that if any thing ought to make us serious-if we ought to detest any thing, it should be that, from

which such terrible effects are derived. For the very same reason that we prefer health to sickness, case to pain, we must prefer virtue to vice. Moral evil seems to me to have a necessary connection with natural. According to my notion of things, there is no crime but what creates pain, or has a tendency to create it to others or ourselves; every criminal is such, by doing something that is directly, or in its consequences, hurtful to himself, or to a fellow-creature.

Is not here a foundation of religion that no objections can effect? Deprive us of it. you deprive us of the only effectual retuestion is not, how a thoughtless, stupid, straint from those practices, which are most absurd creature should behave in such a detrimental to the world-you deprive us of virtue, and thereby of all the true happiness we have here to expect.

To charge religion with the mischief oceasioned by mistakes about it, I think full as impertinent, as to decry reason for the wrong use that has been made of it; or government, for the bad administration of every kind of it. in every part of the world. What shall prove to the advantage of mankind, will, in all cases, depend upon themselves: that which is, confessedly, most for it, in every instance you can think of, you see, occasionally, abused; and by that abuse becoming as hurtful, as it would, otherwise, have been beneficial. Controversy I hate; and to read books of it as ill suits my leisure as my inclination: yet I do not profess a religion, the grounds of which I have never considered. And upon the very same grounds that I am convinced of the truth of religion in general, I am so of the truth of Christianity. The good of the world is greatly promoted by it. If we would take Christianity for our guide throughout, we could not have a better-we could not have a surer to all the happiness of which our present state admits. Its simplicity may have been disguised-its intention perverted-its doctrines misrepresented, and conclusions drawn, suiting rather the interest or ambition of the expositor, than the directions of the text: but when I resort to the rule itself; when I find it asserting, that the whole of my duty is to love God above all things, and my neigl-bour as myself-to live always mindful by whom I am sent into, and preserved in, the world, and always disposed to do in it the utmost good in my power; I can no more doubt, whether this is the voice of my Creator, than I can doubt, whether it must be his will, that, when he has made me a reasonable creature, I should act like one. But I will drop a topic on which I am sure your father must have sufficiently enlarged: I can only speak to it more generally: difficulties and objections I must leave him to obviate; yet thus much contidently affirming, that if you won't adopt an irreligious scheme, till-you find one clear of them, you will continue as good a Christian, as it has been our joint care to make you. I pray God you may do so. He that would corrupt your principles, is the enemy you have most to fear; an enemy who means you worse, than any you will draw your sword against.

When you are told, that the soldier's religion is his honour, observe the practice of them from whom you hear it; you'll soon then have proof enough, they mean little more by honour, than what is requisite to keep or advance their commissions-that they are still in their own or ir ion men of nice honour, though abandoned to the grossest sensuality and excess-though chargeable with acts of the foulest perfidy and injustice-that the honour by which they govern themselves differs as widely from what is truly such, as humour from reason. True humour is to virtue what good breeding is to good nature, the polishing, the refinement of it. And the more you think of Christianity, the more firmly you will be persuaded, that in its precepts the strictest rules of honour are contained. By these I, certainly, would have you always guided, and, on that very account, have reminded you of the religion which not only shews you them, but proposes the reward likeliest to attach you to them. I have done. Take care of yourself. You won't fly danger, don't court it. If the one would bring your courage into question, the other will your sense. The ra-h is as ill qualified for command, as the coward. May every blessing attend you! And to secure your happiness, live always attentive to your duty; reverence and obey Him to whom you owe your being, and from whom must come whatever good you can hope for in it. Adieu. I can't say it would sufficiently comfort me for your loss, that you died with honour; but it would infinitely less afflict me to hear of you among the dead, than among the

proffigure. What has been the issue-of instructions like these from both passents? Scipio, for so we will call the worthy man, from the time he received his commission, has alike the time he received his commission, has alike considerable and the second his commission, has alike considerable and the second his commission, has alike the considerable and the second his considerable his considerab

§ 149. On the Employment of Time.

ESSAY THE SECOND.

Cum animus, cognitis perceptisque virtutibus, à

corporis obsequio, indulgentiaque discesserit, volupratemque, sicut labem aliquam decoris oppresserit, omnemquemortis dolorisquetimorem effugerit, societatemque caritatis colerit eum suos, omnesque natura conjunctos, suos duscrit, cultumque deorum, et puram religionem susceperit—quid eo, dici aut excogitari poterit beatius? Tell. de Legibu.

Among the Indians there is an excelient set of men, called Gymnosophists: there I greatly admire, not a skilled in ropoganing the vine—in the arts of grafting or agriculture. They apply not theming the state of the state of the state of the properties of the state of the state of the tild the state of the state of the state of the tild the state of the state of the state of the purpose as the revention to do that dileness.

When the tables are spread, before the meat is set on them, all the young assembling to their meal, are asked by their meal, are asked by their meal, are asked by their meal to the state of their meal, are asked by the meal to the state of their meal, are asked by the product mean general in composing of difference—in mishing them friends of the state of their meals are the state of the state of their meals are the state of the state

same way.

He who has done nothing to deserve
a dinner, is turned out of doors without

Dipping into Apuleius for my afternoon's amusement, the foregoing passage was the last I read before I fell into a slumber, which exhibited to me a vast concourse of the fashionable people at the court-end of the town, under the examination of a Gymnosophist, how they had passed their morning. He began with the men.

Many of them acknowledged, that the morning, properly speaking, was near gone, before their eyes were opened.

gone, before their eyes were opened.

Many of them had only risen to dress—
to visit—to amuse themselves at the draw-

ing-room or coffee-house.

Some had by riding or walking been consulting that health at the beginning of the day, which the close of it would

wholly pass in impairing.

Some from the time they had got on their own clothes, had been engaged in seeing others put on theirs—in attending levees—in endeavouring to procure,

by their importunity, what they had disqualified themselves for by their idleness.

Some had been early out of their beds, but it was because they could not, from their ill-luck the preceding evening, rest in them; and when risen as they had no

their in-luck the preceding evening, rest in them; and when risen, as they had no spirits, they could not reconcile themselves to any sort of application.

Some had not had it in their power to

do what was of much consequence; in the former part of the morning, they wanted to speak with their tradesmen; and in the latter, they could not be denied to their friends. Others, truly, had been reading, but

reading what could make them neither wiser nor better; what was not worth their remembering, or what they should wish to forget.

It grieved me to hear so many of eminent rank, both in the sea and land service, giving an account of themselves that levelled them with the meanest under their command.

Several appeared with an air expressing the fulleat confidence that what they had to asy for themselves would be to they had to any for themselves would be to the philosopher's entire astifaction. They had been expressing their skill in the fiberal arts, and encouraging their skill in the fiberal arts, and encouraging the artist. Meds a; pictures, status, had undergout their expectages, the state of the s

lished; and they had bought what suited

their respective tastes. When it appeared, that the completing a Roman series had been their concern, who had never read over, in their own language, a Latin histor an-that they who grudged no expence for originals, knew them only by hearsay from their worst copies-that the very persons who had paid so much for the labour of Rysbrack, upon Sir Andrew's judgment, would, if they had followed their own, have paid the same sum for that of Bird's-that he backbuyers had not laid out their money on what they ever proposed to read, but on what they had heard commended, and what they wanted to fit a shelf, and fill a library that only served them for a breakfast-room; this class of men the sage pro-

nounced the idlest of all idle people, and doubly blameable, as wasting alike their time and their fortune.

The follies of one sex had so tired the phiphilosopher, that he would suffer no account to be given him of those of the other. It was easy for him to guess how the females must have been employed. where such were the examples in those they were to honour and ofey.

For a short space there was a general silence. The Gymnosophist at length expressed himself to this effect: You have been represented to me as a people who would use your own reason-who would think for yourselves-who would freely inquire, form your opinions on evidence, and adopt no man's sentiments merely because they were his. A character, to which, for ought I can find, you are as ill entitled as, perhaps, most nations in the universe. The freedom with which great names are opposed, and received opinions questioned by some among you, is, probably, no other than what is used by some of every country in which liberal inquiries are pursued. The difference is, you safely publish your sentiments on every subject; to them it would be penal to avow any notions that agree not with those of their superiors. But when you thus pass your days, as if you thought not at all, have you any pretence to freedom of thought? Can they be said to love truth, who shun consideration? When it seems your study to be useless, to be of no service to others or yourselves-when you treat your time as a burthen, to be eased of which is your whole concern—when that situation, those circumstances of life are accounted the happiest, which must tempt you to be idle and insignificant; human nature is as much dishonoured by you, as it is by any of those people, whose savageness or superstition

you have in the greatest contempt. Let me not be told, how well you approve your reason by your arguments or your sentiments. The proper use of reason, is to act reasonably. When you so grossly fail in this, all the just apprehensions you may entertain, all the right things you may say, only prove with what abilities you are formed, and with what guilt you

misapply them. The Sage here raising his arm with his voice, I concluded it advisable not to stand quite so near him. In attempting to remove I awoke, and hastened to commit to writing a dream that had so much truth in it, and therefore expressed how seasonable it will be to consider to what use of our time we are directed.

First. By our present state and condi-

Secondly. By the relation we bear to each other;

Thirdly. By that in which we stand towards the Deity. If we are raised above the brutes-if we are undeniably of a more excellent kind. we must be made for a different purpose; we cannot have the faculties they want, but in order to a life different from theirs: and when our life is not such-when it is but a round of eating, drinking, and sleeping, as theirs is-when, by our idleness and inattention, we are almost on a level with them, both as to all sense of duty, and all useful knowledge that we possess, our time must have been erievously misemployed; there is no surer token of its baving on so, than that we have done so little to advance ourselves above the herd, when our Creator had vouchsafed us so far superior a capacity.

The creatures below us are wholly intent on the pleasures of sense, because they are capable of no other; but as man is capable of much higher and nobler, he must have this privilege, that his pursuits may be accordingly—that his better nature

should be better employed.

Were we born only to satisfy the appetites we have in common with the brute kind, we should, like it, have no higher principle to direct us-to furnish us with other delights. All the distinction between us that this principle can make, was, undoubtedly, intended by our Creator to le made; and the less any appears, our abuse of this principle, and consequently our opposition to our Maker's will, is the more

notorious and blameable. It may seem then plain, that there are advantages to be pursued, and a certain degree of excellence to be attained by us, according to the powers that we have, and the creatures below us want. How industrious we should be to improve each opportunity for this, we may learn by attending, in the next place, to our uncertain and, a all events, short continuance on earth.

We are fully apprised, that by the pains of a few hours or days no progress can be made in any thing, that has the slightest pretence to commendation. Those accomplishments, that are confined to our fingers' ends, what months, what years of application do they cost us! And, alas! what tritles are the most admired of them,

in comparison of a great number of others for which we are qualified; and which, as they are so infinitely preferable to these. quebt to be so much the more earnestly sought! When, therefore, the whole term allowed for gaining and using them, is thus precarious and short, we can have but a very small portion of it to dispose as we please-to pass entirely as mere fancy or humour suggests. If much is to be done in a very short time, the good busbandry of it must be consulted; and there is no one, who considers what we, universally, may effect-in how many particulars we may be of service to ourselves-how much depends upon our endeavourshow necessary they are for our attaining what should be most valued by us, what is of greatest consequence to us: there is. I say, no one, who considers these things, but must admit, that we have much to do, and therefore, that the scanty term we have for it ought to be carefully managed -can, only by a prudent management suffice for the dispatch of such a task.

And our opportunities for making attainments thus desirable, should be so much the more diligently watched and readily embraced, as they meet with many unavoidable interruptions even in our short life.

How great a part of our time is necessarily lost to us-is consumed by, that shorter death, our sleep! We are really better economists than ordinary in this instance. if only a third part of our life thus passes: and on the rest of it what a large demand is made by our meals-by our justifiable recreations-by the forms and civilities, to which a proper correspondence with our fellow-creatures obliges us! Add to these ne cessary deductions, the many casual ones with which we all unavoidably meet, and it will soon appear, what an exceeding emall part of our short continuance on earth. we have to bestow on such purposes of living, as alone can be of credit to us.

We are further to reflect, that in the small part of our life, in which we can be employed like reasonable creatures, opportunities, for doing what may be of greatest moment, do not always serve us: and with some of them, if lost, we never again meet.

We depend very much on things without us, and over which we have no sort of courand. There may be an extraordinary advantage derived to us from them; but, if the first offer of this be neglected, we may never have a second.

Nor is it only the dependance we have on things without us, that requires us so carefully to watch our opportunities; we have a still more awakening call, if possible, to this from within ourselves—from the restraints to which the exercise of our powers is subjected. We cannot use these the time of life wherein to avail ourselves of our natural endowments, and to reap all the advantage designed us to them.

When we are in our youth, our bodies castly receive whatever mies or motion can recommend us; where is the sound so difficult, which our forgue cannot be then difficult, which our forgue the cannot be then our feet then be brought, and our hands to what desturity! But if we are advanced to manhood before the forming us in any of these ways is attempted, all endeavours or, probably, leas successful than it would have been in our earlier years; and whatever its success lee, a much greater might have formerly been obtained with half the have formerly been obtained with half the

The very same is it with our understanding, with our will and our passions. There is a certain season when our minds may be enlarged-when a vast stock of useful truths may be acquired-when our passions will readily submit to the government of reason-when right principles may be so fixed in us, as to influence every important action of our future lives: but the season for this extends neither to the whole, nor to any considerable length of our continuance upon earth; it is limited to a few years of our term; and, if throughout these we neglect it, error or ignorance are, according to the ordinary course of things, entailed upon us. Our will becomes our law-our lusts gain a strength that we afterwards vainly onpose-wrong inclinations become so contimed in us, that they defeat all our endeavours to correct them.

 Let me proceed to consider what directions are furnished us for the employment of our time, by the relation we bear to each other.

r Society is manifestly upheld by a circulation of kindness: we are all of us, in some it way or other, wanting assistance, and in like manner, qualified to give it. None y are in a state of independency on their felt, low-creatures. The most slenderly endowe ed are not a mere burthern on their kind; even they can contribute their share to the

M

common

tical body, what those parts of us, in ships-it may entitle some to the deferwhich we least pride ourselves, are to the natural, not greatly indeed its ornaments, but worch for its real use.

We learn what are justly our natural claims, from this mutual dependency; that no its account, as well as for other reasons, our life is not to pass in a round of pleasure, or idleness, or according to the

suggestions of mere homour or fancy, or in sordid or selfish terronits. There can be pothing more evidently

env duty than that I should return the kindness I receive-than that, if many are employed in promoting my interest. I should be as intent on furthering theirs. All men are by nature coust. Their

common possions and affections, their common infirmities, their common wants give such constant remembrances of this equality, even to them who are most disposed to forget if, that they cannot, with all their endorsoors, render thouselves wholly unssindful thereof-they cannot become inscuiite, how unwilling scever they may be to consider, that their debt is as large as their demands-that they owe to others, as much as they can reasonably

But are all then upon a level-must those the close support of the order and peace of society are suched its hominess; and which nature breadf may be indeed to appoint. by the very dispositions and abilities with which she forms us; qualifying some for five themselves for executing the more horule, and fitting some for subjection?

That, in many instances, we are all usern a level, none can deny, who recard the materials of our bodies-the diseases and paintowhich we resubject—cor entrance in it-thelength of our continuance there- uncommon expectly to serve it. in-our massage out of it. But then as it will not follow, that, because we are made of the same materials-are table to the same accidents and end, we, therefore, are the same throughout a prither is it a just conclusion, that, because we are levelled. in our dependence, we should be so in our employments.

Superiority will remain-distinctions will be preserved, though all of us must serve each other, while that service is ditferently performed.

with idl-uses and nucleoméss: it may ex- virtue, whatever can be for the credit and more us from the bodily fatigue of our in- peace-for the case and prosperity of a m-

common good, and may be to the poli- feriors, from their confinement and bardence and submission of those about thems but it by no means exempts any of us from all attention to the common good, from all endeavours to promote it-by no means does it entitle any of us to live. Fleso many doones, on the industry of others. to remail the benefit we can from them. and he of none to them.

The distinctions of prince and subjectnoble and volvar-rich and taxer, consist not in this, that the one has a great deal to do, and the other nothing-that the one must be always basied, and the other may be always taking his alcayare, or entering his ease. No, in this they convist, that these several persons are differently busies -assist each other in different ways,

The severeign acquaints biabself with the true state of his kingdom-direkts the execution of its laws-provides for the exproperties of his people-presents their peace. These see his cares; and that they have their weight more easily supported, his commands tind the readiest chedience -a face receipe is assigned him-the highest honours are paid him. It is not, in any of these instances, the man who is regarded, but the bead of the commopity: and that for the benefit of the comremity-for the security of its quiet, and

the furtheram e of its mosterity. The publishe have it their tack, to enalinorrable and important offices of the crepprowealth and resecute these offices with dilicence and falclity. The very station, to which they are advanced, is supposed either the recompense of creat service into the world, the means of preserving us above the public, or of the uterit of an

The richer members of the state, as ther have all the helps that education can give them-as in their riper age they have all the opportunity they can wish for to imperson these helps—as their circumstances except thear from the temptations, to which poverty is exposed; to them is committed the discharge of those offices in the commonwealth, which are next to the lighest and sometimes even of these-ther either concur in making laws for the society, or are chiefly concerned in execution Superiority has no sort of connexion tiem-commerce, arts, science, liberty, thus, depends on the part they act—on their conduct, Let them be a supine, indolent race, averse to rational inquiries—to all serious

Let them be a supine, indefent race, awenes to account in require—on all serious application—let it be their business to discuss to

from its more powerful neighbours. And as, in all countries, they who are distinguished by their rank or fortune, have their post, their duty, their task for the common good-as to discharge this requires many accomplishments, the attainment of which is matter of sunch attention and pains, requires an inneroved understanding, commend of possions, an integrity and resolution, which only can be preserved by an inhitial seriousness and reflection—as they cannot fail in their parts, cannot misemploy their leisure, and unfit themselves for, or be negligent in the service appointed them, but their country must suffer grievously in its most valuable interests; the diligence thry should use, the little time they have to trifle away is evident; it is most evident under what obligations they are, not to abandon themselves to merely animal gratifications, and the pleasures of seuse-to sloth and inuc-

to tip.

Nor is it only from the emission of what they engine to perform, then the public will be in this case safety, but from the example in this case safety, but from the example live to any overful purposer—a thoughteen see on give the purposer—a thoughteen see of their leaving my thing to mine or me their bonness and ising—a, row correlession of their continuous and speed itself among those of a fact that the continuous and speed itself among those of a fact their continuous and their consequence to the public.

That this will be the cave, it is certain, as experience can make any thing. It has been, and is every whose found, that where they, who have the wealth, and are three-face supposed, though very uncreasonably, to have the sense of a rosion, treat their time ased no account, only think of mixing it subservient tentheir excesses, their vanity, or their sports; the same wrong nodess soon speed among their information.

The preulace, indeed, cannot be enire on dissolute-they cannot be so immersed in sloth and sensuality, as the richer part of a nation, because their circumstances permit it not; their maintenance must cost them some care and pains, but they will take as little as they can-they will, as far as is in their power. have their fill of what their betters teach them to be the comforts of life, the enjoyments proper for reasonable creatures-they eannot debauch themselves in the more elegant and expensive ways, but they will in those which suit their education and condition-they cannot be wholly useless, but if they make themselves of any service, it shall only be, because they are paid for it, because they cannot be supported without it.

And how can we expect that things should be otherwise? It is not, upon the lowest computation, one in a hundred who to be consistent to the contract of the contract contract the contract of the contract of the properties of the contract o

Bot to him, whose industry is his support, I would-between be-should not think, that, if they, who enjoy the plonty he wants, are profaged of their time—misemphy it—waste it; alies' abuse of it will ast il excuse it. He examon po-ship beignotant how unfitting such a waste of time is —how ment; good it hinders—made ments soilieve he will be from it, than those who are in more plentific circumstances.

And let it be considered, by tesh high and low, rich and poor, that there can be rathing no becoming them, there can be rathing that will you becoming them, there can be rathing that will you be how no solid, to serving months of the control of t

by persevering in his kindness towards 'due sense of our weskness and wants is

And if the consideration of the universal Creator as thus acting, be really that which makes him opnear most smithle to uswhich affects us with the most profound veneration of him, and chiefly renders it picasing to us to contemplate his other perfections - what worth do we exidence. how highly do we recommend ourselves. when employed either in qualifying oursolves for doing good, or in doing itwhen we have the common advantage our constant sursuit-when we seek for pleasure in making parselves of use, and feel hanoiness in the degree in which we com-

III. What employment of our time the relation in which we stand to God saggests to us. I am next to shew,

Every one who reads this, I may justly suppose sensible that there is a nature superior to his own, and even possessed of the highest excellencies-that to it we owe our existence, owe the endowments, which place us at the head of all the creatures upon earth; owe whatever can make us desire to have our existence continued to us-that by his superior nature afone. rnany of our wants can be supplied-that on it we entirely depend-that from its favour the whole of our increasing happi-

From what we thus know of God and cornelyes, there must arise certain duties towards him, the performance of which will have its demand on our time. His perfections require our highest veneration: this cannot be exercised or preserved without our serious attention to and recollection of them. His mercies demand our most humble and erateful acknowledgments: proper acts of thanksgiving are therefore what we should be blameable to omit; they daily become us, and should be made

with all the solempity and fervour, that suit

them, by continuing to them the blessings a constant admonition to us to look up to that Being whose power and goodness are infinite, and to cherish such dispositions as are most Early to recommend us to him; hence it is evident what stress we should lay upon those awful invocations of the disine interposition in our favour, and unon that devout confession of our unworthings of it, which have a natural tendency to keen the Deity resent to our remoubrauce, and to purify our hearts.

Public acknowledgments of the goodnessed God, and application for his blosines, contribute to give a whole comminity suitable proveliensions of him; and these, if it be my duty to entertain, it is engally my duty to propagate; both as the regard I pay the divine excellences is hereby fith expressed, and as the same advantage, that I receive from such spprefections, will be received by all when they affect in the same manner with me. Hence it is clearly our duty to join in the public worship—to promote by our regular attendance upon it, a like regularly

These observations will, I hope, be thought sufficient proofs, that, from the relation we bear to God, a certain porton of our time is his claim-oneht to be set anart for prolitation upon him, for paret to lim, and for such other exercise of our reason as more immediately respects lifts and suits our obligations towards him.

Donn Bulton. \$ 150. On the Employment of Time.

ESSAY THE THIRD. * Since all thines are uncertain, favour 'yoursels.' Where have I met with it! Whosescener the advice is, it proceeds upon a semperation absolutely false. That there is an uncertainty in all things; and were the supposition true, the inference would be wrong; did we allow, that there was such an uncertainty in all things, it the kindness you cheafed us, and the majesty would be wroughy concluded from theret,

* Never to acknowledge the enjoyments and privileges we have received, and hold, of Gol, is in effect to day that we received then from him : not to apply to him for a supply of our wants is to day, either our wants, or his power of helping us. Ragon of Naturalimetel, p. 191. so this assertion, there is no God, who governs the world, to be adored; which, if there is such a Ecing, must be contrary to truth. Also grandly and manipuly to neglect this daty, though not alwave, will favour, if not directly proclaim, the same untruth. For certainly to wer-lip God after worshipped at all, and this approaches as near as possible to a and neglect. Besides, such a sparre and unforment worshipper of the Deity, betrays such an habiteal disregard of him, as will reside every religious act insignificant and mal. R. p. 12.

of him to whom we address ourselves *. A that we should favour ourselves,

supposed. With regard to those things which seem concurring assurances, that which call us to thoughts very different to whatsoever disadvantages if may now, from that of forourieg ourselves-which should withdraw our attention from our own will, our own liking-which suggest to us quite other exesiderations than of tiking our ease, and indulging our appetites-which should make the animal life the least of our concern-which should render us only solicitors to purify ourselves, and be useful to our fellow-erratures: with regard to these thiors, I say, we have either absolute certainty, or the

highest degree of probability. To have produced so much beauty and order, as every where discover themselves. intelligence was not only require, but great wisdom and power. The beneficial effects naturally resulting from the thines this beautifully formed and orderly disposed, demonstrate the goodness, as well

as the wisdom and power of their author. That the benefits he designed, should constantly take place, must, as he is a good bring, be agreeable to his will; and what- over our passions-by cherishing in ourever hinders their taking effect, must be discressible to it.

We esent here a surer work of what pleases him, than its being productive of happiness: and whatever has misery accompanying it, cerries with it the clearest greef at its displeasing him. A virtuous practice eneatly furthering the harniness of mankind, must be tilents ing to their Maker: a vicious one rout dis-

force line, as it necessarily obstructs their luopiness. If from any accidental indisposition of tal, virtue should here miss its reward. there is greet likelihood that it will elsewhere receive it; and, if vice, by a like accident, should, in particular instances, not carry with it those marks of its offending the Governor of the world, which it in most cases bears, there is the highest probability that it will have its ponishment in some future state. There is that probability in favour of virtue, not only from what our reasonings on the justice and goodness of God induce us to think if has to expect from him, but also from the visible manner in which he signifies his approbation of it. He has impressed

First, there is not the uncertainty here nary course of things, its attendants: occasionally, expose us, they will be at length fully recompensed. And there is the probability I have mentioned, that the guilty will not be always without a nunishment adequate to their crimes, not only from the appechensions we may fithe entertain of a just Governor of the universe; but also, from the manner in which he, to the petice of all men, expresses his abhorrence of vice: annexing to many crimes immediate inconveniences -riving others a very short respite from the severest distress, the painfullest discases-allowing some to have our reason and conscience on their side, to be approved by us in our bours of scriouspess

and calm reflection. Virtue is, evidently, preserved and promoted by frequent consideration-by dilicence and application-by the denial of our appetites-by the restraint of our inclinations-by a constant watchfolness selves sentiments of humanity and benevolence, Vice is, as manifestly, produced, and confirmed by inattentionby supineness and carelessness-by fayouring our appetites-by consulting rather what we are disposed to, thou what is best for us, rather what inclination, than what prason suggests-by an attachment to the satisfaction of the present moment, to our immediate profit or convenience-by adorsing narrow, selfish

principles. Thus it will appear, that there is by things, as from the number of the crimi- no means an uncertainty in all things, Most certain it is from whence virtue has its security and improvement. Equally certain is it how we become bad, and how we are made worse. Virtue has, in the nature of things, a reward of which it cannot be deprived, and vice as sure a punishment. All those accidents which obstruct either the advantages suiting a virtuous practice, or the sufferings that a vicious one nught to feel, may fally carry our thoughts to some future state, when each will have its full desert from that Being, who has so clearly expressed as well his approbation of virtue, as his abhorrence of vice; and whose goodness, a sense of its worth on the minds of all wisdom, and power, as they admit of demarkind-he has made satisfaction inse- monstration, so they cannot but be believed parable from a conformity to it—he has to cooper in bestowing those rewards and eppointed many advantages in the ordi- punishments, which will be most for the Ma wellige.

welfare of the noblest part of the creation, indee our own best consulted. But where

us. It seems the condition of our being, and the representatives of the people would

ear children, if we would not pursue their member of the community, to have chiefly williare, in the same way by which we at heart the public interest-to be ever di-

is the advocate for "Favour vontrelf. discretion makes any part of his character. governs himself by that principle in their education-who does not restrain them in a thousand instances? while yet the ouendressit gives, and the tears it costs them, may probably never find that very small recompense, which must be the unnest he can propose from it. I say, this recomperson moy, sentulty, never be found; a the emissent muthematicism having, upon an exact calculation, observed, that one half of those that are born, are dead in

Some claim to a public spirit, to a love resulty of m, even in this very profligate age. But from him, whose rule it is to tayour hinself, the public can have nothing to expect. Were this the prevailing principle among us, "tis covious how little record would be shown to the com-

All of the learned professions would recolore their argification, by its subserviency to their maintenance, and think they had nothing so much to study, as how to make their fortune. Soldier and sador would have no potion of any honour distinct from their a lyan-

tige-of any obligation they could be under, when their pay might be safe, to ea-The people would judge none so fit to represent them, as they who had been at the greatest expence in corrupting them ;

are no reason why the whole of what was to be goined should go to their constituents. in short, nothing but supinences and shells-som attachment to their case, and the restification of their senses-low, unmanify views-manages ti-rooghout the most with and seeded could prevail. among all orders and degrees of men, in say country, where the rectived doctrine

House certainly is it, that not only the better constituted governments, but even the autiens of a less refined policy, have encouraged so much an indifference to the scinty portion of life here allotted us-tothe continuance, the ease, the conveniences We must enoughly fail in the love of of it; excition, by various methods, each

agent and active in promoting it-to subhis country, and to dispise drath in its difence.

Nor-down miservelly esteem any characters onsee, than tho end the persons who have distinguished themselves by their dis-

interestedness-by their zeal for the commoney al-by their dictains all private advantages that came in connection with it. What has been the lancuage of the more generous Heathens, but the very raverse of Favour tresulf? Plata advises his

friend Archytas to consider "that we are " not been for expelses above-that our " country, our porents, our triends have " their respective claims upon us." Exist. is, p. 358, vol. 3.

Aristotle, in settling the true difference

between the lawful and culpable love of conselves, observes, that such love of ours selves is, undoorbredly, blameable, as induces us to see k as large a share as may be, of wealth, homour, and sensual pleasure. He, afterwards, considers a life of reason and virtue, as the proper life of a man, and pronounces him the true lover of himself, who makes such a life his care. He goes on, "When all are intent on " the practice of what is right, and each

" lays himself out on the worthiest actions, " the public welfare will, thereby, be et-" feetaally provided for, and every private " person consult his own preatest kappi-" ness. It is most truly spid, of the good " man, that he will serve his friends and " his country-will do it, even at the ex-"pence of his life. For, as to wealth, " honoer, and a'll those other goods about " which there is so much stir in the world, " he will have no regard to them, when "they cause into competition with the "discharge of his duty. He will rather

" thuse to live one year well, than many " at random. He is justly thought the "good man, who has nothing so much "at heart, as how to act rightly. To mention another Greek writer :

We are born, says the excellent conterer Antonious, to assist each other, 1 2, 41. His coursel is, "Whatspever you do, do "it with a view to your being a good "man; good, not in the ordinary, but "in the strict and proper sense of the " word." I. iv. \$ 10. " In this delirht. " in this repose yourself, in passing from " one useful setson to another a stall mand-" ful of the Deity." Lvi. § 7.

"Whatsoever I do," says he, "br mre mit to any difficulties for t'e service of "self, or the assistance of others, eacht " wholly to be directed by what the com-" mon advantage posities." L vii. 5.5. He elsewhere consuces every action of

ours, that has no reference either immediately, or more remotely, to the duties of axial life. I. ix. § 23. To despise, says

Tully, and make no account of pleasure. life, wealth, in comparison of the public welfare, is the part of a great and generous mind .- A life of toil and trouble in order to troungte, if possible, the good of all mankind, would be much more acrosable to nature, than to pass one's days in solitude, not only without any care, but enjoying the greatest pleasures, and having every thing could be wanted at comtornd. De Off. 1, iii, 283, 284.

We are all, according to Seneca, meanbers of one great body, Ep. 95. We must consult the happiness of others, if we would our own. In his treatise of a Hongy Life, mentioning what the man must be, who may hope to pass hence to the abodes of the celestial beings; part of his description of him is, " That he lives as if he " knew himself born for others-consults " in all he does the approhition of his " conscience-regulates his every action " by considering it as well known to the " public as it is to himself-treats the " whole world as his country-regards " the gods as present wherever he is, " and as remarking whatever be acts and

" speaks." Tree happiness is, throughout this auther's works, considered as derived from virtue-from the steady pursuit of what is right and our duty.

These reflections will, I hope, an art not improperly introducing the consideration of the part we have to get average etants of happiness in a feture state; the subject of the following essay.

This expectation dues not indeed fornish any employment of our time that would not be comprehended under the beads on which I have already enlarged a but it is the strongest possible enforcement of what they teach us.

Can I suppose that be road the gravethere is any happiness prepared for the if I live unminiful of the privileges here above the beasts, I will put my-ell upon a level with them-if that spiritual next of me, which makes me a fit authors for this M 4

happiness, be neglected, and all my eare and roins hid out on my body, on what ed, we are thus pur

was earth so lately, and must so specify be earth again?

Are there certain dispositions which prepare us for, and which by being per-

prepare us for, and which by being perfected, probably constitute the happiness of another lifet; and may we hope to obtain it, when one pravaits contributed to suppress these dispositions, or when we are wholly regardless of cultivaries them. Whatever I hope for in a future shade, to night to chair the reward of swinching here done by me; and when the time for action here its so then, even in its longest

I might to think the reward of something here done by our just when the time for action here is so short, even in its longest continuance—when likewise our presentables are so dive, and so intercorrectly contained as the source of the sourc

Further, if according to the greater or less use of which we make ourselves to our fellow-creatures, we more or less answer the end of our creation, we must concrive this to be a point, our special regard to which will be the necessary consensence of the views we have beyond the grave. The bliss we then promise ourselves cannot be thought a likelier reward of any practice. than of that which aims at the most extensive good; nor can one of common sense think such happiness likely to be our purtion, after a life spent as unprofitably, as that of those creatures, the whole of whose satisfactions we all confine to those they at Hence our lines after death will be nerpetually urging us to what we can do nose for the good of mankind, and most be a motive to it of the createst weight.

Thus, likewise, when I commenter a trees, and how examine desirable that the logic, than white there, are moves yet a I am more particul, switting not in to do.

I am more particul, switting not in the acceptance of a special policy and a special policy and a special policy are consideration, to whent I must core the present the special policy are prepared desire of polanicy lain from whom it is to come, not that the re of all other applies of a very not in sealing of the polanicy lain from whom it is to come, not that the re of all other applies of a very not in sealing the polanicy lain from whom it is to come, not that the re of all other applies of a very not in sealing the polanicy lain from whom it is to come, not that the re of all other applies of the polanicy lain and the comment of the polanicy lain and the comment of the polanicy lain and required of the acceptance of the polanicy lain and required of the acceptance of the polanicy lain and th

ed, we are thus particularly directed by attending to the happiness reserved for us; the consideration of it thus strongly enforces their performance. How far it must in general contribute

How for it must in general contribute to the best employment of our time, the following observations may, I hope, fully convince us.

If we surroutle thines, on the value of

which we are universally avered, we shall rescrive few, if any, of them obtained or secured without more or less care on our part, and some of them only the reconpense of our painfellest endowour. The long enjoyment of health is in vain expected, if we wholly decline the fatigue of exercise, and the unersiness of self-denial, The greatest estate most at length be wasted by him, who will be at no trouble in the numarement of it, who cannot torment his brains with examining accounts, and regulating the various articles of a large expense. Whose power is so established, that the preservation of it costs him not much selicitude-many mxious thoughts: and compels him not to mentify himself in resurrous instances? This is the case of them where are extense the most fortonate of their kind. As to the penerality. how difficult do they find the acquisition of the memest of these advantages? What years of diffeence does it cost them to raise but a moderate fortune! Vast numbers we find struccling throughout their lives for a bare support.

The chief blessugs of life-the goods most worthy our pursuit, are not only for the wost part, but altogether, the fruits of long and unwenried endeavours after them. Where is the very useful art that can be learned without a close and tedious application-that we can make any tolerable progress in, before many of our days are tuested? How much, and what an attenfive experience-what repeated observations, and how exact a reasoning upon them, are necessary to form us to any degree of wisdom? Duly to regulate our rossions-to have them under command -rightly directed, and more or less warm proportionably to the influence their obpect has upon our happiness, will cost us, 25 every one is sensible, a watchfulness and care of such continuance, as is submitted to by few even of those, who best know how for it would be overpaid by

If then we pay so dear for every satis-

faction we now enjoy-if there he nothing of labour set upon it, and what is most desimble comes to us by the most labour; who in his wits can believe that harniness for exceeding the utmost in our present state, will at length be our portion without any solicitude we need be at about it -without any audifications we have to acquire in order to it-without any pains we are to take after it? Nothing in Pagarism or Mahornmedism, nothing in Popery

is so abstard as this supposition. There is an uniformity in all the procredings of God. As they are all grounded on an unerring wisdom, they must testifs their correspondence to it, by what they have to each other; and so we find they do in all cases wherein we can fatheen them. We know not, indeed, in what way we are to be made hoppy in mother life; bet with what our being is so connectedenschefit most depend, we are sufficiently instructed. The means of making ourselves thus happy which are put in our power, plainly teach, that by their use it must be effected. Lesser goods, derived to us only her our even and industry, dointerested how we are to accure arouter. The chief blessines, that are now within our reach, being never youchsafed but to our extraordinary efforts-to our most earnest end-assuurs to rain them, lead us to the fullest conviction, that the same must be the condition of whatever enjoymosts we can promise ourselves after our death-that they will only be the reward

been sought-of the difficulties their purrait has correspond us. The Atheist himself-he who having no views beyond this world, gives his lasts I know not what this possibly can be, but, their fell range in it, acts with abundantly more sense and consistency, than he who, full of the hopes of immortality, yet consalts his humour or his case, his pleasure ing he has to improve, or any progress in virtue he has to make. Nor is there any thing that so much confirms the irreligious mun in his had principles, as his obdence, never take the multitude for their serving this conduct in them who profess pattern; but on the other hmd, constantto believe a God and another life. He thinks, and, I must own, but too justly, that it is the same thing not to be influenced by such a belief, and not to have it -that it is even much more reasonable to give up all expectations of future hap- therefore the less mischievous in their con-

niness, than to expect it, and yet do nodesirable on earth but what has its price thing in order to it-do nothing that can appear at all englishing us for, or entitling us to it: in a word, he rightly thinks that, surposing there he a God of that perfect justice and wisdom which he is represented. he cannot make any difference hereafter between them who have absolutely denied his justice-his wisdom-nov his very being, and them who, with all their acknowledgments of him and his perfections, would yet never socrifice any of their inclinations to him-would not be at any prins to know his will, or, if they did know it, would only so far obey it, as it was agreeable to their own.

I hardly can ouit this subject, "So great is the danger-so certain, I may say, is the mischief of persending ourselves, that .. an eternal happiness will recompense the little we do to secure it, that I scarcely what conduct alone it can reward. As the visible world is the only univertal guide to our conjectures on the invisible, and therein, as I have observed, the method of Providence in disputaing its blessing, is manifest to every eye; all those which can most encare our wishes depending wholly on what we do to obtain them? as, likewise, whether we consider the wisdom of God, or his truth, or his instice, they all concur in teaching us this lesson, that an ever-continuing felicity can only be prepared for a distinguished virtue. As things, I say, are thus, may it not, properly be asked. What can it be that so of the dilicence with which they have straprely inflatuates us-that possesses us with hopes so extraverently about -that makes a nerveit so lazy and remiss, which courbt to be so viewous and uninterrupted?

either, the murders that countenance our practice, or, the reliance we have on the Drity's unbounded goodness. As to the former, how little stress we or his profit, regardless of any understand- should lay on numbers, will be evident

from these four considerations, First, They, who in every age, are most commended for their wisdom and pru-

ly live in a direct opposition to its practices, and dissuade all, to whom they are well-wishers, from them. Secondly, Those follies and vices, which are the reproach of numbers, are not

вотрасия. к.

sequences. The increasing multitudes of the lead and doublet do not, in any in states, excession for does and doublet as the case as a state of the second doublet as the lead to be the more favourable circumstates attending them, either with respect to the presents of the pasterity of the guilty in all God be, in our states, must revocate to the virsue, in this world, because a their numbers, we have being to see their numbers, we have being to see their numbers, we have being too and

Tamingly, With the way great behavior are, probability, in respect to the whole on a time of rankead bringly, extractly for problems connect than strate key grisins, or proposed to the contract of the contr

Family, An excitated a closer tailed as suggested with a crypta in the name of a small magnitude with a small magni

how groundless our reliance must be spot it, when we are constant to the ends for which we were made—when we neglect our opposituation, and above our capatities, wall, I hope, to sufficiently plain to its, if we attend to the following short remarks.

We as other goodness to God as principally to the far gran be a period and the goodness of the control of the conlocation of the control of the conlocation of the control of the control of their control of the control of the produces would extend the action of the produces would extend the control of the tred out has allowed of unathing to fur, though we projected to one rightly the adultines and experiments afferred us.

2. As God is the Governor of the world—is acknowledged so by all who own his being; we must, the refere, consider his gordness, as that of a governor, or is consistent with, and apreciation, or disconsistent with, and apreciate his definition of the production of the construction is a single production of the construction of the construction of the construction of the laws, and thereby entourage as the laws, and thereby entourage as an experience.

disabety thems?

2. One attribute or prefection of the Druty count, clock with product a laboratory in the Druty count, clock with product a laboratory of the Druty count of product, and the product of each in principal country of product, as the rewarding of good. For treat vol., as it is were not evil, one most better the approached by the very not evil, which is producted with a very not evil, with the product of the very not evil, with the country, that his crimes would never to read the product of the very not evil, which is crimes would never to the product of the very not evil.

4. To restrain evil, to obstruct its progress, mast be the care of a good Gosernot, nay would be the sured areaf of his maniness. To rounish, the retore, such as not contrary to the law of their countrcuntrary to the well-being of society, and therein contrary to their own and the concreen lugratures, is not only a part of justice, but even of goodness itself. We could not consider God as pood, had be not properly guarded seainst his creatures corrupting themselves, and actinst that corruption extending itself : and what are the discouragements to this, but in the way of punistment-but by the suffitings the guilty have to tear? The more there are who not in definese of these safferings, the passe necessars it becomes to

inflict them; and effenders can leve to

soare them, when the greatest mercy is new member into a family. We find it shewn in obviating the mischief of such common among the Greeks, the Romans, what they have deserved.

examples, by treating them according to and the Jews; now, we read that even God Let us behold the goodness of God in this light, and this is that in which we ought to see it-this is its true representation; and thus seen, it cannot but conviace us how impossible it is that we should

have any thing to hope after a life unproductly, valuely spent-how much such Dean Bolton.

CATECHETICAL LECTURES. 4 151. Introduction to the Catechiem.

our haprisunal yow, as a kind of preface to the whole. It then lops down the great Christian principle of faith; and leaving all mysterious inquiries, in which this of practice. Having briefly recited these, it coveludes with a simple, and very inteligible explanation of baptism, and the

Lorf's Supper. The extrehism then beeing very pro-Bris, with a recital of our haptismal you, as the best proface to that belief, and those twice of practice, in which that you engazed us - Bet before we examine the you itself, two appendages of it require explanation-th ruse of sponsors-and the

With recard to the monsor, the church probably insitates the repointment of the egal exandian, multing the best provision it can for the pinns education of orphans. and deserted entitlers. The temporal and the spiritual guardian may coustly betray their rouge : both are cubushies both recountable: but surely the latter breaks

the more sacred engagement. As to promising and sowing in the name of another (which seems to carry so harsh a sound) the sponsor only engages for the child, as any one would engage for another, in a matter which is manifestly for his advantage: and on a supposition, that the child hereafter will see it to be so -that is, he promises, as he takes it for granted, the child itself would have promised, if it had been able,

With regard to the name, it is no part of the sacrament; nor pretends to scriptural authority. It rosts merely on ancient asser. A custom had reperally obtained.

reason to think that the mercy of God will' of giving a new name, upon advertise a hisaself, when he received Ahram into coverant, giving an early sunction to this usage, changed his name to Abraham. In imitation of this common practice, the old Christians gave baptismal names to their children, which were intended to point out their beavenly adoption, as their surranges distinguished their temporal alliance.

From considering the use of sponsors, and of the name in baptions, we proceed pressed. "My gorfathers did promise "three things in my trong; 1st, That I " should renounce the devil, and all his " works, the poores and sanities of this " wicked world, and all the sinful lasts of "the flesh, 2dly, That I should believe " all the articles of the Christian faiths and " 3dly. That I should keep God's holy " will, and commandments, and walk in " the same all the days of my life,"

First, then, we promise to " renounce " the devil, and all his works, the possess " and vanities of this wicked world, and " all the simini justs of the flesh," " The "devil, the world, and the firsh," is a comprehensive mode of expressing every dereies of ain, however distinguished; and from whotever source derived: all which we can only engage to renounce as far as we are able; but also to take point in tracing the Libyrinths of our own because and in removing the glosses of self-deerin. Without this, all reponciation of sin is

Being thus enjoined to renounce our gross, habitual sins, and these bod inglirations, which lead us into them; we me required next to " believe all the articles " of the Christian faith." This is a nateral progression. When we are thoroughly convinced of the malignity of sin, we in course wish to avoid the ill consequences of it; and are prepared to give a fair bearing to the evidence of religion, There is a close connexion between vice and infidelity. They mutually support each other. The same connexion subsists beof religion: and faith perhaps is not so involuntary an act, as many of our modern

philosophers would remaide us. After "believing the articles of the" "Christian faith," we are lastly enjoined " to keep God's holy will and commend. " perit."

" ments." Here too is the same natural progression. As the renunciation of sin prepares the way of faith, so does faith lead directly to obedience. They seem related to each other, as the mean and the end. " The end of the commandment," saith the apostle, "is charity out of a pure " heart, and of a good conscience, and of " faith unfeigned," Faith (which is the act of believing upon rational evidence) is the great fountain, from which all Christian virtues spring. No man will obey a law, till he hath informed himself whether it be properly authorized; or in other words, till be believes in the jurisdiction that enacted it If our faith in Christ doth not lead us to obey him, it is what the Scriptures call a dead faith, in opposition

to a saving one. To this insenarable connexion between faith and obedience, St. Paul's doctrine may be objected, where he seems to lay the whole stress on faith, in equisition to works .- But it is alsin, that St. Paul's array ent requires him to mean by faith. the whole system of the Christian religion (which is indeed the meaning of the word in many other parts of Scripture); and by works, which he sets in opposition to it, the moral law. So that in fact, the apostle's argument relates not to the present emestion; but tends only to establish the superiocity of Christianity, The moral law, argues the apostle, which claimed on the rightrousness of works, makes no provision for the deficiencies of man. Christianity alone, by opening a door of merey, gave him hopes of that salvation, which the other could not pretend to give.

Upon renouncing sin, believing the articles of the Christian faith, and keeping God's holy commandments, as far as sinful man can keep them, we are entitled by promise to all the privileges of the gospel. We "become members of Christ children " of God. and inheritors of the kingdom "of heaven." We are redeemed through the merits of Christ; pardoned through the mercies of God: and rewarded with a blessed immortality.

This account of our bestismal yow concludes with a question, leading us to acyow; and to declare our belief, that our only hope of keeping it rests upon the

assistance of God.

\$ 152. On the Creed-the Belief of Gol. The crent begins with a profession of our belief in " God the Father Almieber. " maker of heaven and earth."

The being of a God is one of those truths, which scarce require proof. A proof seems rather an invery, as it supposes doubt. However, as young minds, though not scentical, are uninformed, it may not be improper to select, out of the variety of arguments which evince this great treth, two or three of the most

The existence of a Deity, we prove from the light of nature. For his attributes, at least in any perfection, we must A few plain and slouple arguments drawn from the constitut of the world-

the preservation of it-and the cerept concept of mankind, strike us with more conviction, than all the subtilties of metaphysical deduction. We prove the bring of a God, first frem the creation of the world.

The world most have been produced either by design or by change. No other mode of origin can be supposed. Let us see then with which of these characters it is impressed.

The characteristic of the works of design, is a relation of parts, in order to produce an end-The characteristic of the works of change is just the reverse .-When we see stones answering each other, laid in the form of a regular building, we immediately say, they were put together by design: but when we see them throws about in a disorderly heap, we say as confidently, they have been thrown so by

chance. Now, in the world, and all its appetdages, there is plainly this appearance of degen. One part relates to another: 204 the whole to either produces on end. The sun, for in-tance, is connected with the earth, by warming it into a proper heat, for the production of its fruits; and for-nishing it with rain and dew. The eath actin is connected with all the vezerables which it produces, by providing them knowledge the necessity of observing this with proper soils, and mices for their nourishment. These again are connected with animals, by supplying them with feed. And the whole together produces the great

Gilbin.

[.] See Rom. III. 29, and indeed great part of the epistle.

and of containing the lives of innumers.

Nor is design shown only in the grand fabric of the world, and all its relative googndages: it is equally shown in every part. It is seen in every animal, adapted in all its necoliarities to its proper mode of life. It is seen in every vegetable, fur- worship have not been found, nished with parts exactly suited to its situation. In the least, as well as in the greatest of nature's productions, it is every where apparent. The little creeper upon the wall, extending its teracious fibres, draws nourishment from the crannies of the stones; and flourishes where no other

plant could live. If then the world, and every part of it, are thus marked with the characters of design, there can be no difficulty in acknowledging the Author of such designof such amazing contrivance and variety, to be a Being of infinite wisdom and power. We call a man ingenious, who makes even a common globe, with all the norts of the earth delineated appn it. What shall we say then of the Author of door, and furnished with all its various inhabitants)

The argument drawn from the preservation of the world, is indeed rather the but arrament advanced a step farther. If chance could be surposed to produce a regular form, yet it is certainly beyond the highest degree of credulity, to suppose it could continue this regularity for any time. But we find it has been continued; we find, that mear 6000 years have made no change in the order and hormony of the world. The sun's action upon the earth bath ever been recular. The production of trees, plants, and herbs, bath ever been uniform. Every send produces now the same fruit it ever did. Every species of animal life is still the same. Could chance continue this regular arrangement? Could any thing continue it. but the hand of an omninctent God? Lastly, we see this creat truth, the being of a God, witnessed by the general consent of mankind. This general consent must arise either from tradition, or it must be the result of men's own reasoning.

Upon either supposition, it is an argument equally strong. If the first supposition be allowed, it will be difficult to revien any source of this tradition, but God himself. If the second, it can scarce be supposed that all mankind, in different parts of the unquestionably attends virtue even here,

world, should some in the belief of a thing, which never existed. For though doubts have arisen concerning this general belief, yet it is now pretty well ascertained, from the accounts of travellers. that no nation hath yet been discovered. among whom some traces of religious Be it so, says the objector; yet still we find single persons, even in civilized countries, and some of them men of enlarged capacities, who have not only had their doubts on this subject, but have proclaimed aloud their disbelief of a Divine Being.

We snswer, that it is more than probable, no man's infidelity on this head was ever thoroughly settled. Bad men, rather endeavour to cenvince themselves, thun are really convinced. But even on a sunposition, that a few such persons could be found, what is their testimony against so great a majority, as the rest of mankind? The light of the sun is universally acknowledged, though it happens, that now and then, a man may be born blind But since, it seems, there are difficulties

the great original itself, in all its gran- in supposing a divine Creator, and preserver of the world, what system of things does he atheist suppose attended with fewer ? He sees the world produced before him. He sees it bath been created; and is preserved. Some account of this matter must be given. If ours displease him, let us have his. The experiment both been tried. We have had many atheistical creeds a none of which hath stood the test of being handed down with any degree of credit Into future times.

The atheist's great argument indeed against a Deity, is levelled at the apparent loinstice of his government. It was an objection of auctiont date; and might have had its weight in heathern times a but it is one of the blessings, which attends Christianity, that it satisfies all our doubts on this head; and gives us a rational and easy solution of this pairmant objection. What if we observe an inaccurate distribution of the thines of this world! What if virtue be depressed, and vice triumphant! It is nothing, says the voice of religion, to him who believes this life to be an inconsiderable part of his being : a point only in the expanse of eternity: who believes he is sept into this world, merely to prepare himself for a better. This world, he knows, is intended neither for reward nor punishment. Haupiness 174

and misery, vice's but it is not the hanci- power are consiled by his goodness; and constances, but of a suity conscience, The things of this world are not, in their own nature, connected either with happiness or misery. Attended sometimes by one, and sometimes by the other, they are merely the means of trial. One man is tempted with riches, and another with poverty; but God intends neither an ele-

wated, nor a depressed situation as the ultimate completion of his will, Besides, it wouldly prosperity even was the indication of God's favour, yet good men may have failings and imprudences encus habout them to deserve misfort one; and had men virtues, which may deserve success. Why should impro/ence, though joined with virtue, partake of its reward? Or the generous purpose share in the pu-

nishment, though connected with vice? Thus then we see the being of a God is the universal creed of pature. But though nature could investigate the simple truth, she could not reserve it from error. Nature merely takes her notions from what she sees, and what she brars, and both ever moulded her rods in the likeness of things in bracen, and things on earth. Hence every part of the creation, animate and loanimate, butb, by turns, been an chiect of worship. And even the most refixed nations, we know shad gross conceptions on this head. The wisest of them indeed, by observing the wonders of creation, could clothe the Drity with wisdom and power : but they could co no farther. The victure of their beyors afforded them. the highest ideas of perfection a and with these they arraved their evels mixing also with their victors, such vices, as and found in the characters of the best of

For just perions of the Deity, we must have recourse then to revelation above. Revelation removes all these absurdaies. It dispois the clouds of ignorance; and povells the divine majesty, as far as it can be the object of human contemplation. The lax perions of Ibertinism, on one hand, which make the Drity on inobserwant povernors and the electry ideas of superstation, on the other, which suppose him to be a dark malierant being, are cornly expused. Here we are informed of the empiseience and omnipresence of Cod. Here we learn, that his wisdom and except their abound superstitions. He

ness of a splendid station, but of a peace- that his mercy is over all his works. In ful mind; nor is it the misery of low cir- short, we learn from revolution, that we are in the hands of a being, whose knowledge we cannot evade, and whose power we cannot resist; who is merciful and good to all his caratures; and will be ever ready to point and reward those, who endeavour to conform themselves to his will: but whose justice, at the same time, accomproxing his mercy, will punish the bold and careless sinuer in proportion to his

> § 153. On the Creed, continued-the Belief of Jesus Christ.

After professing our belief in God, the erend proceeds with a profession of our belief "in Jesus Christ, his son, our Lord." A person eclobrated as Josus Christ was, we may suppose, would naturally find a place in the proface history of his times. It may not be amiss, therefore, to introduce the evidence we are about to collect, with the testisonov of some of the more eminent of the heathen writers. who have mentioned him. They will at least inform us, that such a person lived at the time we asset; and that he was the author of a new religion.- I shall quote only Speturips, Tacitus, and Piny. Soctorius* tells us, that " the emperor Claudius drove all the Jews from Rome. who, at the instigation of one Christ, were continually making disturbances."

Tacitus t, speaking of the persecution

of Christians, tells us, " that the author of

that page was Christ, who was put to

death by Pontins Plate; in the reign of

Ploy's t testimony is more large. It is contained in a letter, written to the emproor Trainn, desiring his instructions with regard to Christians. He blomes their obstitutes in reforing to sacrifice to the Roman deities-but from their own confession can draw perhing, but that they assemble, on a certain day, before sun-rise -that they nor divine bonours to Christ as a God-that they bind themselves by a sperament put tosteal, nor to commit adulterr, nor to deceive-and that, after the performance of these rites, they join in one common med. Nov. be examined, be sees, two of them by torture: yet still be finds nothing obmoxious in their behaviour,

thinks, however, the matter should be inquired into: for Christianity had brought religion into great disuse. The markets were crowded with victims; and scarce a purchaser came near them.

These writers afford us sufficient testimony, that Jesus Christ lived at the time we assert; and that he was the author of a new religion. They had opportunities of being well informed; could have no intenest in falsifying - were no converts to the new sect : but talk of Christ, only as they would of any singular person, whom they had occasion to mention. Their test timony therefore is beyond cavil.

Let us now proceed a sten farther, and examine the scripture evidence of Christ. which proves not only his existence; but that he is our Lord, or the Messish-and not only that he was the author of a new religion: but that this religion is true.

Upon examising the grand scripture evidence on this beed, we find the greatest stress laid upon miracles and prophecies : both of which are direct appeals to God. by a claim to supernatural power. And though both these modes of evidence are calculated, as well for us who live in remoter times, as for those who lived in the entiest; yet the evidence from miracles seems more particularly addressed to them; as that from prophecy is to us. They were the eye-witnesses of the miracles of the gaspel, of which we have only the evidence at second-hand. Whereas prothree is a mode of evidence, which increases through every age. The early Christisas had it in part; but to us this simezing web is still more unfolded; and more of its wonderful texture displayed. Let

us examine each in its order. Among the eye-witnesses of the gospel miracles, were many learned men, as well as unlearned. The former had encortes nity and abilities to examine the works before them: to trace out fraud, if any such were latest; and did unquestionably receive them with all that circumsurction which was due to such trenderful exhibitions, before they embraced the Christian faith; while the most inpurant speciator was a competent indge of matter of fact : and many of our Saviour's miracles were such as could not possibly, from the nature of the facts themselves, be coloured with fraud.

It had a strange sound to the prejudices

cannot suppose, that any man, much less that a multitude of mea, would embrace such a belief without clear conviction; especially as no workily advantage lay on the side of this belief; and the convert even renounced the world, and embraced a life of persecution.-Let us consider the single miracle of Christ's resurrection. Jesus had frequently mentioned it before his death and the thing was so for in general credited, that the senulches was scaled, and an armed mand appointed to watch it. We may well suppose, therefore, that his fareurers would naturally. moon this occasion, reason thus: "Jesus hath now put his pretensions upon a fair issue. He both told us, he will arise from the dead on the third day :-- bere then let us suspend our indepent, and wait the resolt. Three days will determine whether he be an impostor, or the real Messiah." -It is very natural to suppose, that the favourers of Jesus would reason, after his death, in a manuer like this; and it is beyoud credibility, that any of them would have continued his disciples, had they found him falsifying in this point. But we know they did continue his disciples after this. We know also, that many proselvtes, convinced by this very event, embraced the Christian religion. We have all the reason in the world therefore to believe, that they were fully satisfied, His miracles were to them a sufficient proof of his pretensions. All candid men would have acquiesced, as they did; and in their belief we have a very strong foundation Again, with regard to prophecy, we

observe, that the writers of the Old Testament seem, in various parts, to characterize some extraordinary person, who was in process of time to make his appearance in the world. The marks are peculiar, and can neither be mistaken nor misapplied, " He was to be born of a virgin-be was to turn the hearts of the disobelient to the wisdom of the just-though digulfied with the characters of a prince, he was to be a man of sofrows, and accominged with grief-though described to be without sin, be was to be numbered with transpressors -his bands and his feet were to be nirrord. -he was to be made an offering for sin -and was never to see correction."-These prophecies were published many hundred years before the birth of Christ of mankind, that a crucified malefactor and had been all along in the hands, not was the Saviour of the world; and we only of the Jews, but of all men of letter .

this religion was ushered into the world; and all the human assistance which it had to boast. And yet this religion, which opposed by the exeatest princes, anade its why in a few years, from a remote corner. through the whole Komm empire. -Thus was our Saviour's prophecy, in consistion to all human calculation, exactly fulfilled.

The least of all seeds became a spreading. troe; and a church was established, which could not be destroyed by all the powers of hell, But although the church of Christ could

not be destroyed, it was corrupted; and purity. This currupt state of it-the debaious of popery-the efforts of reformation, and various other circumstances relating to it, are not unreasonably supposed to be held forth, in the prophetic parts of the New Testament.

But I forbear to dwell upon utvolercies. which are not obvious enough to carry graeral conviction; though many of them have been well explained by those *. who are versed in the histories to which they allade. Future times will, in all probability. reflect a stronger light upon there. Scoot of the great prophecies, which we have just considered, abone but with a feeble my, during the times they were fulfilling, though they now strike us in so forcible a

134. The Creed continued - Conception and Birth of Christ, &c.

We have now shown upon what foundation we believe the second article of our creed; let us next consider the remaining stricles-the history of Christ, as delivered is Scripture, and the benefits which he procured for us-the assistance of the Holy Spirit-the remission of our sins-and erestasting life.

First, then, we believe that Christ was " conceived of the Holy Ghost, and born of the Virgin Mary." The manner of this turaculous congretion we inquire not itto. It is a point not only beyond the lipoint very unimportant. We believe just the Seriocope account of it, and assure our- point of the utmost importance to Chris-

selves, that if it had concerned us, it would have been more plainly revealed .- One thing, however, we may observe on this opposed the strongest prejudices, and was bead, that nothing is said in Scripture of paying divine honours to the Virgin Mory. Those rites are totally of popish origin. We further believe, that Christ " ouf-

fered under Postius Pilote, was exacified. dead, and buried; and that he descended into hell,"-that is, we declare our belist of the Scripture account of the circonstances and the reality of Christ's douth,

To make an action clear, it is necessary. in a course of years fell from its genuine' first, to establish its date. This is usually done by ranging it under the maristrate who then presided, the time of whose government is always registered in some public record .- Thus we believe that Christ's death happened when Puntius Filate was governor of Judea. We believe also, with regard to the mouser of his death. that he was crecified: that he died as really as any mortal ever died; and that he was buried in the tomb of Joseph of Arimathea +.

The "descent into hell" is undoubtedly a more obscure expression than might be wished in a creed, and was not indeed added till many ages after the creed was first exemposed 1. But as creeds are human compositions, we believe this, and every other ditliculty, only as consistent with Scripture. Now the sense which spens most agreeable to Scripture, is, that his soul remained till his resurrection in that place (whatever that place is) where the points of the blessed rest; and the expression seems to have been added, only that we may the more strongly express our belief of the reality of his death. This we do, when we express our belief of the sepuration of his seal and body. "He was ouried,"-oud " descended into hell." The first expression relates to his body. which was laid in the grave; the second to his soul, which passed into the place of

departed spirits. We farther believe, that "on the third taits of human inquiry; but to us at least a day he rose again from the dead." The resurrection of Christ from the dead is a

See Bishop Newton's Dissertations; and Zishop Hurd's Sermons on Prophecy. † Bissis formula he should "make his grave with the rich." And St. Matthew tells us, that where prospent glids adjust 25 withor 26. Matt. 1816. 57. Instals, his. 9. I Ser Bingham's Armoulties, vol. in. c. 3.

tions. On the certainty of Christ's re-timels is secured by the strictest discipline? surrection depend all broos of our own. On this article, therefore, we shall be

more large. and, in the first place, what is there in it that need shock out reason? It was a wanderful event; but is not nature full of wonderful events? When we strongly weigh the matter, is it less strange, that a grain of corn thrown into the ground should die, and rise action with new series tation, than that a human body, in the same circumstantes, should assume new life? The commonness of the foreser makes it familiar to us, but not in any decree less unavountable. Are we at all more contained with the maturer in which grain cerninger, than with the manner in which a body is raised from the dead? And is it not obviously striking, that the same power which can effect the one. may effect the other also?-But anylogy, though it tend to convince, is no proof. Let us proceed then to matter of fact, That the body was dead, and sefely

lodged in the tomb, and afterwards conveyed out of it, was agreed on, both by those who opposed, and by those who frequent the resurrection. In the circumstances of the latter fact, they differ widely. The disciples tell their store-a very plain and simple one-that, some ex-

pecting the event, netwithstanding their master had bime If foresold it, they were sun-rised with an account that the leafy was gone-that they found afterwards to their great astooishment, that their master was again above-that they had been several times with him; and appended for the troth of what they said to great pambers. who, as well as themselves, had seen him after his resurrection,

The chief priests, on the other side, declared the whole to be a fiegery a sweetdiscretes came by night, and stole the body away, while the soldiers yes

Such a tale, unsupported by evidence, would be listened to in no court of justice. It has not even the air of probability. Con it be supposed, that the disciples, who had fled with terror when they might have rescued their master's life, would venture in the face of an armed quard, to carry off his dead body?-Or is it more probable. that they found the whole goand asle-p;

-Resides, what advantage could price from such an attenue? If they miscarried, it was certain rain, both to them and their cause. If they succeeded, it is difficult to say what use they could make of their sucerss. Unless they could have produced their dead body alive, the second erne would be worse then the first. Their may ter's prophecy of his own resorrection was an unhappy circumstaner; yet still it was wrapped in a veil of obscurity. But if his disciples end as outed to prove its conpletion, it was their business to look web to the event. A detection would be such a comment upon their master's test as would never be forcetten .- When a cape desends on falschast, every body knows, the less it is moved the better.

This was the case of the other side Obscurity these was wanted. If the chief priests had now proof, why did ther not produce it? Why were not the disciples taken up and examined upon the fact? They never abscunded. Why were they not judicially tried? Why was not the trial made public? and why were not sotheatic memorials of the fraud banded down to materity - as authentic memotials were of the fact, recorded at the very time and place, where it happened? Christianity never wanted enemies to proparate its dispara yearst. -- But publist of this kirst was door. No proof was sttempted-except indeed the testimory of men askern. The disciples were perer ourstinged upon the text; and the chief priests proted satisfied with spreading as inconsistent range of named the people, innerved merely by their own autho-

Wiestever records of heathers origin Itmain, a visce the truth of the resurrection, One is very nemarkable. Poetius Plate sent the emperor Tiberius a relation of the ing, that the plain matter of tact was, the sheath and resorrection of Christ; which we so to combal at Busine, as moral, agreed other provincial matters. This intelligence made so great on impression, it sevens, upon the emperor, that he referred it to the senate, whether Joses Christ of Judes should and be taken into the number of the Roman gods?-Our belief of this fact is clairly founded upon the testimony of Justin Marter, and Terruilian, two learned beathers, in the are succeeding Clinist, who become Christians from that when we know, that the vicilines of cen-very evidence, among others, in favour of Christiof fact.

of Pontius Pilate, as then penerally known; which we cannot conceive such able apologists would have done, if no such records had ever existed t.

Having seen what was of old objected to the resurrection of Christ, it may be proper also to see the objections of modem dichelierers. And, first, we have the stale objection,

that nothing is more common among the propagators of every new religion, than to deluce their ignorant proselytes with idle stories. What a variety of inconsisteat tales did the votaties of beatherism believe! What absurdities are adopted into the Mahometan creed! to what strange facts do the valear ponists give credit! And can we suppose briter of the resurrection of Christ, than that it was one of those pious frauds, intended mèrely to impose upon the people, and advance the credit of the new sect? This is just as easily said, as that his

disciples stole him away, while the guard alent. Both are resertions without proof, Others have objected Christ's portfol discovery of bimself, after his resurrection. If he had heidly shown himself to the chief priests; or publicly to all the people; we might have lud a more rational foundation for our belief. But as he had only for his witnesses, upon this occasion, a few of his chosen companions, the thior has certainly a more so get un-

pearano, than might be wished.

This in-impation is founded upon a passage in the Acts of the Apostles, in which it is said, that " God showed him ovenly, not to all the neonle. but unto witnesses chosen before of God." The opestion is. What is meant by witnesses chosen before of God? Certainly nothing more than that he was seen, at different times, by persons expressly, and by particular design miny more. nation, intended to be the witnesses of this

Christianity. In their apologies *, still pleased; but these were not the people, to extant, one of which was made to the se- whom God shewed him openly 1 this permate of Rome, the other to a Roman go- ticular designation was confined to the vernor, they both appeal to these records " chosen witnesses."-And is there any thing more in this, than we see daily in all. legal proceedings? Does not every body wish to have the fact, about which he is concerned, authenticated by indubitable records; or by living testimony, if it can be had? Do we not procure the hands of witnesses, appointed to this purpose, in all onr deeds and writings? Let us not however, answer the objection by an arbitrary explanation of the text; but let us compare this explanation with the matter

> On the morning of the recorrection, the apostles, who ran to the sepulches to make themselves acquainted with what they had heard, received a message from their master, enkining them to meet him in Galilee. It does not appear, that this message was conveyed with any secrecy; it is rather probable it was not; and that the disciples told it to as many as they met. The women, it is expressly said, told it " to the eleven, and all the rest," Who the rest were, does not appear; but it is plain, from the sequel, that the thing was generally known; and that as many as chost either to satisfy their faith, or gratify their curiosity, required for that purpose to Galilee. And thus we find St. Peter making a distinction between the voluntary and the chosen witness-between those "who and communical with the amostles all the time that the Lord Jesus went in and out among them, from his bootism till his ascrossen," and those who " were ordained to be the witnesses of his resurrection "." St. Phul woes farther, and in express words tells us, " that Christ was seen !! after his resorrection of above five horidred brethren at once:" and it is protoble, from the expression, " at once,"

If then Christ thus appeared in Golilee event. Others might see him if they to as mony as chose to see him; or even * Just. Mart. Anol. ad Anton. P.-. Tertull. Anol. can. 16. The acts of Pilate, as they are called, are often treated with contempt; for no reason, that I

know. I never met with any thing against them of roce authories than a sneet. Probable the certainly were; and a hare probability, when nothing oppose it, has its wright. But here the probability is strengthened by no small degree of positive evidence; which, it the mader wishes producing in terregioners of six and negree of patter expense; which, is not relate which to see collected in one point of view, I refer him to the article of "Christ's suffering under Pun-tion Pilate," in Bishop Penran's ligocoliton of the Creed. Among other authorities, that of the learned commentator on Eusebius, is worth remarking: Fuere genuina Pilati acta; ad que provocabant primi Christiani, tanquam ad curtinista fidai

menuneurs. 1 Acts, i. 92. I I Cor. xv. if he appeared only to five hundred people, of whom St. Paul tells us the greatest part were still alies, when he wrote this epiatle, there can surely be to reasonable cause of offence at his appearing, besides these, to a few of his chosen companions, who attended by express appointment, as persons desirated to record the event.

In fact, if the same method be pursued in this inquiry, which is usual in all others, the evidence of these chosen companions is all that is necessary. Here are twelve men produced (in general three or four men are thought sufficient) on whose exjdence the fact depends. Are thry commetent witnesses? Have they those muris. about them, which characterize men of integrity? Can they be challenged on any one eround of rational exception? If not. their evidence is as strictly leval, as full, and as satisfactory, as any reasonable mon can prouire. But in this creat came, we see the evidence is carried still farther. Here are five hundred persons waiting without, ready to add their testimony, if any one should require it, to what has already been more than legally proved, So that the argument even addresses itself to that absord distinction, which we often find in the cavils of infidelity, between rem certam, and rem certissimam, Upon the whole, then, we may affirm

boldly, that this great event of the resurrection of Christ is founded upon evidence eonal to the importance of it. If we expect still more, our answer is upon record:
" If ye believe not Moses and the prophets," God's ordinary means of salvation,
" neither will we be persuaded, though one mer from the dead." There must be bounds in all human evidence; and he who will believe nothing, unless he have every towaible mode of proof, must be an infiriel in almost every transaction of life. With such persons there is no reasoning. They who are not satisfied because Christ did not appear in open parade at Jerusakou; would farther have asked, if he had appeared in the manner they expected, why did he not appear to every nation upon

hintself to every individual.

To these objections may be added a scruple, taken from a passage of Scripture, in which it is soil, that "Christ about its three days and three nights in

the heart of the earth: "whereas, in fact, he only lay two nights, one whole day, and a part of two others, But no figure in speech is more common than that of potting a part for the whole. In the Hebrew in inguage, perhaps

whole. In the Heberw Imguage, perhaps this license is more admissible than is any other. A day and a right complete one whole day; and as our Saviour by in the ground a part of every one of these three particions of time, he might be sid, by an easy filterty of speech, to have his the whole.

§ 155. Creel continued—Christ's discrsive—Belist in the Holy Ghost. We believe further, that Christ "ascended into beaven, and sitteth on the right hand of Got."

Christ's ascernation into beaven rests on the same kind of proof, as his resurrection. Eath of them are events, which the mentles were "ordained to witness," lift though their testimony in this case, as well as in the resurrection, is certainly the now legal, and authentic proof, and fully sufficient for any reasonable man; yet this does not exclude the voluntary testimory of others. It is evident that the apostles were not the sole eve witnesses of this event: for when St. Peter called together the first assembly of the church to choose a specessor to Judas Iscariut, he tells them, they must necessarily choose one, out of those men who had been witnesses of all that Christ did, from his buytism, "till his ascension:" and we find, there were in that meeting an hundred and twenty

persons", thus qualified.

Be it however as it will, if this article should not on a least-formed press; this the tenure face, it is of hos girent come quasic fee if the resourceation be folly proced, to body can well deny the soccusion. It the testimony of the examples he above to pove the one; their word may be asked to exhibit the other.

would further have asked, if he had gapeared in the numer they expected, we found in the right hand of did he not appear to every nation upon scarch? Or, perhaps, why he did not obtained the size of the state of the kintself to every individual.

To these objections may be added a

To these objections may be added a

We believe farther, that "Christ doll come to judge the quick and the dead." This article contains the most serious

truth that ever was revealed to mankind. In part it was an article of the heathen creed. To talentightened asture it seemed probable, that, as we had reson given us for a weide, we should hereafter be nocountable for its abose; and the poets, who were the properts of early days, and durst deliver those troths under the veil of fable, which the philosopher kept more to himself, give us many traits of the popular belief on this subject *. But the go-pel alone threw a full light upon this, small. The proudest of them will be then awful truth. In examining this great article, the cu-

riosity of human nature, ever delighting to explore unheaten regions, hath often been tempted, beyond its limits, into traitless inquiries; scrutinizing the time of this event; and setting, with vain precision, the circumstances of it. All curiesity of this kind is idle at least, if not presumptoous. When the Almighty hath sation, it is the folly of man to endeavour

to draw it wide. Let us then leave all fruitless inquiries about this erect exent; and employ our theorhes chiefly man such circumstances of it as most concrets us - Let us animate our hopes with the southing reflection, that we have our sentence, in a manner, in our own power-shat the same gracious cosnel which directs our lives, shall direct the programme we receive-that the same gracious person shall be our indee, who died for our sine-and that his conducts, we are assured, will still operate towards us; and make the kindest allowances for all

But lest our hopes should be too buoyant, let us consider, on the other hand, what an gwfial detail against us will then appear, The subject of that grand inquiry will be all our transgressions of known duty-all our entissions of knowing better-our secrys intentions-corrindates levil thoughts -the but musires which often accommuny our most plausible actions-and we are told, even our idle words,-" He that both ears to ear, let him hear,"-Then shall it be known, whether we have answered the great ends of life?-Whether we have made this world subservient to a better?-Whether we have prepared ourselves for a fow-creatures upon earth? Whether we ing for, and hastening unto, the day of our

have restrained our appenites, and possions; and reduced them within the bounds of reason and religion? Or, whether we have given ourselves up to pleasure, gain, or ambition; and formed such attachments to this world, as fit us for nothing else; and leave us no hopes either of gaining. or of enjoying a better? It will be happy for us, if on all these heads of ingoiry, we on answer without dismay.-Worldle distinctions, we know, will then be of no confounded. "Naked came we into the world; and naked most we return." We can carry nothing beyond the grave, but our virtues, and our vices.

I shall conclude what hath been said on the last judgment with a collection of passages on this head from Scripture; where only our ideas of it can be obtained. And though most of these passages are figurrative; yet as figures are intended to illustrate realities, and are indeed the only illustrations of which this subject is capable, we may take it for granted, that these figurative expressions are intended to convey a just idea of the truth.-With a view to make the more impression ononyou. I shall place these passages in a regular series, though collected from various

paris. " The Lord himself shall descend from beaven with his holy angels. The trumper shall sound; and all that are in the grave shall bear his voice, and come forth-They shall be sit upon the throng of his glory; and ail nations shall be gathered before him-othe books shall be opened a and men shall be judged according to their works.-Thry who have sinned without law, shall perish (that is, be judged) without law a and they who have signed in the law, shall be indeed by the law,-Linto. whomsoever much is given, of him shall be much required.—Then shall be say to there og his right hand, Come, we blessed inherit the kinedom prepared for you. And to them on his left, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels,- I ben shall the righteons shine forth in the presence of their Pather; while the wicked shall go into overlasting punishment; there shall be wailing and gnashing of teeth,-White state of happiness in housen, by endeasonry manner of persons ought we then to be in ing to communicate happiness to our fel- ali boly conversation, and godliness? look-

> * See particularly the Oth Book of Virgil's Ala. N3

Lord; when the Heavens being on fire, education an infusion of knowledge and shall be dissolved, and the elements shall melt with fervent heat .- Wherefore, beloved, seeing that we look for such things, let us be diligent, that we may be found of him to peace, without spot, and blameless; that each of us may reveive that blessed sentence," Well done, thou good and faithful servant : thou hast been faithful over a little, enter those into the joy of thy Leed."

Ghost; that is, we be seve every thing which the Seriotures tell us of the Holy Spirit of God.-We inquire not into the nature of its union with the Godhead. We take it for granted, that the Father, the Son, and the Holy Ghost, have some kind of union, and some kind of distinction; because both this union and this disfinction are plainly pointed out in Scripture; but how they exist we inquire out; concluding here, as in other points of difticulty, that if a elegrer information had been necessary it would have been affeeded. With regard to the overations of the Holy Spirit at God, (besides which, little more on this head is revealed) we believe. that it directed the apostles, and embled them to propagate the count |- and that it

will assist all good men in the conscientions discharge of a rious life. The Scripture doctrine with regard to the assistance we receive from the Holy Spirit of God (which is the most essential part of this article) is briefly this :

Our best endeavours are insufficient, We are unprofitable servants, after all; and cannot please God, unless sanctified, times called a standing miracle; something beyond the common course of nature. To attain any degree of residences. we must be some manufally assisted.

At the same time we are assured of this assistance, if we strive to obtain it by ferrent prayer, and a pious life. If we trust in ourselves, we shall fail. If we trust in God without doing all we can ourselves, we shall fail likewise. And if we continue obstinate in our perverseness, we may at length totally incapacitate ourselves from being the temples of the Holy Ghost,

And indeed what is there in all this, which common life does not daily illustrate? Is any thing more common, than for the intellect of one man to assist that attribute infallibility to no church up a at another? Is not the whole scheme of earth. The most obvious sense, therefore

virtue not our own? Is it not evident too, that nothing of this kind can be commoniested without application on the part of the leaver? Are not the effects of the teacher in a manner necessarily proportioned to this application? If the learner becomes langual in his pursuits, are not the endeavours of the teacher of coore discourseed? And will they not at leneth wholly fail, if it be found in the end ther We believe, futher, in "the Haly answer no surpose?-In a manner atslorous to this, the Holy Sprit of God co-operates with the endeavours of mer-Our endeavours are necessary to obtain God's assistance: god the more carnesir these endeavours are exerted, the measure of his grace will of course be greater. But, on the other hand, if these enderyears languish, the assistance of Heaven will leven in proportion; and if we bebave with obstitute perver eness, it will by decrees wholly full. It will not the ways strive with man; but will leave lies a melancholy prey to his own vicious is-

As to the manuer in which this spiritual assistance is conserved, we make no inenity. We can as little excuperhend it. as we can the action of our souls upon our bodies. We are sensible, that our souls do net upon our bodies; and it is a belef couply consensut to reason, that the divise influence may act upon our souls. The advocate for natural religion need not be reminded, that among the heathers a divine influence was a received opinion. The priests of every eracle were supposed to be inspired by their gods; and the hence and assisted by his Holy Spirit. Hence of antiquity were universally besieved to the life of a good man both been some- net under the influence of a supernated they performed actions beyond boron power.-This shows, at least, that there is nothing in this doctrine repugnant to

> \$ 156. Creed continued-The Hole Cothelic Church, &c. We believe further, in the " bolt G-

> thelic church," and the " communica of saints." " I believe in the boly catholic church," is certainly a very obscure expression to 2 Protestant: as it is very catable of a poolsh construction, implying our trust in the intallibility of the church; whereave

in which it can be considered as a protes- of saints," a kind and charitable belostant article of our belief, is this, that we vicor towards them. call no particular society of Christians a boly estindic church; but believe, that all true and sincere Christians, of whatever communion, or porticular opinion, shall be the objects of God's mercy. The potriarchal cosenint was confined to a few. The Jewish church stood also on a very parcus basis. "But the Christian church, we believe, is truly catholic: its eracions offers are made to all manhind a and God through Chost will take out of every ra-

tion such as shall be saved. The "communion of saints," is an expression equally obscure: and whatever might have been the original menging of it, it certainly does not resolve itself into g very obvious one to us. If we say we mean by it, that good Christians fiving together on earth, should exercise all offices of charity among themselves, no one will contradict the article; but many perdames may ask. Why is it made an article of faith? It relates not so much to frith, as to practice; and the ten commandments might just as well be introduced as articles of our belief.

To this I can only suggest, that it may have a place among the articles of our errord, as a test of our enlarged ideas of Christianity, and as opposed to the narrow. mindedness of some Christians, who harbour very uncharitable oninions against charitable actions. The tonists turticularly, dear salvation to any but those of have the power. In opposition to this, we profess our belief of the great Christion law of charity. We believe we could to think charitably of good Christians of all den-minutons; and ought to practice a free and surretrained communion of charitable offices towards them. In this light the second part of the ar-

ticle depends upon the first. By the "boly eatholic church," we mean all sincere which would otherwise overwhelm us-Christians, of whatever church or peculia- that faith and obedience were, on our name, rity of opinion; and by "the communion the conditions required in this eracious co-

Though it is probable this was not the original meaning of the article, yet as the tringmers of the litter-y did not think it to serk such a sense as appears most consistent with Serincure .- We are assured that this article, as well as the "descrit into heli." is not of the same antioxity as

the rest of the creed * We profess our belief farther in the " foreiveness of sins,"-The Scienterdoctrine of sin, and of the ruits, which arises from it, is this:

Man was originally created in a state of innoceace, vet liable to fall. Had be persevered in his obedience, he might have enjoyed that happiness, which is the consequence of parfect virtue. But when this happy state was lost, his passions and appetites became disordered, and prome to evil. Since that time we have all been, more or less, involved in sin, and are all therefore, in the Scripture-language, "onder the curse;" that is, we are naturally in a state of unpardened guilt. In this mouratul exigence, what was

to be done? In a state of nature, it is

true, we might be sorry for our sins.

Nature too might distate progutance. But

sorrow and repentance, though they may not us on our guard for the feture, can make no atonement for sins already comall who are not of their own church; and mitted. A resolution to run no more into acruple not to show their demions by na- debt may make us cautious; but can never discharge a debt already contracted #. In this distress of nature, Jesus Christ their own communion, and persecute came into the world. He threw a light those of other persuasions where they upon the closm that surrounded us. He stawed us, that in this world we were lost -that the law of nature could not save us -that the tenur of the law was perfect obedience, with which we could not comply-but that God-thro' his mediation, offered us a method of regaining happiness withou he came to make that atonement for us, which we could not make for ourwires-and to redeem us from that eailt.

^{*} See Biogham's Antiquities, vol. iv. chap. S. † Thus Mr. Jenus expresses the same thing: "The punishment of vice is a debt due to innice,

⁻ which cannot be remitted without compensation: repentance can be no compensation. It may " change a wicked man's disposition, and prevent bis officialing for the fatures but can lay up " claim to purdon for what is post. If any one by proflighty and extravagance contracts a debt, " repentance may make him wiser, and bunder him from running into further discresses, but can " never part off his old bonds, for which he must be ever accountable, unless they are discharged " by himself, or some other in his stead," Fine of the Inters. Evol. p. 112.

venset-and that God promited us, on his, presupes we are led to believe, that the would redeem us from the curse of the law. By grace we should be saved thou faith: and that not of ourselves: it was mum should boast."

\$ 157. Creed continued-Resurrection of

We believe farther, " in the resurrection of the bedy,"-This seriely pre-

What that principle of life is which we mere animal lafe; how it is connected with the budy; and in what state it subthe tenth itself both in all ages of the world been the popular erred. Men beprogressive state of the soul, equible, strength, of still higher improvements. both in knowledge, and in liabits of virtue--frem the analogy of all nature, dving gret. - But though inture could checurely suggest this great truth; yet Christianity alone threw a clear light upon it, and imperssed it with a full degree of consiction

further. It not only implies the immonta- filed, that make the paraway-where they Fire of the soul; but overts the resource- shall sline facts, as the sun, in the por-

body shall certainly rise again; but in what manner, or of what substance, we partend not to examine. We learn " that it is soon in competen, and prived in incorrection; that it is sown in dishenour. and raised in glory; that it is sown a natural body, and taked a spiritual body:" from all which we gather, that whatever Smeness our bedies may have, they will hereafter take a more spiritualized natures and will not be subject to those infirmities, to which they were subject on earth. Farther on this head, it behaves us not to in-

Inucal, therefore, of contring into any metaphysical disquisitions of identity or any other curious points in which this dorn subject might cagage us, all which, as they are founded spen uncertainty, must end in docht, it is better to draw this doctrine. as well as all others, into practical use : and the use we ought to make of it, is to pay that regard to our bodies, which is due to them-not vainly to adorn-not luxuwhich nature every where abounds. But risusly to pumper them; but to keep them netwithstanding the difficulties, which as much as possible from the pollutions of the world: and to by them down in the grave undetiled, there to be sealed up in convention of a blood resurretion. Lastly, we believe " in the life everbasing, in which article we express our tistle in the eternity of a future state of re-

This acticle is receive to lated to the last. and is involved in the same obscurity. In what the reward of the virtuous will consist, after death, our reason gives us no information. Conjecture indeed it will, in a menter which sorrorly concerns us; and it both conjectured in all ages, but inforteation it high row, except from the word of God: and even there, our limited enporities can receive it only in general and figurative expressions, We are told "there will then reign felters of jor, and pleasure's for evenn-ce-that the rightrous shall But the article before us proceeds a step have an inheritance incompatible, under

tion of the body .-- Nor was this doctrine seneral their father-where error, and sinwholly new to ruture. In its conceptions and misery shall be no more-where shall of a turne life, we stways find the scal be assembled an ingramerable company of is an embodied state. It was any indeed, angels, the general assembly of the church, and bloodless; but still it had the parts of the species of just men made perfect—that a busine body, and could perform all its they shall neither lamper nor thirst any more-that all tears shall be wiped from In these particulars the Scriptura does their eyes-that there shall be prither act gratify our cariovey. From various sieath, not sensor, nor poin."

nature of a feture state of hominess, yet we can easily eather a few circumstances. which must of course attend it: as, that it will be very great-that it will last for ever-that it will be of a nature entirely different from the horoiness of this world -that, as in this world, our passions and specifies prevail; in the next, reason and virtue will have the superiority-" hunger and thirst, tears and sorrow," we read, " will be no more"-that is, all uneasy pusions and appetites will then be attribilated-all vain fears will be then removed -all sussions and introding cares-and we shall feel ourselves complete and perfect; and our happiness, not dependent, as here, upon a thousand procurous circumstances, both within and without cornelves.

bit consistent, uniform, and utible. On the other hand, we percent not to impair in what the punishment of the wiscle consists. In the Seriptore we find more expressions, from which we gather, that it will be very great. It is dear callipid to the series of the series

James to reat, notifier by day nor right. Though is become we certainly to put our interpretations with the greatest resonant humbling you must prospect as there; yet "the women the never distributed from the first that the result of the re

From these, and such expressions as revers the appointments of God, wherever these, dumply we cannot collect the entire they range by a gas prepare to meet them name of a future state of bappiness, yet with about both of the state of the which must of even chiral (i.e., as, that which must of even chiral (i.e., as, that is will be very generadus) it will last for intry of future possibleness bearing the expectation of the contract of the cont

the damed was of eternal duration.—A value for ever fore those carrails, which were for ever renewed*.

Of one thing, however, we may be well

in all our inquiries on this deep subject), that every thing will, in the end, be right —that a just and merciful God must act agreeably to justice and mercy—and that the first of these attributes will most assuredly be tempered with the latter.

From the decrino of future resumb and punisheness, the great mad most conviocing practical truth which arises, is, that we cannot earn too most pains in qualifying ounselves for the lappiness of a future world. As this happiness will hay for ever, how bereficial will be the exchange—this world, " which is but for a memoral, for that everdating weight of glory which facile that on youry!

gory which facts not away !"
Vice, on the other hand, receives the
greatest discouragement from this doctrine,
as every sin we commit in this world may
be considered as an addition to an everlasing account in the next. Gibia.

§ 159. On the Ten Commandments.

Having considered the articles of our faith, we proceed to the rules of penciec. These, we know, are of such importance, that, let our faith be what it will, unless it influence our lived, it is of no value. At the same time, if it be what it enable to be, it will certainly have shift

demonstrating the absorbing of cossuming a spirit in material fire. Let him find. On this head, the ten Cossessandments by explain the nature of firster purishments and consistence, that the cree-composers of the catechiam, as well as not reviews, it mans be sujust. But let us, many other drivers, hore drewn a consession, it may be supported by the constraints of the conserved of the constraints. The let us, many other drivers, hore drewn a consession our breastly, confess our tisements; it perchase rather too muchs. Bads Mo-

En. vi. 534.

• 24

Rostroque imenaria vultur obtanzo Immortali jecur tundens, farcunduque pazia Vincera

In the fourth volume of Biology Webstrone Commentary on Pope's Works, in the second sales of Dr. Donne, are then lines Of whose trange crimes to cancel ten tell

In which commandances to large consens they dwell.

*The original, says the Bidsep, " is more humorous:

in which commandances to large receipt they dwell;

ses, in the law, and Christ in the gospel, seem to have enlarged greatly on morals: and each of them, especially the latter, to have added many practical rules, which

do not obviously fall under any of the commandments. But though we cannot call the decalogue a complete rule of duty, we accept it with the utmost reverence, as the first erest written law that ever God communicated to man. 'We consider it as an esernal monument, inscribed by the finger of God himself, with a few strong, indelible characters; not defining the minutia of morals; but enjoining those great duties only, which have the most particular influ-

ence upon the happiness of society; and

probibiting those chormous crimes, which

are the createst sources of its distress. The ten commandments are divided into two parts, from their being originally written upon two tables. From hence one table is supposed to contain our duty to God; the other our duty to man. But this seems to be an unanthurized division a and both a tendency to a verbal mistake : is if some duties were owing to God. and others to man: whereas in fact we know that all datios are recally owing to God. However, if we aroud this misconception, the division into our duty to God, and our duty to man, may be a convenient one. The four first comroundments are contained in the first table: the remaining six in the second,

bition to acknowledge more than one God The second commandment bears a near relation to the first. The former forbids polytheism; the latter idolatry; and with this belief, and practice, which generally propagation out other, all the nations of the earth were tainted, when these commandments were given: especially those nations by whom the Jews were sur-

rounded. The third commandment enining revename to God's name. This is a strong religious restraint in private life; and as a solemn cath is the strictest obligation among men; nothing can be of greater

neral respect. * as if the ten commandments were so wide, as to stand ready to receive overwhite, which either

great point both been already considered. service to society, than to hold it in ge-The next branch of our duty to God. is to fear him. The fear of God is im-The fourth commands the observance pressed equally upon the righteons man,

of the Schhath . we one of the best recine of preserving a sense of God, and of religion in the minds of men. The second table begins with enjoining obedience to carruts; a doty in a peculiar

manner adapted to the Jewish state, before any regular concernment was exected. The temporal promise, which enards it, and which can relate only to the Jews, may either mean a promise of long life to each

individual, who observed the precent; or, of stability to the whole nation upon the general observance of it; which is perps a better interpretation. The five next commandments are prohibitions of the most capital crimes, which

pollute the heart of man, and injure the The first of them forbids number. which is the greatest injury that one man can do another; as of all crimes the da-

more in this is the most irrenorable. The seventh commandment forbids adultery. The black intidelity, and injury which accompany this crime; the confusion in families, which often succeeds it a and the general tradency it both to destroy all the dome-sic hoppiness of society. stein it with a very bigh degree of guilt. The security of our property is the object of the eighth commandment,

The security of our characters, is the object of the mostly, The tenth restrains us not only from the actual commission of sin; but from At the head of them stands a probithose had inclinations, which give it birth,

After the commandments follows a commentary upon them, intituled, " our duty to God," and "our duty to our neighbour;" the latter of which might more properly be entitled, " Our duty to our priciplour and outselves." These seem intended as an explanation of the cummitandments upon Christian princis ples; with the addition of other daties. which do not properly fall under any of them. On these we shall be more large.

The first part of our duty to God, is,

" to believe in him;" which is the foun-

dation of all religion, and therefore offers

itself first to our consideration. But this

" the law of nature, or the gropel commands. A just ridicale on those practical constructances, " as they are called, who include all moral and religious duties within them."

and the sinner. But the fear of the sinner consists only in the dread of punishment. It is the proposary consengrace of wailt: and is not that fear, which we consider as a duty. The fear of God here rucant, consists in that reverential awe, that constant apprehension of his presence, which secures us from offending him,-Wien we are before our superiors, we naturally fetlarespect, which prevents our doing any thing indecent in their sight. Such (only in a higher degree) should be our reverence of God, in whose sight, we know, we'always stand. If a sense of the dirine prewater both such an influence saver us, us to cleck the bad tendency of our thoughts, words, and actions; we may properly be said to be impressed with the fear of God -If not, we neglect one of the best means of checking vice, which the whole circle of reactions restraint affords

Some people go a step farther; and say, that as every degree of light behaviour. though short of an indecrucy, is improper before our superiors; so is it likewise in the presence of Almirhty God, who is so much superior to every thing that can be called erest on earth.

But this is the language of superstition. Mirth, within the bounds of innocence, cannot be offernive to God. He is offended only with vice. Vice in the lowest degree, is hateful to him: but a formal set behaviour can be necessary only to preserve human distinctions.

The next duty to God is that of love, which is founded upon his goodness to list creatures. Form this world, mixed as it is with exil, exhibits carions marks of the conjuess of the Drity. Most men indeed place their affections too much moon it. and rate it at too high a value; but in the common even of wise men, it deserves some estimation. The acquisition of knowledge. in all its branches: the intercourse of society: the contemplation of the wonderful works of God, and all the beautrous scenes of pature; nay, even the low inclinations of animal life, when indulged with sobriety and moderation, furnish various modes of pleasure and enjoyment, contemplating a future life, the enjoyments

Let this world however go for little. In of this are lost. It is in the contemplation of futurity, that the Christian views the goodness of God in the follest light. When he sees the Deity engaging himself by covenant to make our short abode here a preparation for our cternal happiness deed more unaccountable. But have we

bereafter-when he is assured that this happiness is not only eternal, but of the purest and most perfect kind-when he sees God, as a father, opening all his stores of love and kindness, to bring back to bimself a race of creatures tallen from their original perfection, and totally lost through their own folly; perverseness, and wickedness; then it is that the evils of life seem as atoms in the son-beam; the divine nature appears overflowing with goodness to mankind, and calls forth every exertion of our gratitude and love. That the consyments of a future state, in whotever those enjoyments consist, are the gift of God, is sufficiently obvious: but with regard to the government of this world, there is often among men a sort of infidelity, which ascribes all events to their own prudence and industry. Things proper to ran in a stated course and the fincer of God, which acts unseen, is never

supposed. And, no doubt, our own industry and prodence have a great share in percuring for us the blessings of life. God hatin onnexed them as the reward of such exertions. But can we suppose, that such exertions will be of any service to us, unless the providence of God throw opportunities in our way? All the means of worldly happiness are surely no other than the means of his government. Moses saw among the Jews a kind of infidelity like this, when he forbad the people to say in their bearts, " My power, and the might of my hands both gutten me this wealth:" whereas, he olds, they ought to remember, "That it is the Lord who eigeth

power to get wealth."

press of God, his permission of reil. A good God, say they, would have prevented it; and have placed his creatures in a situation beyond the distresses of life. With regard to man, there seems to be no great difficulty in this matter. It is enough, surely, that God has put the means of comfort in our power. In the natural world, he both given us remedies against hunger, cold, and discuss and in the moral world, against the mischief of sin. Even death itself, the last great evil, he hath shown us how we may change into the most consummate blessing. A state of trial, therefore, and a future world, seem easily to set things to rights on this head,

The misery of the brute creation is in-

Others again have objected to the good-

put the modesty to suppose, that this diffi-· culty may be owing to our ignorance? And that on the strength of what we know of the wisdom of God, we may venture to trust him for those parts which we cannot comprehend?

One troth, after all, is very apparent, that if we should argue curselves into atheism, by the untractableness of these subjects, we should be so far from getting rid of our difficulties, that, if we reason justly, ten thousand greater would arise, either from considering the world under no ruler, or under one of our own intagicing. with segard to the love of God, and that

is, the measure of it. We are told we sucht to lost him " with all our heart, with all our sool, and with all our strength," These are strong exurcasions, and seem to smoly a greater warmth of affection, than many proble may perhaps find they can exert. The affections of some are natutaily cool, and little excited by any objects, The cuilty person, is he, whose affections are warm in every thing but religion .--The obvious meaning therefore of the expression is, that whether our affections are cooler warm, we should make God our chief mortanthat we should set our affections more upon him, then upon any thing electroned that, for his sake, and for the sake of his laws, we should be ready to resion every thing we have, and even life itself. So that the words seem nearly of

4 150. Worship and Homer of God. Our pest duty to God is, " to worship bire, to give him thanks, to put our whole trust in him, and to call upon him. Since the observance of the Sabbath is founded upon many wise and just reasons, what have they to answer for, who not eely neglect this institution themselves, but bring it by their example into conserupt with others? I speak not to those who make it a day of common diversion: who laring aside all decency, and breaking through all civil and religious regulations, spend it in the post licentious amusements; such people are post all reproof; but I speak to those, who in other things profess themselves to be serious pecule; and, one neight hope, would act right,

But our prayers, whether in public or is private, are solv an idle parade, unless we put our trust in God. By putting our trust in God, is meant depending upon him, as our largeiness, and our refore.

Homan nature is always endeavouring either to remove pain; or, if ease be obtained, to acquire happiness. And those things are certainly the most eligible, which in these respects are the most offertotal. The world, it is true, makes us flattering promises: but who can say that it will keep them? We consist of two parts, a body, and a soul. Both of these wont There remains one farther consideration the means of honoiness, as well as the reproval of evil. But the world cannot even afford them to the body. Its means of hautiness, to those who depend moon them. as such, are, in a thousand instances, unsatisfying. Even at best, they will fail us in the end. While pain, disenses, and death, shew us, that the world can afford tso refuge against bodily distress. And if it execut afford the means of happiness.

and of security, to the body, how much

less can we suppose it able to afford them

sofficient foundation for trust: nor indeed

Nothing then, we see in this world, is a

to the soul ?

can my thing be but Almielay God, who affords us the only means of happiness, and is our only real refore in distress. On hior, the more we trust the exester we shall feel our security; and that man who has on just religious mutites, confirmed in the same import with those of the apostle, biologif this trust, wants nothing rise to secure his lauginess. The world may wear " Set your affections on things above, and not on things on the corth." Gilpin. what aspect it will; it is not on it that he depends. As far as prode-ce poes, he endeavours to avoid the exils of life; but when they fail to his share (as sooner or later we must all share them) he resigne himself into the bands of that God who made him, and who knows best how to dispose of him. On him he thoroughly depends, and with him he has a constant intercourse by prayers trusting that what ever happens is arrreable to that just eo-

and that, of consequence, it must be best We are entrined pest "to hopour God's holy name." The name of God is accommonied with such ideas of greatness and reverence, that it should never pass our lips without surgesting those ideas. Indeed it should never be meetioned, but with a kind of awwhen they were convinced what was so. ful besitation, and on the most solemn oc-Canions :

vernment, which God has established .

waions; either in serious discourse, or, We nex when we invoke God in prayer, or when a sin so t

ve swear by his name.

In this last light we are here particularly rejained to honour the rame of Gol. A solemn earls is an appeal to Gol himself; and is entitled to our entant respect, we ret only in a political light: as in all human oncerns it is the strougest test of

veracity; and last been approved as such by the wisdom of all nations. Some religiousists have disapproved the use of eaths, under the idea of prophaneness. The language of the socred writers coaveys a different idea. One of them were. **An eath for confirmation, is an

ensurys a different idea. One of them says, "An oath for confirmation is an end of all strife:" another, "I take God for record upon my soal;" and a third, "God is my witness."

To the use of ooths, others lave objected, that they are nogatory. The goal see, that they are nogatory. The goal was will speak the truth without an oath, and the had man cannot be held by one. And this would be true, if mankind were divided into goal and had it but as they see generally of a mixed character, we may well suppose, that many would yenture a simple; faiterbood, who would yet the stated of at the idea of periods.

As an oash therefore taken in a solemus samere, and an proper eccasion, may be ensudered as one of the highest acts of migora; so perjusy, or false sweering, is entitially one of the highest acts of implies; and the greatest dishonour we can possibly show to the name of God. It is, to effect, after a ruping our belief in it, in selfect, after a ruping our belief in crimes wish to except the soliton of Heatman and the state of the soliton of the soliton

face, After persury, the name of God is most dishonoured by the borrid practice of cursing. Its effects in society, it is true, are but so mischievous as those of perjury; nor is it so deliberate an act : but yet it conveys a still more horrid idea. Indeed, If there be one wicked practice more peentiarly diabelical than another, it is this: for no employment can be conceived spore unitable to infernal mirits, than that of spending their race and impotence in curses and executions. If this shocking vice were not so dreadfully familiar to our ears, it could not fail to strike us with the utmost horror.

We next consider common sweating; a sin so universally practical, that one would inogiou some great advantage, in tended it. The wages of iniquity affined in the some tempdations: but to commit sin without any wages, is a strange species of infatuation.—May we then sak the common sweater, what the advantage are, which arise from this percent of a stranger of the same way to be supported by the same way to be supported by the same suppor

It will be difficult to point out one.— Perhapsitumy be said, that all strength on an illimitation. But if a man commontor an illimitation. But if a man commontor that the said of the said of the said of the said we may restore to a nears, that the practice we may restore to a nears, that the practice will lead arther to lossen, than to continu his credit. He shows plainly what he himwill be said the said of the said that the propose a building till it becomes rainous, Same forward pouth says think, that an orth add an nir and spirit to his discurrence.

Joint consequences. We may whisper we execute in his erro, which he may be assured in a truth—There are of manifesce give his consequence with those only, whose commendation is disprace 1 others he may continue a three early as age he wiskes to be thought profiligate. Perhaps he may lungajue, that are outh gives force and terror to his threatening—In this he may be right; and the more better than the profile of the profile

complete pattern for imitation, Paltry as these apologies are, I should approprie, the practice of common awareing has little more to say for itself,-Those bowever, who can argue in favour of this sin, I should fear, there is little chance to reclaim.-But it is probable, that the greater part of such as are addicted to it, act rather from habit than principle. To deter such persons from including so pernicious a babit, and shew to them, that it. is worth their while to be at some using to conquer it, let us now see what arguments may be produced on the other side. In the first place, common swearing leads to perjury. He who is addicted to swear as every triffing occasion, connuc but often. I had almost said unavoidably. give the aspection of an oath to an unersary And though I should hope with perjury is not a sin of so beingons a nature, as what, its

* They who stand our courts of justice, often see instances among the common people, of their samping roundly what they will either refuse to swear; or, when sween, will not succe. judicial judicial

judicial matters, is called wilful and cor- assure ourselves, that we are indulcing a

eath to be received with less reverence. proper occasions, an eath would be recrited with respect; but when we are lancuage of our streets, it is no wonder that people make light of oaths on every and official only, are all treated with much indefference

Thirdly, common swearing may be to God; and as such, implying also a great indifference to religion. It it would disgrace a chief magistrate to suffer appeals on every triffing, or Indicrous occasion; we may at least think it as disrespectful to the Almighty ,-If we lose our reverence for God, it is impossible we can retain it for his laws. You scarce remember a common swearer, who was from common swearing by the positive

command of our Saviour, which is founded unevestionably mon the wickedness of Christ, " that it both been said by them of old time, then shalt not forewear theself : but I say unto you, swear not at all a neither by beaven, for it is God's through neither by the earth, for it is his footstool: may, nay; for whatsoever is more than these cometh of evil."-St. James also, weeds, sars, " Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other outh; but let your yea be yea, and your subject, that two things are to be avoided, which are very nearly allied to swearing. The first is, the one of light on lama-

trivial occasion. We cannot have much revenues for God himself, when we treat practice, which must weaken impression, that could to be preserved as strong as possible

Secondly, such light impressions, and wanted obeyers, as sound like sweeping, are to be avoided; and are often therefore indulted by silly people for the sake of the sound; who think (if they think stall) that they add to their discourse the spirit of swearing without the guilt of it, Such people had better lay aside, together with swearing, every appearance of it. There appearances, may both offend, and mislead others; and wish regard to thenselves, may end in realities. At least, they show an inclination to swearing: and an inclination to vice indulged, is really vice.

5 160. However due to God's Work-What it is to serve God truly, &c. As we are enjoined to honour God's holy name, so are we enjoined also "14 honour his holy word." He God's holy word, we roten, the Ob

Testament and the New. The books of the Old Testament even with the earliest accounts of time, earlier than any human records reach a and yelin many instances, they are strengthered by human records. The heathen mothelogy is often grounded upon remnant of the spered story, and many of the Rible events are recorded, however imperfectly,

in prophase Listory. The very fact of nature bears witness to the deluce. In the history of the patriarchy is exhibited a most beauticial picture of the sinplicity of ancient exampers; and of gention nature unadorned indeed by science, but impressed strongly with a sense of trigion. This gives an air of greatness and dignity to all the sentiments and action

of these existed characters. The patriarcleal history is followed by the Jewish. Here we have the prirry events of that p-realize nation, which lend under a theoryacy, and was set sport to preserve and per mogate 4 the knowledged the true God thorough those ages of ignonance antecesiont to Christ. Here too we find those ty-pes, and representations, which the aprestle to the Hebrews calls the shadows of good things to come. To those be soke, which contain the k-

* See the solvect very learnedly treated in one of the first chaff ever of Jenkins's Reasonableson

eightion and history of the Jews, succeed the prophetic writings. As the time of the promise drew still nearer, the notices of its approach became strouger. The kingdom of the Messigh, which was but obscurely shadowed by the ceremonies of the Jewish law, was marked in stronger lines by the prophets, and proclaimed in a more intelligible language. The office of the Messigh, his ministry, his life, his actions, his death, and his resurrection, are all very distinctly held out. It is true, the Jews, explaining the warm figures of the prophetic language too literally, and applying to a temporal dominion those expressions, which were intended only as descriptive of a spiritual, were offended at the meanness of Christ's appearance on earth; and

would not own him for that Messiah, whom their prophets had foretold; though these very prophets, when they used a less figurative language, had described him, es he really was, a man of sorrows, and acquainted with gricf. To these books are added several others. portical and moral, which administer much instruction, and matter of meditation to devout minds.

The New Testament contains first the simple history of Christ, as recorded in the four rospels. In this history also are delivered those excellent instructions. which our Saviour occasionally gave his exciples; the precents and the example blended together.

the lives and actions of some of the principal apostle, together with the early state of the Christum church, The epistles of several of the apostles, particularly of St. Paul, to some of the new established churches, make another part. Our Saviour had promised to endow his disciples with power from on high to complete the great work of publishing the gaspel: and in the epistles that work

unfolded, and enforced: as the great scheme of our redemption was now finished by the death of Christ. The sacred volume is concluded with the revelations of St. John; which are supposed to contain a prophetic description of the future state of the church. Some of these proobecies, it is thought on very

bly, in the future sees of the church, bethe objects of the understanding also. The last part of our duty to God is, "so serve bim truly all the days of our life." " To serve God truly all the days of our life," implies two things; first, the mode of this service; and secondly, the

term of it. First, we must serve God truly. We must not rest satisfied with the outward action; but must take care that every action he founded on a proper motive. It is the motive alone that makes an action acceptable to God. The hypocrite " may fast twice in the week, and give alms of all that he possesses:" may, he may fast the whole week, if he be able, and give all be has in alms; but if his fasts and his alons are intended as matter of ostentation only, neither the one, nor the other, is that true service which God requires, God requires the heart: he requires that an cornest desire of acting agreeable to his will, should be the general socion of our actions; and this will give even as indifferent action a value in his sieht.

As we are enjoined to serve God truly. so are we enjoined to serve him " all the days of our life." As for as beenon frailties will permit, we should persevere in a constant tenor of obedience. That lax lachaviour, which instead of making a steady progress, is continually relacting into tormer errors, and running the same round of sinning and repenting, is rather the life of

To the gospels succeeds an account of an irresolute somer, than of a pious Christian. Human errors, and frailties, we know, God will not treat with too severe an eye; but he who, in the general traver of his life, does not keep advancing towords Christian perfection; but suffers himself, at intervals, entirely to lose sight of his calling, cannot be really serious in his profession: he is at a great distance from serving God truly all the days of his life; and has no scriptural ground to s completed. The truths and doctrines of hope much from the menor of God

the Christian religion are here still more That man, whether placed in high estate or low, has reached the summit of horson. happiness, who is truly serious in the serio vice of his oreat Master. The thines of this world may engage, but cannot englow bis attention; its sorrows and its joys mov affect, but caused discoursers been. No man, he knows, can faithfully serve two masters. He bath bired bimself to onegood grounds; are already fulfilled; and that creat Master, wiene commands he others, which now, as sublinge descriptions reveres, whose favour he seeks, whose disenly, amose the imagination, will peoble pleasure alone is the real object of his tears; and whose rewards alone are the real ob- happens. The great danger is on the jects of his hope. Every thing else is tri- other side, that children, through obetivial in his sight. The world may soothe; or it may threaten him : he perseveres stendily in the service of his God; and in

that perseverance feels his happiness every day the more established. 161. Daties oreing to particular Persons - Daty of Children to Parents-Respect

and Obedience-in what the former consiete-in what the latter-sucrourise a Parent-trotherly Affection-Obediever to Law-founded on the dilean-

tages of Society. From the two grand principles of " lawangour neighbours ounelyes, and of doing to others as we would have them do to us.

which regulates our social intercourse in general, we proceed to those more confined duties, which arise from particular relations, councasions, and stations in life. Among these, we are first taught, as indeed the order of nature directs, to consider the great duty of children to parents, The two points to be insisted on, are

respect and obedience. Both these should naturally spring from love : to which marents have the highest claim. And indeed parents, in seneral, behave to their children, in a monner both to deserve and to obtain their love.

But if the kindness of the parent be not ruch as to work upon the affections of the every other pretence must still be more child, yet still the preent less a title to respect, and obedience, on the principle of duty; a principle, which the voice of natore dictates; which reason ipenicates; which human laws, and human customes,

all join to enforce 1 and which the word of God strictly commands. The child will show respect to his parent, by treating him, at all times, walls deference. He will convole his parent's inclimation, and show a readiness, in a theuand nameless tritics, to conform himself to it. He will never poevishly contradict his parent; and when he offers a contrary epinion, he will offer it modestly. Respect will teach him also, not only to put the best colorring toon the infirmities at his parent; but even if those infirmities be great, he will soften and screen tham,

as much as pro-lible. from the public eye. Obedience coes a step further, and supsoces a positive command. In things unliwful indeed, the parental authority cannot bind; but this is a case that rarely authority under him," is meant the various

many or sullenness, should refuse their usrents' lawful commands; to the observance of all which, however inconvenient to themselves, they are tied by various motives; and above all, by the command of God, who in his sacred denunciations against sin, ranks disobedience to parents anuce the worst .

They are further bound, not only to obey the commands of their parents; but to obey them cheerfully. He does but half his duty, who does it not from his heart There remains still a third part of filial

duty, which reculiatly belongs to children, when grown up. This the catechism calls successful or administering to the pressities of the purent; either in the war of monaging his athers, when he is less able to manage them himself; or in supplying his wants, should be need assistance in that way. And this the child should do, on the united principles of love, duty, and gratitude. The hypocritical Jew would sometimes evade this duty, by dedicating to sacred uses what should have been expended in assisting his parent. Our Savious sharply rebuies this personne of duty: and rives him to understand, that no pertence of serving God can cover the prefect of assisting a purent. And if no protence of servine God can do it, surely

Under this head also we may consider that attention, and love, which are due to other relations, especially that mutual affection which should subsist between brothers. The name of brother expresses the highest degree of tenderness; and is genetaly used in Scripture, as a term of pecufor endearment, to call men to the procfive of social vietae. It provinds them of every kindness, which man can show to man, if then we ought to treat all mankind with the affection of brothers, in what light must they appear, who being really such are ever at variance with each other; continuity doing spitcful actions, and shewing, upon every occasion, not only a

want of bootletly kindness, but even of The next part of our duty is "to honour and obey the king, and all that are put in authority under him." By the " king, and all that are put in

· Kom. i 30.

cummun regard?

parts of the government we live under, of which the king is the head; and the meaning of the precept is, that we ought to live in dutiful submission to legal authority Government and society are united. We eannot have one without the other; and we submit to the inconveniences, for the sake of the advantures.

The end of society is mutual safety and convenience. Without it, even safety could in no degree be obtained: the good would become a new to the bad; nav. the very human species to the beasts of

Still less could we obtain the conveniences of life; which empot be had without the labour of many. If every man depended upon himself for what he enjoyed, how destitute would be the situation of lumm affairs

But even safety and convenience are not the only fruits of society. Man, living merely by himself, would be an ignorant urpolished savage. It is the intercourse of society which enlightes the human mind. One man's knowledge and expetience is built upon mother's; and so the treat edifice of science and polished life

is reased To enjoy these advantages, therefore, men joined in society; and hence it becane necessary, that government should brestablished. Magistrates were created a busmade; tracs submitted to; and every ore, instead of righting himself (except in racre self-defence), is emoned to appeal to the laws he lives under, as the best scenity of his life and property.

\$ 162. Data to our Teachers and Instructers-arising from the great Instartance of Knowledge and Religion-and the great Necessity of points Hobits of Attesting, and of Virtue, in our Youth-Analogy of Youth and Manhood to this Wield and the next.

selves to all our governors, teachers, spiretail posters, and masters." Here anyther species of procerument is pointed out. The igws of society are meant to govern our riper years; the instructions of our teachers, spiritual posters, and masters, are meant to guide our youth. By our "teachers, spiritual pastors, and

as the means of our advancement in knowledge and religion. The instructions we receive from them are unquestionably subect to our own judgment in future life; for by his own judgment every man must stand or fall. But, during our youth, it is highly proper for us to pay a dutiful submission to their instructions, as we cannot yet be supposed to have formed any judgment of our own. At that early age it should be our endeavour to acquire knowledge; and afterwards unprejudiced to

form our opinion. The duty which young people owe to their instructors, cannot be shewn better, then in the effect which the instructions they receive have upon them. They would do well, therefore, to consider the advantages of an early attention to those

two things, both of great importance, knowledge and religion. The great use of knowledge in all its various branches (to which the learned langauges are generally considered as an intreduction) is to free the mind from the

prejudices of ignorance; and to give it juster, and more enlarged conceptions, than are the mere growth of rade nature. By reading, you add the experience of others to your own. It is the improvement of the mind chiefly, that makes the difference between man and man: and gives one man a real superiority over any-Besides, the mind must be employed,

The lower orders of men lawe their attention much engrossed by those employments in which the necessities of life engage them: and it is hoppy that they have, Labour stands in the room of education; and tills up those vacancies of mind, which, in a state of idleness, would be engrossed by vice. And if they, who have more leigner, do not substitute something in the room of this, their minds also will become the serve of vices and the more so, as they We are next emisined "to submit ourhave the means to induler it more in their power. A vacant mind is exactly then louse mentioned in the costel, which the devil found county. In he catered : and taking with him seven other spirits more wicked than himself, they took possession, It is an undoubted truth, that one vice in-

dulred, introduces others; and that each succeeding vice becomes more deprayed. masters," are meant all those who have the If then the mind must be employed, what erre of our education, and of our justrice can fill up its vacuities more rationally than tion in religion; whom we are to obey, the acquisition of knowledge? Let us and listen to, with humility and attention, therefore thank God for the opportunities Le hith afforded us; and not turn into knowledge, than to form religious habits,

also. But it is wisdom to consider, that a ment and vexation do not sour our testal. Il we fly, if we expect no refuge in

It is a great point to get lobit on the side of victor. It will make every thing smooth and easy. The earliest mis-cities are ceperally the most betine; and those of a telizione cost are seldom wholly lost, Though the temptations of the world may, now and then, draw the well-principled south side; yet his principles being contimes for at war with his practice, there is hope, that in the end the better part may overcome the warse, and bring on a reformatien. Whereas he, who has suffered habits of vice to get procession of his back to the ment of religion. In a common course of things it can rarely happen. Some calcuity noust rouse him. He must be accoloused for a steem, or alrea for ever.-Ill w much better is it then to mole that ener to us, which we know is heat! Andro form these but its now, which hereafter we shall wish we had forrord?

There are, who would restrain youth from including any religious principles, till they can judge for themselves; lost they should into be prejudice for truth, But why should not the same contion be med in science also; and the minds of worth left youl of all ignorescens? The experiment, I tear, in both cases would be do general. If the mind were left unon tixated during so long a period, though notices rise would find entoner, the cettain a woold; and it would make the A ten had better receive knowledge and religion prived with error, from cone at it may deposit its perjudices by degrees,

and get night at last; but in a state of at restance at well set diddly become feed. Locatedroic, our pouth beats the same transaction to our more advanced lite. 28 they would does to the next. In this lite we remail form and entiritate those lightly of virue, which most qualify us for a better tract ladate of an opposite kind, instead of concer that excited state, which is properiation; and these effectually for up mixed to ser moreovement, we shall of a I the infets to knowledge .- But, above, or use sink true that state, which is adulted to the lubits we have formed,

Exactly thus is youth introductory to sequent them atterwards.-The incomi- menhood: to which it is, procedy speakderate wouth soldom reflexes upon this; inc. a state of preparation. During this season we must qualify ourselves for the parts we are to act beneatter. In manhood Nor is youth more the smeen to require we bear the fruit, which has in youth been

planted. . If we have soontered away our youth, we must expect to be ignorant men. If indolence and instruction have taken an early possession of us, they will probably increase as we advance in life; and make us a burden to ourselves, and useless to society. If again, we suffer ourselves to be misled by vicious inclinations, they will daily get new strength, and end in dissolute lives. But if we cultivate our minds in our youth, attain habits of attention and industry, of virtue and sohriery, we shall find ourselves well preduced to act our fotore ports in life . and what above all things ought to be our care, by gaining this command over ourselves, we shall be more able, as we get forward in the world, to rosist every

new tempetation, as it arises, Gilpin, § 163. Behaviour to Superiors. We are next enjoined "to order ouractives lowly and reverently to all our bet-

ters."

By our betters are meant, they who are in a superior station of life to our own; and by "ordering ourselves lowly and reverently towards them," is meant paying them that respect which is due to their station.

The word "betters" indeed includes two kinds of persons, to whom our respect is done-those who have a natural claim to it; and those who have an acquired once that is, a claim arising from some markedler situation in life.

Among the first, are all sur superior relations; not only parents, but all other relations, who are in a line above us. All these have a natural chins to our respect.

There is a respect also due from youth to age; which is always becoming, and tends to keep youth within the bonids of modesty.

To others, respect is due from those particular stations which orise from suciety and government. For God, says the test; and it adds, "bonour the king." It is due also from many other structions in life. Employments, bonours, and even wealth, will exact it; and all many justle exact it in a numer deeree.

But it may here perlups be inquired, why God should permit this latter distinction among men? That some should have more authority than others, we can easily see, is absolutely necessary in government; but among men, who are all born equal,

in to unequal a propertion? To this inquiry, it may be answered, that, in the first place, we see nothing in this, but what is common in all the works of God. A gradulini is every where advantage of God. A gradulini is every where advantage of the control of th

Though we can but very inadequately trace the wisdom of God in his works, yet very wise reasons appear for this varicty in the gifts of fortune. It seems necessary both in a civil, and in a moral light.

In a civil light, it is the necessary accompaniment of various employments; on which depend all the advantages of society. Like the stones of a regular building, some must range higher, and some lower; some must support, and others be supported - some will form the strebeth of the building, and others its arnament - but all unite in producing one regular and proportioned whole. If then different emplayments are necessary, of course differcut decrees of wealth, honour, and consenarnce, must follow: a variety of distiuctions and obligations; in short, different ranks, and a subordination, must take place.

Agin, in a meral light, the dispreparation of wealth, and older worldly assignets, give a range to the more extensive restritate of virtue. Some virous could lead the control of the control of

Since then Providence, in sentireling the various gifts, proposes ultimately, the good of mm, it is our dety to acquicace in this order, and "to behave ourselves lowly and reverently" (set with a servitity, but with a decent respect) "to all our superiors."

were excluded?

Before I conclude this subject, it may Θ 2 be be proper to observe, in vindication of the ways of Providence, that we are not to suppose hapoiness and misery necessarile connected with riches and poverty, Each condition both its particular sources both of pleasure and pain, unknown to the other. Those in elevated stations have a thousand latent pangs, of which their inferiors have no idea; while their inferiors again have as many pleasures, which the others cannot taste. I speak only of such modes of handiness or misery as arise immediately from different stations. Of misery, indeed, from a variety of other causes, all men of every station are conal brirs: either when God lays his hand spon us in sickness or misfortune : or when, by our own folies and vices, we

become the ministers of our own distress. What then would bold his hippiness upon an elevated station? Or who would early the possession of such happiness in another? We know not with what various distresses that station, which is the object of that eavy, may be attended.—Beadles, as we "in secondatele for all we possess, it may be happy for as that we possess, all the control of the possess, and it is not present that the possess of the princes, as for as station can precure them, are commonly in our own porce, if we are not wanting in our own porce, if we are not wanting

Let ach of ni then do his duty in that station which Providence lass assigned himever reconsibering, that the next world will some destroy all earthly distinctions.— One distinction only will remain among the sons of men at that time—the distinction between good and bad just this distinction it is worth all our poins and all our machine to account. Gibbs.

§ 164. Against arranging our Neighbours sentation of the fact is, some way or totally different from the fact itself.

We are next instructed "to hart nobody by word or deci---to be true and just in all our dealings—to bear so milice ner lutred in our hearts—to keep our lunds from picking and stealing—our tongues from cvil secuking, lving, and sheder-

ing."
The dutier comprehended in these words
are a link transposel. What should clear
makes are head is brought under macher.
"To hart modely by word or deed," is
the greated proposition. The under parts
should follow: First, "to keep the tonger
from exil specking, Jying, and shandering." which is, "to hart nobody by
word." Security, "to be true and just
word." Security, "to be true and just

in all our dralings;" and "to keep are hands from picking and stealing;" which is, "to hunt nobody by deed." As to the injunction, "to hear no makee not hatted in our hearts," it belongs properly to neither of these heads; but it is a distinct one by itself. The duries being thus separated, I abill preced to explain them.

And, first, of injuring our mighbour by our "weeks." This may be door, we find, in three drays by "evil-speak, on the state of the stat

Ent on the other hand, it is highly disinfected to speak wantedly of the chacutage of the characteristic of the chacutage, in a thousand instance, we can tune, in a thousand instance, we can tune, are anterpostented. They are did that patient, which have no better foundation, are anterpostented. They are the contract of the contract of the contage of the

But even, when we have the best evidence of a load action, with all its circumstances before us, we surely include a very ill-autoral pliesure in spreading the slatme of an offending brether. We can may we relate his good recolutions by creposing him: we may harden him against may be used to be u

himself, can have my excuse for treating his brother with severity.

Let us next equalder " lying;" which

is an intention to deceive by falsehood in our words-To warn us against lying, we should do well to consider the folly, the mesoness, and the wickedness of it. The folly of lying consists in its defeating its own purpose. A habit of lying is

properally in the end detected; and, after detection, the lear, instead of decriving, will not even be believed when he haroens to speak the truth. Nov. every single lye is attended with such a variety of circumstances, which lead to a detection, that it is often discovered. The use generally made of a loc, is to cover a fault; but as the end is seldom answered, we only aggravate what we wish to conreal. In point even of prudence, an honest con-

fession would serve us better. The meanness of lying prises from the owardice which it implies. We doe not boldly and nobly speak the troth; but - have recourse to low subterfuges, which always argue a sordid and disingenous mind. Hence it is, that in the fashionable world, the word lyar is always considered as a term of peculiar reproach.

The wickedness of lying consists in its erreniar one of the present blessings of God, the use of speech, in making that a mischief to gnankind, which was intended for a benefit. Truth is the creat bond of society. Ealsehood, of course, trudy to its dissolution. If one man may lye, why not another? And if there is no mutual trest among men, there is an end of all intercurve and dealing

An runivocation is nearly related to a lee. It is an intention to decrive under words of a double recaning, or words which, literally speaking, are true; and is examily exiculted with the most downsield breach of truth, When St. Peter roked Sapphira (in the fifth chapter of the Acts) " whether her bushand had sold the land for so much?" She answered he lud: and literally she spoke the truth; for he had sold it for that sum included in a loger. But having an intention to decrise, we find the spostle considered the

equivocation as a lye In short, it is the intention to deceive, which is criminal: the mode of deception, like the vehicle in which poison is consign, may convey a lye as effectually as the most decritful language.

Under the head of Ising may be mentioned a breach of promise. While a reso-slander, and often a very malignant one, lution remains in our own becauts, it is sub-

iect to our own review: but when we make another person a party with us, an engagement is made; and every engagement. though only of the lightest kind, should be punctually observed. If we have added to this engacement a solemn promise, the obligation is so much the stronger; and he who does not think himself bound by such an obligation, has no presensions to the character of an honest man. A breach of promise is still worse than a lve. A lye is simply a breach of truth: but a breach of promise is a breach both of truth and trust. Forgetfulness is a weak excuse: it only shows how little we are affected by so solemn an engagement. Should we forget to call for a sum of money, of which wa were in want, at an appointed time ? Or do we think a solemn promise of less va-

he than a sum of money?

Having considered evil speaking and lying, let us next consider slandering. By standering, we mean, injuring our neighboar's character by falsehood. Here we still rise higher in the scale of injurious words. Standering our neighbour, is the greatest injury which words can do him : and is, therefore, worse than either cyllspeaking or lying. The mischief of this sin depends on the value of our characters. All men, unless they be past feeling, desire naturally to be thought well of by their fellow-creatures: a cool character is one of the principal means of being seeviccoble either to correlers or others; and among numbers, the very bread they est depends upon it. What surrayated injusy, therefore, do we being upon every mon, whose name we slander? And, what is still worse, the lower is irreporable. If you defraud a many resture what you took. and the injury is remired. But, if you slander him, it is not in your power to shot up all the ears, and all the mouths, to which your tale may have seees. The evil spreads, like the winged seeds of some nexions plants, which scatter mischief on a breath of air, and disperse it on every

Before we conclude this subject, it may just be mentioped, that a slander may be spread as a lye may be told, in senious wars. We may do it by an insinuation, veyed, is of no consequence. A not, or as well as in a direct manner; we may spread it in a secret; or propagate it mader the colour of friendship. I may add also, that it is a species of to lessen the merits or exaggerate the

side, and beyond prevention.

ter, or to let others bear the blame of our offences Gilgin,

§ 165. Against uronging our Neighbour

Having thus considered injurious words, let us next consider injurious actions. On this head we are enjoined "to keep our hands from picking and stealing, and to be true and just in all our dealings."

As to their, it is a crime of so offens and tile a nature, that one would imagine no person, who both had the least tinetore of a virtuous education, even though driven to precesity, could be led into it .-I shall not, therefore, enter into a dissuasive from this crime; but go on with the explanation of the other part of the inignetion, and see what it is to be true and just in all our dealings.

Justice is even still more, if possible, the support of society, than truth: inasgouch as a man may be more injurious by his actions, than by his words. It is for this reason, that the whole force of hun an law is bent to restrain injustice; and the lumnings of every society will increase in accretion to this restraint.

We very much err, however, if we sunpose, that every thing within the bounds of law is justice. The law was intended only for bad men; and it is impossible to make the meshes of it so strait, but that mony very creat enermities will escape. The well meaning man, therefore, knowing that the law was not made for him, consults a better guide-his own conscience. informed by religion. And, indeed, the great difference between the good and the bad man consists in this : the good man will do nothing, but what he conwiener will allow: the had own will do one thing which the law connot reach It would, judged, be endless took wribe

the various ways, in which a montputy be dishonest within the limes of law. Ther are as various as our intercourse with mankind. Some of the most obviens of them I shall cursorily mention. In matters of commerce the known has

preser a reportunities. The different equilities of the same commoday-the different anodes of adulteration -- the specious arts of vending-the trequent ignorance in nurchasing a said a variety of other circumstances, open on emiless field to the ingespiny of found, The honest fair dealer,

failings of others; as it is likewise to in the mean time, has only one rule, which omit defending a misrepresented charac- is, that all arts, however common in business, which are intended to deceive, are utterly unlowful. It may be added, upon this head, that if now one, conscious of having been a transgressor, is desirous of repairing his fault, restitution is by all means necessary; till that be done, he continues in a course of injustice, Again, in matters of contract, a man

has many opportunities of being dishonest within the bounds of law. He may be strict in observing the letter of an acreement, when the equitable meaning tenoires a laxer interpertation : or, be can take the laxer interpretation, when it serves his ruspose; and at the loop-hole of some ambignous expression exclude the literal meaning, though it be undoubtedly the true one.

The same iniquity appears in withholding from another his just right; or in putting him to expense in recovering it. The movements of the law are slow ; and in many cases cannot be otherwise; but he who takes the advantage of this to injure his neighbour, proves himself an undoubted knave.

It is a species of the same kind of ininstice to withhold a delat, when we have ability to pay; or to ren into debt, when we have not that shiling. The former-conproceed only from a last disposition; the latter from suffering our desires to exceed our station. Some are excessed, on this head, as men of cenerous principles, which they coust curfue. But what is their reperosity? They assist one man by injuriog prother. And what good prices to society fours hence? Such persons cannot act on principle; and we need not besittle to rack them with those, who ron into deld to greatly their own selfish inclinations. One man desires the electroses of life - mostlyr desires what he thinks an

equal good, the reputation of generosity, tice; by which, in a thousand ways, under the concrued law, we may take the privantage of the superiority of our power. ritler to crush an intesior, or bumble him to our devent.

Increasingle is mother. A loan, we know, claims a legal return. And is the obligation less, it, instead of a lean, you receive a kindness? The law, indeed, says potling on this point of immorality; but an honest conscience will be very load in the condenseation of it.

We may be unjust also in our resent- The emotions of envy are generally cooler, ment; by carrying it beyond what reason and less violent, than those which arise

and religious prescribe.

But it would be emiliest to describe the various ways, in which injustice discovers itself. In truth, almost every omission of day may be resolved into injustice.

itself. In truth, almost every comission of dry may be resolved into signotice. The next precept is, "to bear no malice or harred in our hearts," The makine and harred of our hearts stag, in the first place, from injurious treatment; and surely no man, when he

arise, in the first place, from injurious trestment; and surely so man, when he is injured, can at first help feeling that be is so. But Christianity requires, that we should subdue these feelings, as soon as possible; " and not suffer the sun to go down upon our weath." - Various are the passages of Serieture, which inculcate the forgiveness of injuries. Indeed no point is more laboured than this; and with reason, because no temper is more productive of evil, both to ourselves and others, than a malicious one. The sensations of a mind burning with revenge are beyond descriptien; and as we are at these seasons very unable to judge coully, and of course liable to carry our resentment too far, the consesystem is, that, in our rage, we may do a thousand things, which can sever be stoned for, and of which we may repent as long as we live.

Booles, openet draws on another; and retalistion keeps the outerel alive. gopel, therefore, ever fractions and kind to man, in all its precepts, enjoins us to check all those violent emotions, and to lose our cause in the hands of God. " Venerance is mire. I will report saith the Lord;" and he who, in exposition to this present, takes victorance into his own hands, and oberishes the malice and hatred of his heart, may assure himself that he hasnot yet learned to be a Christian. These precepts, perhaps, may not entirely agree Wills mostern principles of hosour: but at the man of honour see to that. The survins of the world cannot change the

trath of the gospel, Nay, even an recovering our jost right, or in parassing a criminal to justice, we should take care that the not door in the spirit of resultation and revenge. If these be our most-res, though we make the law our instrument, we are equally gui ty. But besides injurious treatment, the malice and hatted of our hearts have often another source, and that is entry and thus in the Lizany, "eavy, majice, and hatted," are all joined together with great propriety.

The emotions of envy are generally cooler, and less violent, than those which arise from the resentment of injury; so that grow the resentment of injury; so that carry is seldom so mischievous in its effects as revenge: but with regard to ourselves, it is alongsther abd, and full as destructive of the spirit of Christianity. What is the religion of that man, who instead of thanking Heaven for the blessings he review, is fretting hisself continually with

thinking Heaven for the blessings he receives, is fretting himself continually with a disagreeable comparison between himself and some other? He cannot enjoy what he has, because another has more wraith, a filter finare, or perhaps more merit, than himself. He is miserable, because others are hance.

But to omit the wickedness of envy, ... how absurd and foolish is it, in a weeld where we must necessarily expect much real misery, to be perniciously inventive in producing it!

licides, what ignorance I we are only the glaring outside of things. Under all that cavied glare, many unseen distresses may lark, from which our station may be free: for our merciful Creator seems to have bestowed happiness, as far as station is concerned, with great equality among all his restance.

all his creatures. In conclusion, therefore, let it be the great object of our attention, and the subpect of our prayers, to rid our minds of all this carsed intrusion of evil thoughtswhether they proceed from malice, or from an cavious temper. Let all our malicious thoughts soften into charity and beneyolence; and let us " forgive our another, as God, for Christ's sake, has fore given us." As for our envious thoughts, us for as they relate to externals, let them. subside in humility acquiescence, and submission to the will of God. And when we are tempted to envy the good qualities of others, let us spuro so base a conception, and change it into a penerous emulationinto an endeavour to raise ourselves to an equality with our rival, not to depress him to a level with us. Gelpen,

§ 166. Daties to Ourselver. Thus fir the duties we have considered

come most properly under the head of those which we owe to our neighbour; what follows, relates rather to conserves. On this head, we are instructed "to keep our bodies in temperance, suberness, and chantle."

Through our souls should be our great concern, yet, as they are nearly connected O 4 with our bodies, and as the impurity of considering the many had consequences to our bodies also.

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As our first station is in this world, to which our bodies particularly beloom, they are formed with such appetites as are requisite to our commodious living in it: and the rule given us is, " to use the world tiful allusion, calls our bodies the "temples of the Holy Ghost;" by which he means to impress us with a strong idea of their dignity; and to deter us from debasing, by low pleasures, what should be the seat of so much parity. To youth these cautions are above measure or cessary, because their possions and apperites are strope; their reason and judement weak. They are prone to pleasure, and void of reflection. How, therefore, these young adventurers in life may best steer their course, and use this sinful world so as not to abuse it, is a consideration well worth their attention. Let us then see under what regulations their appetites should be

restrained. By keeping our bodies in temperance, is meant avoiding excess in eating, with regard both to the quantity and quality of our food. We should neither eat more than our stomacks can well bear; nor be

nice and delicate in our eating. To preserve the body in health is the end of eating; and they who regulate themselves merely by this end, who est without choice or distinction, paying no regard to the pleasure of eating, observe perhaps the best rule of temperance. They en rather indeed beyond temperature, and may be called abstentions. A man may be temperate, and yet allow himself a little more indulgance. Great care, however, is here necessary; and the more, as perhars no precise rule can be affixed, after we have passed the first great limit, and let

the one contaminates the other, a great de- which attend a breach of temperance.gree of moral attention is, of course, due Young men, in the full vigour of health, do not consider these things; but as age comes on, and different maladies beein to appear, they may nechans renent they did not a little earlier practise the rules of tennerance.

In a moral and religious light, the censo as not to abuse it," St. Paul, by a beau-sequences of intemperance are still worse. To enjoy a comfoctable meal, when it comes before us, is allowable; but he who suffers his mind to dwell upon the pleasures of eating, and makes them the employment of his thoughts, has at least opened one source of mental corruption t. After all, he who would most perfectly

enjoy the pleasures of the table, such as they are, most look for them within the pales of temperance. The polate, access tomed to spirty, both lost its tone - and the routest sensurists have been been beents to confess, that the engreest fare, with an attentite kept in order by temperance, affords a more delicious repost, than the most luxurious meal without it. As temperance relates chiefly to cation,

soberness or sobnety relates properly to drinking. And here the same observations recur. The strictest, and perhaps the best rule, is merely to satisfy the end of drinking. But it a little more indulgence betaken, it ought to be taken with the greatest circumspection.

With person to wouth, indeed, I should be inclined to excut strictness on this head. food, they emmet easily err. Their engaing limbs, and strong exercise, require larger supplies than full-grown bodies. which must be kept in order by a more rie'd tennezince. But if more indulcace be ellowed them in entire, loss, surely, should in drinking. With strong liques of every kind they have nothing to do; and if they should totally abstain on this the pulite lease answer variety. Our head, it were so much the better. The own discretion must be our guide, which language which attends age?, requires, perwould be constantly kert awake by hops, now and then, some aids; but the

Non varie ro, Ut receast bessie, creds menue illias esce, One simples olim ohi soferit. At simpl ania

Dulco se in bilen vertent, sounachaque turnulium Hot. Corpus counting Hesterris vitin, mirram queque peagerent una,

Atque affigit humo diving particulum nura. Hea Sur. Account anni, et tracturi mollius atus imbecilla voles.

spirits of youth want no recruits: a little test is sufficient. As to the bad consequences derived from excessive drinking, besides filling the

blood with bloated and vicious homours, and debauching the purity of the mind, as in the ense of intemperate eating, it is attended with this meenliar exil, the loss of our senses. Hence follow frequent inconveniences and mortifications. We expose our fullies-we betray our secrets-we are often imposed upon-we orantel with our friends-we law ourselves open to our enemics; and, in short, make ourselves the eliects of conternet, and the topics of ridicule to all our acquaintance.-Nor is it only the act of intogreation which deprives ts of our reason during the prevalence of it; the bakit of dronkerness soon besots and impairs the understanding, and renders us at all times less fit for the offices of life, We are next enjoined "to keep our bodies in chastity." "Flee youthful lusts, says the apostle, " which war against the wol." And there is surely nothing which entries on a war against the soul more oneresifully. Wherever we have a catalogue in Seriotope (and we have many such cutalorges) of those sins which in a peculiar

manner debaseds the mind, these youthful hars have absence, under some denomination, a place among them -To keep ourwives free from all contaction of this kind. let acendencour to preserve a purity in our throughts-our words-and our actions. First, let us preserve a purity in our thenebts. These dark recesses, which the rough the world cannot reach, are the reerotacles of these youthful lusts. Here they find their first encouragement. The entrance of such impure ideas perhaps we empet always prevent. We may always, however, prevent cherishing them; we axy always prevent their making an im-

pression upon us: the devil may be east out as soon as discovered. Let us always keen in mind, that even into these dark abodes the eye of Heaven can nenetrate: that every thought of our beens is open to that God, before whom we must one day stand; and that how, danger of obsting the headstroom impoles ever secretly we may indule these impure of our appetites. - We have considered also ideas, at the event day of account they an immoderate love of eain, and have seen will certainly appear in an awful detail dishonesty and fraud in a variety of shapes.

bodies be the temples of the Holy Ghost, the outward action. The rule before us. our minds are the very sanctuaries of those "We must not covet, nor desire other

terrology and if there he may walche in the spostle's arguments, against polluting our bodies, it urres with double force prainer polluting our minds. But, above all other considerations, it

behoves us most to keep our thoughts years, because they are the fountains from which our words and actions flow. " Out of the abundance of the heart the mouth speaketh." Obscene words and actions are only had thoughts mutured, and sering as naturally from them as the plant from its seed. It is the same vicious depravity carried a step farther, and only shows a more confirmed and a more mischievous degree of guilt. While we keep our impurities in our thoughts, they debouch only ourselves: bod enough, it is true. But when we proceed to words and actions, we let our impurities loose: we spread the centagion, and become the corrupters of others, Let it be our first care, therefore, to keep our thoughts puze. If we do this, our words and actions will be pure of course. And that we may be the better enabled to do it. let us use such helps as reason and religion prescribe. Let us avoid all company, and all books, that have a tendency to corrupt our minds; and every thior that can inflame our passions. He who allows himself in these things, holds a parley with vice; which will infullibly debruch him in the end, if he do not take the altern in time, and break off such dailionce. . .

One thing ought to be our puricular care, and that is, never to be unemployed, Ingenious musicments are of great use in filling up the vaccities of cortime. Idla we should never be. A vacuat mind is an

\$ 167. On constinu and desiring other Men's Goods We are forbiblen next, " to covet, or desire other men's goods."

There are two great paths of vice, into which had men commonly strike; that of unlawful pleasure, and that of unlawful win .- The noth of unburful pleasure we have just examined; and have seen the But we have yet viewed them only as they Let us remember arnin, that if our relate to society. We have viewed only

moco's

and considers the motive which governs

ne rood principle flourish near it. Most per from virtue may be heard. But in avanice, there is rarely intermission. It

for Lappiness on secrething more permuwealth is the god which the covetous man aplace; when his burgains of advantage

is the only covetous man. The producal, though he differ in his end, may be as avancious in his meansy. The former denies himself every confort; the latter grasps at every pleasure. Both characters are entally had in different extremes The moser is more detestable in the eyes of the world, because he enters into none of its joys; but it is a question, which is more wretched in himself, or more persicious

As coverousness is esteemed the vice of eer, every appearance of it amount young persons sucht particularly to be disconment; because if it gets ground at this early period, nobody can tell how far it may not ofterwards proceed. And yet, on the other side, there may be great danger of encouraging the opposite extreme, As it is certainly right, under proper restrictions, both to save our money, and to spend it, it would be highly useful to fix the due bounds on each side. But nothing is more difficult than to raise these nice limits between extremes, Every man's case, in a thousand circumstances, differs from his neighbour's; and as no rule can be fixed for all, every man of course, in these disquisitions, must be left to his own conscience. We are indeed very ready to give our opinions how others sucht to act. We can adjust with great nicety what is proper for them, to do ; and point out their solutakes with much precisions while nothing is necessary to us, but to get as property as we can ourselves; observing as just a mean as possible between produgality and avarice; and applying, in all our difficulties, to the word of God, where these great land-marks of morality are the

We love now taken a view of what is prohibited in our evenmence with monkind ; let us next see what is exposed, (We are still proceeding with those duties which we now to correlers). Instead of spending our fortune therefore in unlawful pleasure, or increasing it by unlawful min; we are required " to learn and he bour truly (that is, honestly) to get our every living, and to do our duty in that state of life into which it shall please God to call us."-These words will be suffici-We are much mistaken, however, if we entire explained by considering, first, that think the man who heards up his money we all have some station in his-some

[.] Saviat, atque puvos movest fortuna tumultun;

Hox Sat. San de C: al.

discharge them. First, that man was not born to be idle,

may be inferred from the active spirit that appears in every part of nature, Every thing is alive; every thing contributes to the general good; even the very inanimate purts of the creation, plants, stones, metals, cannot be called totally inertive, but bear their port likewise in the general usefalsess. If then every part, even of inamuste nature. he thus employed, surely we cannot suppose it was the intention of the Almiebty Father, that man, who is the most careable of comploying himself other pre-emirgues than that of being the properly, should be the only creature without employment.

Again, that man way born for active life, is plain from the necessity of labour, If it had not been necessary, God would not originally have imposed it. But with- charge them, out it the body would become enervated. and the mind corrupted, lilleness, therefore, is justly esterated the origin both of disease and vice. So that if labour and exployment, either of body or mind, had to use, but what respected ourselves, they would be highly proper: but they have further use.

The necessity of them is plain, from the want that all men have of the assistance of others. If on, this posistance should be meteal a every man should contribute his port. We have already seen, that it is preper these should be different stations in the world-that some should be placed high in life, and others low. The lowest. we know, cannot be exempt from labour : and the highest ought not; though their bluer, according to their station, will be of a different kind. Some, we see, "must libour (as the extechism phrases it) to get their own living; and others should do their duty in that state of life, whatever that state is, unto which it hath pleased Gud to call them." All are assisted - all should make. God distributes, we read Virtigas talents assume men i to some he gives five talents, to others two, and to others one; but it is expected, we find, that potwirbstanding this incounlity, each should employ the talent that is given to the best advantage: and he who received five talents was under the same obligation of improving them, as he who had re-

particular duties to discharge; and se- Every man, even in the highest station, condly, in what manner we ought to may find a proper employment, both for his time and fortone, if he please: and he may assure himself that God, by placing him in that station, never meant to exempt him from the common obligations of society, and give him a licence to spend his life in ease and pleasure. God meant assuredly, that he should bear his port in the general commerce of life-that he should consider himself not as an individool, but as a member of the communitythe interests of which he is under an obligation to support with all his power :and that his elevated station gives him no more extensively useful.

Having thus seen, that we have all segge station in life to support-seme particular duties to discharge: let us now see in what unmore we ought to dis-

We have an easy rule given us in Scripture on this head; that all our duties in life should be performed "as to the Lord, and not unto man;" that is, we should consider our stations in life as trusts'reposed in us by our Maker; and as such should discharge the duties of them. What, though no worklly trust be reposed? What, though we are accountable to nobody upon earth? Can we therefore suppose outreless in reality less occountable ? Con we suppose that God. for no remon that we can divine, has sincled us out, and given us a large proportion of the things of this world (while others around us not in need) for no other purpose than to some der it away upon ourselves? To God undoubtedly we are accountable for every blessing we enjoy. What mean, in Scripture, the talents given, and the use assigned; but the conscientions discharge of the duties of life, according to the ad-

vantages with which they are attended? It matters not whether these advantages be an inheritance, or an acquisition; still they are the gift of God. Agreeably to their rank in life, it is true, all men should live; human distinctions require it; and in doing this properly, every one around will be benefited. Utility should be considered in all our expenses. Even the very amusements of a man of foctone should be founded in it.

In short, it is the constant injunction of crived only one; and would, if he had scripture, in whatever station we are placed, hid his talents in the earth, have been to consider ourselves as God's servonts, punished, in proportion to the abuse, and as acting immediately under his eye,

not expecting our reward among men. Why then are infants haptized, when, by but from our great Master who is in hea- reason of their tender age, they can give won. This sanctifies, in a manner, all our no evidence of either? actions; it places the little difficulties of our station in the light of God's appointments; and turns the most common duties of life into acts of religion. Gilgin.

§ 168. On the Sacrament of Baptism. The sacrament of baptism is next con-

sidered; in which, if we consider the inward grace, we shall see how aptly the sign represents it .- The inward grace, or thing signified, we are told, is "a death unto sin, and a new birth unto righteousness:" by which is meant that great renovation of nature, that surity of heast. which the Christian religion is intended to nepdoce. And surely there cannot be a more significant sign of this than water, on account of its eletusine nature. As water refreshes the body, and parifics it from all ecentracted filth; it autly represents that renovation of nature which cleanses the soul from the inoparities of sin. Water. indeed, among the ancients, was more addited to the thing signified, then it is at present among us. They used immersion in bordiging : so that the child being dipped into the water, and raised out again, haptism with them was more significant of a new birth unto righteousness. But though we, in these colder climates, think immersion an unsafe practice; yet the

dained ?" original meaning is still supposed It is next asked, What is required of these who are baptized? To this we answer, "Repentance, whereby they forsake sin; and faith, whereby they stedfeetly believe the promises of God; made to them in that sacrament."

The primitive church was extremely strict on this head. In those times, before Christisnity was established, when adults offered themselves to bantism, no one was admitted, till be had given a very satisfactory evidence of his recentance; and till, on good grounds, he could profess his fiith in Christ: and it was afterwards expected from him, that he should prove his faith and repentance, by a regular obedience during the future part of his life,

baptism; it is a very natural question, of the death of Christ; with all the be-* The cateclaim asserts the steraments to be only generally necessary to salvacine, excepting

divisity, we should be corry to include them in an anotherna.

Whether infants should be admitted to

baptism, or whether that sacrement should be deferred till years of discretion; is a question in the Christian church, which hath been agitated with some animosity. Our church by no means looks upon baptismasneors any to the infant scale, tion ... Noman sequainted with the spirit of Christianity can conceive, that God will leave the saivation of so many innocent souls in the hands of others. But the practice is considered as femaded upon the usage of the earliest times: and the church observing, that circumcision was the introductory rite to the Jewish covenant 1 and that bantium was intended to succeed circumcision : it naturally supposes, that bantism should be administered to infants, as circumcision was. The church, however, in this case, both provided scorners, who make a profession of obedience in the child's name. But the nature and office of this proxy hath been already examined, under the

§ 169. On the Socrement of the Lord's Supper.

bend of our baptismal yew.

The first question is an inquiry into the origin of the institution: "Why was the sacrament of the Lord's supper or-

It was ordained, we are informed,-" for the continual remembrance of the sacrifice of the death of Christ; and of the benefits which we receive thereby," In examining a socrament in general, we have already seen, that both bactism. and the Lord's supper, were originally instituted as the means " of receiving the

proce of God: and as picines to assure us thereof." But hesides the primary ends, they have each a secondary one; in representing the two most important truths of religion; which gives them more force and inflornce, Boptism, we have seen, represents that renovation of our sinful nature, which the gospel was intended to introduce: and the reculiar end, which the Lord's If faith and repentance are expected at supper had in view, was the sacrifice

certicular cases. Where the use of them is intentionally rejected, it is certainly criminal.—The Quakers indeed reject them on principle: but though we may wonder both at their logic and of our sins-and the reconciliation of the undoubtedly is, that the faithful believer world to God. "This do," said our Saviour fallading to the pessover, which the Lord's supper was designed to supersede) not as hitherto, in memory of sour deliverance from Egypt 1 but in memory of that greater deliverance, of which the other was only a type: "Do it in remembrance of me."

The outward part, or sign of the Lord's supper, is "brend and wine"-the things signified are the "body and blood of Carist,"-In examining the sacrament of and a sympholi water is in that ceremony. Bread and wine also are symbols equally ant in processuring the body and blood of Christ: and in the use of these particular symbols, it is repsonable to suppose, that our Saviour had an eye to the Jewish tilisever; in which it was a custom to drink wine, and to est bread. He might have instituted any other apt symbols for the same purpose; but it was his usual practice, through the whole system of his institution, to make it, in every part, as familiar as possible: and for this reason be serms to have chosen such symbols as were then in use: that he might give as little offence as possible in a matter of indifference.

As our Soviour, in the institution of his topper, ordered both the bread and the wine to be received; it is certainly a great error in popists, to deny the cup to the lar. They say, indeed, that, as both firsh and blood are united in the substance of the human body; so are they in the savamental bread; which, according to them, is changed, or, as they phrase it, transubstantiated into the real body of Christ. If they have no other reason, why to they administer wine to the elergy? The elergy might participate equally of both in the bread .- But the plain truth is. they are desirous, by this invention, to add an air of mystery to the sacrament, and a seperatitious reverence to the priest, as if he, being endowed with some reculiar tolinest, might be allowed the use of both

There is a difficulty in this part of the extechism, which should not be passed over. We are told, that "the body and blood of Christ are verily and indeed taken, and received by the faithful in the Lord's supper; This expression sounds very like the extrest in this point; adds only a pharipopula doctrine, just mentioned, of tran- spical hypocrisy to his other sins. Unless

nefits which arise from it-the remission substantiation. The true sense of the ironda only, verily and indeed receives the benefit of the sacrament; but the expression most be allowed to be inaccurate, as it is capable of an interpretation so entirely opposite to that which the church of England bath always professed. I would not willingly suppose, as some have done, that the compilers of the catechism meant to manage the affair of transubstantiation with the papists. It is one thing to shew a liberality of sentiment in matters of indifference;

and another to speak timidly and ambigugosly where essentials are concerned. It is next asked. What benefits we receive from the Lord's supper? To which it is answered, "The strengthening and retreshing of our souls by the hody and blood of Christ, as our bodies are by the bread and wine." As our bodies are strengthened and refreshed, in a natural way, by bread and wine: so should our souls be, in a spiritual way, by a devont commemoration of the passion of Christ. By gratefully remembering what he suffered for us, we should be excited to a greater abhorrence of sin, which was the cause of his sufferiors. Every time we partake of this sacrament, like taithful soldiers, we take a fresh onth to our leader: and should be animated anew, by his ex-

ample, to persevere in the spiritual cunflict in which, under him, we are engaged, It is lastly asked, "What is required of them who come to the Lord's supper?" To which we answer, "That we should examine ourselves, whether we repent us truly of our former sins-spedfastly purposing to lead a new life-bave a lively faith in God's mercy through Christwith a thankful remembrance of his death; and to be in charity with all men.

That pieces frame of mind is here, in very few words, pointed out, which a Christian ought to cherish and cultivate in himself at all times; but especially, moon the performance of any selemp act of religion. Very little indeed is said in Scripture, of any particular frame of mind, which should accompany the performance of this daty; but it may enally be inferred

from the nature of the duty itself. In the first place, " we should repent us truly of our former sins; stedfastiv purposing to lead a new life." . He who performs a religious exercise, without being tend, by receiving the sacrament, to a piety which he does not feel. These " stediest nurroses of leading a

new life," form a very becoming exercise to Christians. The lives even of the heat of men afford only a mortifying retrospect. Though they may have conquered some of their worst propensities; yet the triumphs of sin over them, at the various periods of their lives, will always be remembered with sorrow; and may always be remembered with advantage; keeping them on their guard for the future, and strengthening them more and more in all their good resolutions of obedience .-

And when can these meditations arise more reoperly, than when we are performing a rite, instituted on purpose to commemorate the great atoucment for sin? obedience, we are required to add " a lively faith in God's mercy threach Christ: with a thankful reno mbrance of

his death." We should impress ourselves with the deroest sense of humility-totally rejecting every idea of our own merit-hoping for God's favour only through the merits of our great Redormer-and with hearts full of gratitude, trusting only to his all-sufficient secritice. Lastly, we are required, at the crichen-

tion of this great rite, to be " in charity with all men." It commemorates the greatest instance of love that can be conceived; and should therefore raise in us correspondent affections. It should excite in us that constant flow of benevolence, in which the spirit of religion consists; and without which indeed we can have no religion at all. Love is the very distinguishing badge of Christianity: "By

this," said our great Master, " shall ail men know that ye are my disciples." One species of charity should, at this time, never be forgotten; and that is, the foreignness of others. No acceptable gift can be offered at this altar, but in the spirit of reconciliation.-Hence it was that the ancient Christians instituted, at the celebration of the Lord's supper, what they called love-frasts. They thought, they could not give a better instance of their being in perfect charity with each other. shan by toining all ranks together in one common me al - By degrees, indeed, this our notions about the sacraments: the

had better be all of a piece; and not pre- may not be amins to observe here, that the process. in which these enermities are trhuked, have been variously misconstrued; and have frielstened many well mean. ing persons from the sacrament. Whereas what the mostle here area both no other relation to this rite, than as it was attended by a particular abuse in receiving it : and as this is a mode of abuse which doth not now exist, the apostle's reproof seems not to affect the Christians of this age. What the primary, and what the secon-

dary ends in the two sacraments were, I have endeavoured to explain. But there might be ethers. God might intend them as trials of our

faith. The divine truths of the gospel speak for themselves; but the performance of a positive duty rests only on faith. These institutions are also strong argu-

ments for the truth of Christianity. We trace the observance of them into the very earliest times of the gospel. We can trace no other origin than what the Scriptures vice us. These rites therefore creatly God also, who knows what is in manmight condescend so far to his weakness.

as to give him these external hadges of religion, to keep the spirit of it more alive. And it is indeed probable, that nothing has contributed more than these ceregoones to preserve a servic of religion among mankind. It is a melanclasty proof of this, that pro-contentions in the Christian church have been more violent, nor carried on with more actionery, and unchristian zeol, than the contentions about baptions and the Lord's supper; as if the very essence of religion consisted in this or that mode of observing these rites .- But this

Let us be better toucht : let us receive these spenancents, for the gracious purposes for which our Lend removed them, with grationde and with reservoire. But let us not by a greater stress upon them than our Lord intended. Heaven, we doubt not. may be eximed, when there have been the pursus of receiving peither the one sacrament oor the other. But unless out affections are right, and one lives answerable to them, we can pover piene God, though we perform the externals of religion with ever so much executess: We may err in

werld has long been divided on these sub- an exception against the church, does itself Loped, will purdon our errors. But in matters of practice we have no apology for error. The great lines of our duty are drawn so strong, that a deviation here is not error, but guilt.

Let us then, to conclude, from the whole, make it our principal care to parify our hearts in the sight of God. Let us beyorch him to increase the inflorner of his Holy Spirit within us, that our faith may be of that kind " which worketh by love;" that all our affections, and from them our actions, may flow in a steady course of obedience; that each day may correct the last he a sincere resentance of our mistakes in life; and that we may continue gradually to approach nearer the idea of Christian perfection. Let us do this, disclaiming, after all, any merits of our own; and not trusting in outward observances; but trusting in the merits of Christ to make up our deficiencies; and we need not fear our acceptance with God. Gilpin.

\$ 170. A serious Expostylation with Unletierers.

It were to be wished, that the enemies of religion would at least bring themselves to morehend its nature, before they onposed its authority. Did religion make its boast of behalding God with a clear and perfect view, and of possessing him without covering or will, the argument would bear some colour, when men should allege, that none of these things about them, do indeed afford this pretended evidence, and this degree of light. But since religion, on the contrary, represents men as in a state of darkness, and of estrangement from God; since it affirms him to have withdrawn himself from their discovery, and to have chosen, in his word, the very style and appellation of Deur abscorditus; lastly, since it employs itself alike in establishing these two maxims, that God has left, in his church, certain characters of himself, by which they who sincerely seek him, shall not fail of a sensible conviction; and yet that he has, at the same time, so fir shaded and obscured these characters, as to render them imperocptible to those who do not seek him with their whole beart, what advantage is it to men who profess themselves preligent in the search of truth, to complain so frequently, that nothing reveals and displays it to them? For this very obscurity, under

iects; and a gracious God, it may be evince one of the two grand points which the church maintains (without affecting the other) and is so far from overthrowing its doctrines, as to lend them a manifest confirmation and support. If they would give their objections now

strength, they eacht to uree, that they have applied their utmost endeavour, and have used all means of information, even these which the church recommends. without satisfaction. Did they express themselves thus, they would indeed attack religion in one of its chief pretensions: but I hope to shew, in the following papers, that no rational person can speak after this manner: and I dare assert, that none ever did. We know very well, how men under this indifferency of spirit, behave themselves in the case : they supyou themselves to have made the mirktiest effort towards the instruction of their minds, when they have speat some hours in reading the Scriptures, and have asked some questions of a clergyman ecocerning the articles of faith. When this is done, they declare to all the world, that they have consulted books and men without success. I shall be excused, if I refrain not from telling such men, that this neglect of theirs is insupportable. It is not a foreign or a petty interest, which is here in debate; we are curselves the parties, and all our hopes and fortunes are

the depending stake. The icomortality of the soul is a thing which so deeply concerns, so infinitely imports us, that we must have utterly lost our feeling, to be altogether cold and remiss in our inquiries about it. And all our actions or designs, ought to bend so very different a way, according as we are either encouraged or forbidden, to embrace the hope of eternal rewards, that it is impossible for us to proceed with judgment and discretion, otherwise than as we keep this point siways in view, which coght to be

our roling object, and final aim. Thus it is our highest interest, no less than our principal duty, to get light into a subject on which our whole conduct depends. And therefore, in the number of wavering and unsatisfied men. I make the greatest difference imaginable between those who labour with all their force to obtain instruction, and those who live without giving themselves any trouble, or so much as any thought in this affair. I connot but be touched with a bearte

which they labour, and which they make compassion for those who sincerely group

make the process of these treatments, and who are also also also before recording their right (a.b. to mixing) however recording their right (a.b. to mixing) how the process of the proce

under this discriptation; who look upon

one spear to instructed, accelerate manness of the control of the control of the to observe, that inding in this word is productive of true contentment, that can be applied to the control of the control of the productive are been of feighteen out twopers of the control of the control of the substance of the control of the control of the substance of the control of the control of the the certain conditions of hypothesis, or subtract, which is the control of the control of the certain of the control of the control of the certain of the control of the certain of the certain of the control of the certain of the long certainly not designed for these shading control of the certain of the certain of the certain dead which the depth the certain of the certain of the condition of the certain o

are of hell.

There is not any reflection which can have more reality than this, as there is more which has greater terror. Let us set the bravest face on care condition, and play the heroes as artfully as we even yet see bath the true which attends the goodfiest.

are ppon earth.

It is in vain for men to turn aside their thoughts from this eternity which avoids them, as if they were able to destroy it by decaying it a place in their inscination: it

subsists in spite of them; it advancesh unobserved; and death, which is to draw the curtain from it, will in a short time infillibly reduce them to the dreadful necessity of being for ever nothing, or for ever minerable.

We have here a doubt of the most affrighting consequence, and which, therefore, to enthertain, may be well esteemed the most grievous of misfortunes 1 but, at the same time, it is our indispensable duty not to lie under it, without struggling for deliverance.

10: then who double, and yet seeks not be resident, is equily achiny and unjoc but if within the appears now and compare but if within the appears now and compare, and the seek of the appear of the presence of the appear of the pressure and condition the widners of make their most deplorable condition the widners of the pressure and explained are sensors. Where is the very probability of exercising into those thoughts and resolutions? What designed the properties are sensors, where is the very condition of the present of the

4, mi) in finding one's self-concomposed with compensation behaviors of the state consideration of the self-consideration of the state of the self-consideration with some set of acquisicenter much so still an injustance, is a thing all, untre-commandle beyond all represence; and they solders with such as desposition, ought to be much sensible of its shoutify and to be much sensible of its shoutify and they solders not these, that they may grow wise by the prospect of their case, they. The fielded how men are wont to travers, while they obtained versuls that the constraints of the sensition of the sensition of the sensition of the sensition of the travers, while they obtained versuls that the sensition of the sensition of the sensition of the methods of incomments of the sensition of the unitable of incomments on all financiation.

Who has sent me into the world I know not; what the world is I know not, nor what I am preself. I am under an astonishing and terrifying ignorance of all things. I know not what my body is, what my settees, or my soul; this very part of me which thinks what I speak, which reflects upon every thing class and even upon itself, not is as more a stranger to its own nature, in the deliest thing I carry about me. I behold these frightful spaces of the universe with which I am encompassed. and I find newly chained to one little corner of the vast extent, without understanding why I am placed in this sept, rather than in ser other; or who this mement of time eigenment to live, was assigned rather at spring rooms, them at any other of

the whole eternity which was before mr. or

of all that which is to come after me. I see nothing but infinities on all sides, which devour and swallow me up like an atom, or like a shadow, which codures but a single instant, and is never to return. The wm of my knowledge is, that I must shortly die: but that which I am most ignorant of is this very death, which I feel

urable to decline. As I know not whence I came, so I know not whither I go; only this I know. that at my departure out of the world. I must either fall for ever juto nothing, or into the hands of an incrused God, without being canable of deciding, which of these two conditions shall exernally be my portion. Such is envirtate, full of weakness, obscurity, and wretchedness. And from all this I conclude, that I ought, therefore, to pass all the days of my life, without considering what is hereafter to be fall over and that I have nothing to do, but to follow my inclinations without reflection or disquiet, in doing all that, which, if what men say of a miserable eternity prove true, will intill bly plunge me into it. It is possible I might find some light to clear up my doubts; but I shall not take a minute's trins, nor stir cone foot in the search of it. On the sunenery, I am resolved to treat tion with seem and derision who labour in this ineniry and care; and, so to run without fear or foresight, upon the trial of the good event; permitting involf to be led selly on to death, utterly uncertain as to the exercial issue of my future condition.

In earnest, it is a plury to religion to have so unceasonable men for its professed enemies; and their opposition is of so little dwarer, that it serves to illustrate the principal troths which our religion teaches. For the main scope of Christian fields is to establish those two principles, the corrupbon of nature, and the redemption by Josus Cleist. And these opposers, if they are of no use towards demonstrating the truth of the redemption, by the smetity of their Lyes, yet are at least absorably merful in shewing the commission of testore, by so umanural scratiments and suggestions. Nothing is so important to any mun as

his own estate and condition : nothing so great, so amazing, as eternity. If, theresmallest inconveniences, they see them as between the fear of hell, and annihilation,

they moreach, and feel them if they arrive, and he who passeth days and nights in chagrin or despair, for the loss of an employment, or for some imaginary blemish in his honour, is the very same mortal who knows that he must lose all by death, and vet remains without disquiet, resentment, or emotion. This wonderful insensibility, with respect to things of the most fatal conscouence, in a letter so nicely sensible of the meanest triffes, is an asternishing prodiey, and unintelligible enchanament, a supernatural blindness and infatuation. A mm in a close dunreen, who knows not whether sentence of death has passed uron him, who is allowed but one hour's space to inform himself concerning it, and that one hour sufficient, in case it have passed, to obtain its reverse, would act contrary to noture and sense, should be make use of this hour not to procure information, but to person his vanity or sport. And yet such is the condition of the persons whom we are now describing; only with this difference, that the evils with which they age every moment threatened, do infinitely surpass the here loss of life, and that transient provishment which the prisoner is supposed to sporchend: yet they run themselves. upon the precipice, having only end a veil over their eyes, to hinder them from discerning it, and divert themselves with the officiousness of such as charitably warn

them of their dencer. Thus not the zeal alone of those who beartily seek God, demonstrates the trush of religion, but likewise the blindness of those who otterly forboar to seek him, and who nose their days under so harrible a neviect. There must needs be a stennes. torn and revolution in human nature, Lefore men can submit to such a condition, much more ere they can applied and vabe themselves upon it. For supposing them to have obtained an absolute certainty, that there was no fear after death, but of folling into nothing, ought not this to be the subject rather of despair, than of joblity? And is it not therefore the highest pitch of scuscless extravigance, while we want the certainty, to glory in our doubt and Jistrost J

And yet, after all, it is too visible, that fore, we find persons indifferent to the loss man has so for declined from his original of their being, and to the danger of endless nature, and as it were deported from himmisery, it is impossible that this temper self, to nourish in his heart a secret seedshould be natural. They are quite other plot of joy, springing up from the libertime men in all other regards, they fear the reflections. This brutal ease, or indolence,

who cannot unsettle their judgment, do yet esteem it reputable to take up a counterfeit diffidence. For we may observe the largest part of the herd to be of this latter kind, false pretenders to infidelity. and more hypercrites in atheism. There are persons whom we have board do lare. that the centeel way of the world consists.

out of gallantry and complainance. Yet, if they have the least reserve of common sense, it will not be difficult to who would not tremble to find himself make them apprehend, how miserably embarked in the same cause, with so forthey abuse themselves by laying so false a foundation of applause and esteem. For this is not the way to raise a character, even with worldly men, who, as they are able to past a shread indement on thines. so they easily discern that the only method of succeeding in our temporal affairs, is to prove corselves honest, taithful, pendent, and capable of advancing the interest of our friends : because oven naturally love nothing but that which some way contributes to their use and benefit. But now what benefit can we any way derive from hearing a man confess that he has eased himself of the burden of religion; that he believes no God, as the witness and inspector of his conduct; that he considers himself, as absolute master of what he does and accountable for it only to his own mind? Will be fancy that we shell be bence induced to repose a greater degree of confidence in him betratter? or to depend on his comfort, his advice, or assistance, in the necessities of life? Can be imprine us to take any error delight or completency when be tells us, that he doubts whether our very soul be any thing more than a little wind and smoke? Nav. when he tells it us with an air of

it not rather to be lamented with the decreat sadness, as the most melancholic reflection that can strike our thoughts? If ther would compose themselves to serious copsideration, they must perceive the method in which they are encayed to be so sire to be rescord from it; it is to these

earries somewhat so tempting in it, that grace which they pursue, that, on the connot only those who have the misfortune trary, nothing can more effectually expose to be sceptically inclined, but even those them to the contempt and aversion of mankind, or mark them out for persons defects tive in parts and judgment. And, indeed, should we demand from them an account of their sentiments, and of the reasons which they have to entertain this suspicion in religious motters, what they offered would appear so miserably weak and trifling, as rather to confirm us in our bein thus action the bravo. This is that lief. This is no more than what one which they term throwing off the yoke, of their own fratemity told them, with and which the greater number of them greatsmartness, on such an occasion: If you profess, not so much out of coinion, as continue (says he) to dispute at this rate, you will intallible make me a Christian. And the gentleman was in the right; for

> lorn, so despicable companions? And thus it is exident, that they who wear no more than the ontward mask of these principles, are the most unhappy counterfeits in the world; inasmuch as ther are obliged to not a continual force. and constraint on their renius, only that they may render themselves the most impertinent of all men living.

If they are heartily and sincerely troubled at their want of light, let them not dissemble the disease. Such a confession could not be reputed shameful; for there really is no sharur, but in being shomeless. Nothing betrays so much weakness of soul, as not to apprehend the misery of man, while Eving without God in the world: nothing is a surer token of extreme baseness of spirit, than not to hope for the reality of external promises; no man is so stirmatized a coward, as he that acts the bravo against heaven. Let them therefore leave these impictics to those who are born with so unbapov a judgment, as to be crouble of cutertaining them in earnest. If they cannot be Christian men. let them, however, be men of honour : and let them, in conclusion, acknowledge, that there are but two sorts of persons, p-surance, and a voice that testifies the who deserve to be styled reasonable, rither those who serve God with all their heart, contentment of his heart? Is this a thing to be spoke of with pleasantry? or ought breause they know him; or those who seek him with all their beart, because as yes they know bigs not.

If then there are persons who sincerely inquire after God, and who, being truly sensible of their misery, affectionately devery ill cho-ep, so returnant to rentifity. alone that we can in instice afford our and so remote even from that good air and labour and service, for their direction in

BOOK L finding out that light of which they feel examination either of the works or word the want But as for those who live without either knowing God or endravouring to know him, they look on themselves as so little gion which they despise, not to despise don there to their own fully: but since the same religion obliges us to consider them, while they remain in this life, as still capuble of God's enlightraing grace; and to acknowledge it as very possible, that, in the course of a few days, they may be reple-

ni-hed with a fuller measure of faith than we now enjoy; and we curveives, on the other side, fall into the druths of their present blindness and nivery; we could to do for them, what we device should be done to us in their case: to cutrest them that they would take pity on thomselves, and would at least advance a step or two forward, if perchange they may come into the light. For which end it is wished, that they would employ in the perusal of this piece, some few of those bours, which they spend so unprofitably in other pursuits. It is possible they may gain somewhat he the reading at least, they cannot be creat losers; but if any shall apply themselves to it, with perfect sincerity. and with an unfriened desire of knowing the truth. I desugir not of their satisfaction, or of their being convinced by so many proofs of our civing religion, as they will here find laid together.

Mons, Parcal, § 171. Of the Temper of Mind which is necessary for the Discepery of Divine Truth, and the Degree of Evidence that ought to be expected in Divine Matters; with an Epstome of Reasons for the

Truth of the Holy Bible. If all our knowledge be derived from God, and if it has pleased God to require a certain degree of probity, seriousness, impartiality, and humility of mind, together with hearty prayers to him for his direction, blessing, and assistance; and a proper submission to him, before he will cummunicute his truths to mru: I micau, at least. communicate the same so as shall trake a due impression upon their minds, and turn to their real profit and edification, to their true improvement in virtue and happiness: and if men at any time come to the together with such a mode are or resignation

without those addresses for his aid, and submission to his will, which he has determined shall be the conditions of his comdeserving their own care, that they can-munications to them; especially if they not but be unworthy the care of others: come with the contrary dispositions, with and it requires all the charity of the reli- a wicked, partial, proud, and Indicrous temper, and with an otter disregard to them to such a degree, as even to aban- God, his providence, worship, and revelation; all their researches will come to nothing: if, I say, this be the case, as to divine knowledge, as I believe it is, it cannot but he highly necessary for us all to consider of this matter beforehand, and to endravour after the proper qualifications, before we set ourselves about the main inquities themselves. If it has also pleased God to expect from us some more deference and regard for him, than for our poor fallable fellow-creatures here below, and to claim our belief and obedience, upon plain external evidence, that certain dootrines or duties are derived from him, without our being always let into the secrets of his government, or acquainted with the revsons of his conduct, and also to expect that this plain external evidence be treated, as it is in all the other cases of human determinations and indements: I mean, that it be submitted to, and acquinced in, when it appears to be such as in all other cases would be allowed to be sati-factory. and plainly superior to what is allreed to the contrary : if, I say, this also be the case, as to divine knowledge, as I believe it is, it will be very proper for us all to consider of this matter beforehand also a that so we may not be afterward disappointed, when in our future progress we do not always find that irresistible and overbearing degree of evidence for certain divine truths, which in such cases is not to be had; which in truth is almost peculiar to the mathematics; and the expectation of which is so cremmon, though unjust, a pertence for intidelity amount per As to the former of these inquiries, or

of God, without that temper of mind, and

that remove of mind which is necessary for the discovery of divine truth; it can extain's be no oth I than what the light of nature, and the consciences of men influenced thereby dictate to us: those, I mean, already intimated; such as seriousness, integrity, impartiality, and prayer to God, with the faithful belief, and reads practice of such truths and duties, as we do all along discover to be the word and will of God;

of mind, as will rest satisfied in certain. "we may do them." Dent. vais. 20. Now. sublime points, clearly above our deternumetion, with full evidence that they are rewrated by God, without always insisting more knowing the reasons of the divine conduct therein immediately, before we will believe that evidence. These are such things as all benest and sober men, who have not or the a sense of virtue and of God in their minds must own their chliesting to We all know by the carmon light of ontone till we ecline or corrunt it by our emis wickedness, that we are to deal with the atmost friences benesty and interrity . In all; especially in religious matters; that we are to hearken to every answered, and to consider every testimony without necindice, or bias, and ever to repostures percently to our convictions; that we are but weak, frail, dependant creatures; all whose faculties and the exercise of these. are derived from God; that we mucht therefore to exercise a due modesty, and practise a doc submission of mind in disize matters, particularly in the wards after the nature, and laws, and providence. of our great Creator; a submission, I sucau, not to briman, but to divine anthority, when once it shall be goth mich "The Lordanske unto Maces, saving toade known to us, that the humble addresting of encelves to God for his old direction, and blessing on our studies and Anomirles . Is one plain instance of such our submission to him ; and that a ready compliance with divine reveletion, and a ready chedience to the divine will, so far as we . have clearly discovered it. is another new sessary instance of the same humble regard to the divine Majesty, Nor, indrest, ean any one who comes to these sacred inotifies with the enterite dispositions of dishonesty, partiality, pride, bulleanery, neelect of all divine worship, and contempt of all divine revelation, and of all divine laws, expect, even by the light of nature, that God should be obliged to discover further divine troubs to him. Nor will a sober person, duly sensible of the different states of Crewer and creature legitore Simon Marme, and his followers in the first new of the granel: and set up name mutarhysical subtiffice, or envisors emertions, about the conduct of Prosidence as sufficient to set mide the evidence of confessed miracles themselves that will rather agree to that wise apporism laid down in the law of Moses, and sopposed all over the Ribles "that secret things belong note. " the Lord our God ; but things that are

in order to the making some impressions neon even in this matter, and the convincing them, that all our discoveries are to be drived from God; and that we are not to expect his blessing upon our inquiries without the forcesing qualifications, deretions, and obedience, give me leave here, instead of my own farther reasoning, to set down from the uncient Icraich and Christian writers several passance which seem to me very remarkable, and pery testiment to cely no and norman: not now indeed, as supposing any of these observations of sacred nutbority, but as very yield in themselves; very accreable to the light of nature; and very good testimonies of the sense of wise men in the several ancient area of the world to this purpose. And I choose to do this the more procly here, because I think this matter to be of very treat importance; because it sideced, at least very little practiced by several pretended inquires into revenled relicion a stud because the project hereof Keism and infedelity of this age

See, I have called by name Bessicel, the son of 13rd, the son of 13or, of the tribe of Judaha and I have filled him with the Spin rit of God, its windows, and in understandinc. and in knowledge, &c. And in the hearts of all that are wise-hearted. I have put windows, Ser." Ex. 8881, 1, 2, 3, 6. " It shoul record to 1 has, if then wilt rend bearing unto the voice of the Lord the God, to observe to do all his commandments, and his statutes, which I common d ther this day, that all these cures shall come upon thee, and overtake thee ;-the Lord shall make they with produces, and blinduess, and asterishment of brarts and then shots were at property. As the blind groupeth in darkness," Dect. xxviii. 15. 24. 20.

"The Lord bath not close you an beaut to persoine, and each towns, and each to here unto this due." Dest win 4 " Give the servent on understanding beart to indge thy people; that I may diseem between ered and had, for who is this to indee this the so steet a receile! And the speech pleased the Lord, that Sokerness lend naked this thing. And God said more him. Recense then limit asked this thing bost asked for the oilf understand. ing to discern suferment : behold I have " revealed, to us and 30 our children, that done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before ther, prither after thee shall any rise like unto thee .- And all Israel heard of the sodgment which the king had indeed; and they teared the king; for they sow that the wisdom of God was in him to do indement." r Kings, iii o. 10, 11, 12, 28, " I said, days should speak I and molti-

tode of years should teach wi-dom. But there is a spirit in man; and the inspiration of the Almighty goeth them understanding." Job, xxxi. 7. 8. " Behold in this thou art not just; I will

answer thee, that God is greater tion man. Why dost thou strive against him? For he giveth not account of any of his matters." Job. xxxiii. 12, 13 " Surely it is meet to be said unto God,

I have beroe chastiscopert; I will not of: fend per more. That which I see not, teach thou me; if I have done iniquity, I will do no more." Job, xxxiv. 31, 32. " God thand-reth marvellously with his voice; great things doth he which we cannot comprehend." Job, xxxvi. 5

" With God is terrible majesty. Touching the Almighty we cannot find him out; he is excellent in power, and in judgment, and in pleasy of justice; he will not ifflict. -Men do therefore fear bins; he respecteth not any that are wise at heart." Job, xxxvii. 22, 23, 24,

** Who both put wisdom in the inward parts? Or who bath given understanding unto the beaut?" Job, xxxvii, 36, "Then Job answered the Lord and said: I know that then caust do every thing, and that no thought can be withholden from thre .- Who is he that hideth comusel without knowledge? Therefore have I untered that I understand not;

things too manderful for me, which I kees not." Job, xlii. 1, 2, 3. " I are heard of thee by the braring of the ear, but now mine ever with thee. -Warnfore I abbut movelf and repent in do-t and ashes." Job, xiii. 5, 6, "The meek will be guide in jude-

ment: the meek will be teach-his war. Paolin xxv. o "The secret of the Lord is with them that fear him; and he will show them his covenant." Psalm xxv. 14. " Thou through thy commandapents hast

made me wiser than mine cosmies; for they are ever with me. I have more understanding than all my teachers, for thy tos- the earth; and he that dwelleth up in the timomies are not meditation. I understand theavens, may only understand the thirgs

more than the ancients, because I keen thy proceeds. Through the necessis I get understanding; therefore I hate every false way." Psaim exix. 58, 99, 100, 104. " Lord, my heart is not haughty, nor mine eves lofty; peither do I exercise sovself in erest matters, or in things top high for me," Psolm exext. 1. "The Lord giveth wisdom; out of his

mouth cometh knowledge and understanding," Prov. ii. 6. "Trust in the Lord with all thine heart, and lean not to thine own understanding In all thy ways acknowledge him, and his shall direct thy paths." Frow. iii. 5, 6. "The froward is abrenination to the

Lord: but his secret is with the righteous." Prov. iii 32. " God giveth to a man that is good in his sight, wisdom, and knowledge, and

Keeles, ii. 26. " God bath mode every thing begutiful. in his time: also be both set the world in their beart; so that no man can find out the work that God maketh from the beginning to the end." Eccles. iii. 11. " Then I beheld all the work of God, that a man cannot find out the work that is done under the sen; because though a

man labour to seek it out, yet he shall not find it; yes further, though a wise m n think to know it, yet shall be not be ab a to find it," Eocles, viii, 17. " As for these four children, Ged gave them knowledge and saill in all learning and wisdom." Dan: i. 17.

" None of the wicked shall understand, but the wise shall understand." Dan, " Who is wise, and heshall understand, these things a prodent, and he shall know them: for the ways of the Lord are right,

and the just shall walk in them : but the transcressors shall fall therein." Hos. xiv.ts. " And the speel that was sent unto me, whose name was Uriel, gave me on answer, and said, the beart both core too far in this world : and thinkest them to comprehend the way of the Most High?"

2 Esd. iv. 1, 2,

" He said moreover unto me; thine own things, and such as are grown up with tire, carst thon not know, how should the vessel then be able to comprehend the way of the Highest?" 2 End. iv. 10, 11.
"They that dwell upon the earth may understand nothing, but that which is up on

that are above the height of the heavens; &c." 2 Esd. iv. 21. "Into a molicious soul wisdom shall pot enter, nor dwell in the body that is

subject unto sin, &c." Wisd. i. 41. &c. "Their own wickedness bath blinded them." Wisd. ii. 21.

" As for the mysteries of God, they know them not." Wied, ii. 22. " Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to

me." Wisd. vii. 7. " It is God that leadeth unto wisdom, and directeth the wise. For in his hand are both we and our words; all wisdom also, and knowledge of workmanship."

Wisd. vii. 15, 16. " When I perceived that I could not otherwise obtain wisdom, except Gad gave her me - (and that was a point of wisdom also, to know whose rift she was) I prayed

unto the Lord, and besought him, and with my whole heart I said." Wisd, viii, 21. " Give one wisdom that sitteth by the throne, and reject me not from among the children. For I the servant, and son of thine handmaid, am a feeble person, and of a short time, and too young for

the understanding of judgment and laws, For though a man be never so perfect among the children of men, yet if the wisdom be not with him, he shall be nothing regarded," Wisd, ix. 4, 5, 6. " Hardly do we guess aright at things that are upon earth; and with labour do we find the things that are before us : but

the thines that are in better who both searched out?" Wisd. ix. 0. " All wisdom countly from the Lord. and is with him for ever .- She is with all fiesh according to his rift; and he ha h

1. 10 " If thou desire wis lom, keep the commandments, and the Lord stall give her unto thee, For the fear of the Lord is wisdom and instruction; and faith and meekness are his delight," Ec. i. 26, 27

" Mysteries are revealed unto the meek. -Seek not out the things that are too hard for thee; neither search the things that are above thy strength. But what is commanded thee, think thereupon with presence: for it is not peolful for then to see the things that are in secret." Ec. ii., 19, 21, 22,

" Let the mind be upon the ordinances of the Lord, and meditate continually in his confingly, I think, it is true, in common

commandments. He shall establish thing brart, and give thee wisdom at thine own desire." Ec. vi. 37. "Wisdom, knowledge, and understand-

incertibe law, one of the Lord. Long, and the way of good works, are from him, Error and darkness had their beginning together with surgers." Ec. at. 15, 16, " Foolish men shall not artain unto wisdom: and sinners shall not see her. For she is far from pride; and men that are liars cannot remember her." Ec. sv. 7, 8, " He that keepeth the law of the Lord getteth the understanding thereof; and the perfection of the fear of the Lord is

wisdom." Ec. sxi. 11. "As his ways are plain unto the boly, so are they stumbling-blocks unto the wieked," Ec. xxxix. 24. " The Lord both made all things, and

to the godly bath he given wisdom." Ec. viii 33 " If any man will do his will, he shall know of the doctrine whether it be of God.

or whether I speak of myself." John, vii. 17. "O the death of the riches both of the wisdom and knowledge of God! How unsearchable are his indements, and his ways past finding out!" Boon, xi, 33,

" It may of you lack wisdom, let himask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.-Every good gift, and every perfect gift, is from shore, and cometh down from the Father of lights," James, i. 5, 17. Now from all this evidence, and much

more that might be alleged, it is apparent, that the Jewish on a Christian religious always suppose that there most head on tomper of mind in the inenirers, or else the arnuments for those religious will not have given her to them that love him." He, i. their due effect. That the control God's providence designs berein to distinguish between the well-disposed, the meek, the bemble, and the rious, which are those whom the common light of maure declares may expect the divine blessing on their studies of this sort; and the ill-disposed, the obsticate, the prood, and the impions a which are those whom the same common light of nature assures us may expect the divine mulediction on the same; and that tis not for want of convincing and satisfactory evidence in the business of revelafice, but because many mencome with perverse, seepsical, and wicked dispositions, that they tail of satisfaction therein. Ac-

observation, that the virtness and the re- while yet none of those experiments can ligious, I mean those that are such accord- render it visible to us: just as the existdifferent success of the same exemination. arrees exactly with the whole tener of the Scriptners, and is the very same which must be true, in case those Scriptures be true also; and is, by consenurace, a considerable continuation of their real verity and inspiration. And certainly, he that considers his own weakness and dependence on God, and that all truth and eridence must etme originally from him, will by natural judgment and equity pronounce that he who expects the divite blessing and illumination, in points of such vast consequence, as those of revolution most certainly are, eaght above all things to porife his will, and require his conduct in such points as all the world knows to be the will of God : and to address himself to the Divine Majesty with due ferency and serigreat and momentous an undertaking. the degree of evidence that outlit to be expected in religious matters, it seems to one very necessary to say somewhat upon this subject also, before we come to our main design. For as on the one side it is a great error in all cases to expect such eviimpossible; so it is as weak on the other side, to lay the stress of important truths on such exidence, as is in its own moure unsatisfactory and newspices; or to see sert with errat assurance what can no way be proved, even by that sort of evidence which is morer for the subject in debote. An instance of the first sort we have in Autolicus, au beathen, in his debates with Theophilus of Antioch; who appears weakly to have insisted upon seeing the God of the Christians, ere he would be-Levelis existence; while one of the known attributes of that God is, that he is just they require that the witnesses they besible. And almost equally preposterous would any philosophic sceptic now be, which we breathe, before he would believe that there was such an element at all. Wheneas it is clear, that the air may be

ing to natural conscience, do rarely, if ence of a Supreme Being may be domenever, fail on their inquiries to embrace and strated by innumerable arguments, alacquirsce in both the Jewish and Chris- though none of those arguments imply tian revelations, and that the debauched even the possibility of his being properly. and profine do as seldom fail on th.ir in- seen by any of his creatures. But then, entries to reject and ridicule them. Which that we may keep a mean here, and may prither on one side, expect in our reli-ions inquiries, exerbearing, or strictly mathematic evidence, such as is impossible to be denied or doubteril of by any: which would render the constant desirn of Providence, already stated, entirely ineffectual, and force both good and bad to be believers, without any regard to their qualifications and temper of mind; nor on the other side, may we depend on such wrok and precatious arguments, as are not really sufficient or satisfactory to even fair, honest, and impartial men. I intend here to consider, what that degree of evidence is which quelet to be insisted on a without which we are not, and with which we are obliged to accessors in divine matters. Now this devere of enidence I take to be that, and no other, which porioht indres. ousness, for his aid and assistance, before are determined by in all their important he can justly promise himself success in so afficies of estate and life that come before thera: and according to which, they ever But then, as to the second inquiry, or aim to give sentence in their courts of indicature. I choose to instance in this judicial evidence, and these judicial determinations especially, because the persons concerned in such matters are, by long use, and the nature of their employment, gruerally speaking, the best and most sagacious dence as the nature of the subject renders. The overers of truth, and those that judge the most unbiassedly and fairly, concesuing sofficient or insufficient evidence, of all others. Such unright indees then never expect strictly underjuble, or mathematic evidence: which they know is, in human affairs, absolutely impossible to be had: they don't require that the witnesses they exemine should be infallable, or inneccable, which they are sensible would be alike wild and ridiculous; yet do they expoet full, sufficient, or continging evidence; and such as is plainly superior to what is alleged on the other side; and lieve, he, so far as they are able to discover, of a good character, upright, and who should require the sight of the air in faithful. Nor do they think it too much trouble to use their utmost skill and sagacity in discovering where the trush lies; how far the witnesses agree with or condemonstrated to be sufficiently sensible tradict each other; and which way the and real, by a thousand experiments; several circumstances may be best com-

pared.

pared, so as to find out any fregery, or de- these institutions of religion must also be teet any knowery which may be suspected true, or be derived from Gods and that no in any branches of the evidence before them. They do not themselves pretend to judge of the reality or obligation of my ancient laws, or acts of parliament, from their own more guesses or inclinations, but from the authenticues of the records which contain them; and though they are not able always to see the reason, or occasion, or wisdom of such laws, or acts of parliament; yet do they, upon full external evidence that they are genuine, allow and execute the same, as considering themselves to be not legislators, but judges; and owning that ancient laws, and ancient facts, are to be known not by guesses or supposals, but by the production of sucient records, and original exidence for their realty. Nor in such their procedure do they think themselves guilty in their sentences, if at any time afterwards they discover that they have been imposed upon by folse witnesses, or forced records; supposing, I mean, that they are conscious, that they did their utmost to discover the truth, and went exactby by the best evidence that by before them; as knowing thee have done their duty, and must in such a case be blameless. before God and man, notwithstanding the mistake in the sentences throughout New this is that procedure which I would car-

neally recommend to those that have a mind to income to good remove into revealed religion; that after they have taken core to purpe themselves from all those views which will make it their creat interest that religion abould be false; after they have resolved upon bene-ty, importiolity, and modesty, which are virtues by the law of nature; after they have devoutly implered. the divine assistance and blessing on this their important undertaking, which is a duty likewise they are obliged to by the same law of nature; that after all this preparation, I say, they will set about the inquiry itself, in the very same manner that has been already described, and that all our upright judges proceed by in the discovery of truth. Let them snare for pourins, but convalt all the originals, whenever they can come at them; and let them use all that diligence, segacity, and judgment which ther are masters of, in order to see what real external evidence there is for the truth of the facts on which the Jewish and Christian religious do depend. There speak of the

particular difficulties, as to the reasons of several laws, or the conduct of Providence in several cases, which those institutions to where postered to give us a full account of. can be sufficient to set aside the convincing evidence which the truth of such ficts brings along with it. For example: Those who are well satisfied of the truth of the Mosaic history; of the ten mirreulors ploynes with which the God of Israel state the Egyptions; of the drowning of the Egyptians in the Red sea, while the Israelthe same : and of the amuzing memor wherein the decalorue was given by God to that weede at Mount Sinsi; will for certain, believe that the Jewish religion you in the amin derived from God, though leshould find several occusional passages in the Jerrich sacred books, which he could

not recount for, and several ritual laws given that nation, which he could not guess at the reasons why they were given them. And the case is the very same as to the miraculous resourcetion, and glorious arcension of our blosed Saviour, Jour Christ, with regard to the New Testament; on which account I reckon that inexited into, when we have a print to soriely correlves in the variety of the Jewish and Christian religions. And if it be alleved that some of these ficts err too projecte to afford us sur cettain means of discovery as this distance of time : I answer. That then we are to select such of those facts as we conexamine, and to search into the acknowledgment or denial of those that are stcienter, in the oldest testimonics now extent; into the effects and concquences, and standing reconstits of such facts in other ages, and how for they were real, and allowed to be so; and in short, we were to determine concerning them, by the best evidence we can now have; and not let a hare suspicion, or a wish that things had been otherwise, outbalance our real evidence of facts in mr case whatseever. I do not mean that our inquirer is to have no regard to internal characters, or the contents of the Jewish and Christian revelations: or that he is not to examine into that also in the general, before he admits even the proof from miracles truth of facts, as the surest way to determine themselves a because what pretended mius in this inquiry; because all the world, rucles owner are unweeks, for the support I think, owns, that if those facts be true, of idel true, or wickedness; for the estiblishment of notions contrary to the divine been in my own mind, for the certainty of appribates, or of an immoral, or profune, or cruel religion, though they may prove such a religion to be supernatural, yet will they only prove that it comes from wicked dramans, or exil spirits, and not from a God of purity and holiness, and so will by no means prove it divine, or worthy of our reception. But then it is, for the main, so well known, that the Jewish and Christian institutions do agree to the divine attributes, and do tend to purity. Indiness. nusting, and charity; and are opposite to all improposality, profusences, and idolatry, that I think there will not need much examination in so clear a case; and that, by consequence, our mean inquiry is to be as to the truth of the facts thereto relating. And in this case, I fear not to invite all our scepties and unbelievers, to use their greatest nicetr, their entire skill, their singweet abilities, and their utmost sagacity in this inquiry; being well assured from my own observations in this matter, that the proper result of such an exact historical inquiry will be as plainly and evidentily on the side of revealed religion.

There is such an inimitable air of sincerity, hopesty, and impartiality, in the saered historians; the assignt profune testimoney still extant do sovenerally aftest to. and confirm the facts, so far as they are concerned; the most ancient predictions have been all along so exactly and wonderfully fulfilled; the characters of the Messus in the Old Testament have been so turticulture measured in the New; our Lord's own predictions, and those of St. Paul and St. John, have been all along hitherto so surprisingly accomplished; the epistles of the mostles, and the history and sufferings of them and of their issuedinte successors, do so fally confirm the minutes and circumstances belowing to the first times of the gospel; that he who requaints himself originally with these things, if he come with as usesimed and bened mind, carnet easily be other than a believer and a Christian

I cannot but heartily wish, for the common good of all the securies and unbelievers of this are, that I could impoint in their minds all that real evidence for natural and for revealed religion that now is, or during my past inquiries has been upon my own mind thereto relating; and that their temper of mind were such as that this evidence might afford them as great satisfaction as it has payself. - But though this entire communication of the evidence that is, or has and Christian religion are founded, were

natural religion, and of the Jowish and Christian institutions, be; in its own nature, impossible; yet, I hope, I may have leave to address myself to all, especially to the sceptics and unbelievers of our age; to do what I am able for them in this momentous concerns, and to lay before them, as beieffer and seriously as I can, a considerable numher of those preuments which have the encatest weight with me, as to the kindest part of what is here desired and expected from them: I mean the belief of revealed religion, or of the Jewish and Christian institutions, as contribed in the books of the Old and New Testament.-But to wave fattler preliminaries, some of the principal reasons which make me believe the Bible to be true are the following: -

1. The Bible bys the law of nature for its foundation; and all along supports and assists natural religion; as every true revelation ought to do: 2. Astronomy, and the rest of our certain mathematic sciences, do continu the accounts of Scripture; so fir as they are concerned.

3. The most uncient and best historical accounts now know it, do, emerally meaking, confirm the accounts of Scrippure a so for as they are concerned. 4. The room learning has increased, the

more certain in general do the Seriotore accounts appear, and its difficult places are more cleared thereby, 5. There are, or have been generally, standing memorials preserved, of the certrin truths of the principal historical facts,

which were constant evidences for the gertainty of them 6. Neither the Mosaical law, nor the Christian religion, could possibly have been received and established without such miracles as the sacred history contains 7. Although the Jews all along bate4.

and persecuted the prophets of God: wet were they forced to believe they were true prophets, and their writings of divine inexecution. 8. The socient and present state of the Jewish nation, are strong arguments for the truth of their law, and or the Serie-

ture prophecies relating to them. o. The ancient and present state of the Christian church are also strong arguments for the truth of the gospel, and of the Scripture prophecies relating thereto. 10. The miracles whereon the Jewish

of old owned to be true by their yeary. Eryot, and of the final miracle that atenemies. . 11. The secred writers, who lived in

times and places so remote from one another, do yet all carry on one and the same grand design, viz. that of the salvation of mankind, by the worship of, and obedience to the one true God, in and through the King Messiah; which, without a divine conduct, could never have been done.

12. The principal doctrines of the Jewish and Christian religion are agreeable to the · most ancient traditions of all other nations. 13. The difficulties relating to this religion are not such as affect the truth of

the facts, but the conduct of providence. the reasons of which the carred writers never pretended fally to know, or to reweal to thunkind. 14. Natoral religion, which is yet so

certain in itself, is not without such difficulties, as to the conduct of providence, as are objected to revelation. 45. The sacred history has the greatest marks of truth, booesty, and importiality,

of all other histories whotsoever; and withal has none of the known marks of knavery and imposture. 16. The predictions of Scriptore have

been still fotfilled in the several ages of the world whereto they belong. 17. No opposite systems of the uniwere, or achieves of divine revelation. have any tolerable pretences to be mue,

but shore of the Jows and Christians. These are the main and obvious armments which personade me of the truth of the Jewish and Christian revelations.

4 172. The Divine Legation of Moses. The exidence the Jews had to believe the several matters related by Moses, preerding the deliverance from Egypt, was, so for as we know, no more than Moses's word; whose credit was sufficiently established, by the testimonies given to him by the Deity ; but, at the same time, it is not certain that they had not some distinct tradition concerning these things. But, as 'moud of God, put into writing, for the to his authority, and the authority of the laws and institutions given by him, they had and their children, and we who take is from their children, have the stroopest evidence the nature of the thing is causbie of. For.

1. The whole people, an infinite multitude, were witnesses of all the miracles wrought preceding the deliverance from ed, and attended to, in the most careful

chieved their deliverance; in memory whereof, the payoner, an annual soleme nity, was imstituted, with the atreovest injunctions to accusing their children with the cause of that observance, and to mark that night throughout all their generations for ever.

2. The whole people were witnesses to the miracle in passing the Red Sea, and sturg that hymn which Moses composed on that occasion, which was preserved for 3. The whole people were witnesses to

the dreadful promulgation of the law from Sinni, with which they were also to an enting their children; and the feast of Posternat was annually to be observed on the day on which that law was given the sides that the very tables in which the ten commandments were written, were deadsited in the Ark, and remained, at least, till the building of Salomon's temple, and probably till the destruction of it.

4. The whole people were witnessestothe many miracles wrought, during the spore of forty years, in the wilderness ; to the pilor of fire and cloud, to the manco, qualit, &c. a sample of the manna remained to feture generations; and they were directed

to relate what they saw to their children. he frawing and building of the Ark, and Tabernoole: they were all contributors to it , they are the cloud fill and rest upon it. and the wassisted at the services performed there; and, to commemorate this, as well as their socourning in tents in the wilderness, the proposal fenst of Tabernacles was appointed, which in succeeding years they

were to explain to their children. As these things were absolutely sufficient to satisfy the children of Jarzel, then in being, touching the authority and obligation of this law, several things were, added to enforce the observance, and to preserve the memory and evidence of

1. The law was by Moses, at the comgreater certainty, as well as all the directions for making the Ark, the Cherubin, the Tabernacie, the priest's garments, &c. and all the rules of covernment, indicature, &c. with every other circumstance

what was to be observed.

revealed, for directing the faith and the conduct of the notion. 2. The law was to be preserved, perusmanner: the oriests, who were to induc in questions relating to it, must be well versed. in it; the king, who was to role over the nation, was to write out a copy of it for himself and to person it continually: and the people were to write out passages of it. and to wear them he was of sinner moon their bands and of frontless between their eves, and to write them men the rest of their doors. Sec. And they were to teach their children the most norable parts of it. and particularly to instruct them in the miracles attending the deliverance from Egypt, as they sat in their houses, as they remarkable. walked by the way, as they lay down, and

as they rose up. &c. 3. Besides the authority that promulgated the law, there was a whenir ownnant and agreement between God and the people, whereby the people became bound to keep, preserve, and observe this law. and all that was contained in it; and God became hourd to be the God of the Israelitish people, to protect, and prosper them; and this commant, towards the end of their sojuntains in the wilderness.

Was solemaly received 4. The particulars of this covenant, unon God's past, were to ripe the prople the good had of Canage, a land flowing with milk and boney, to preserve and protect them in it : to give them perpetual endurance, and victory over their and his enemies; to peosper them in all their labours; to give them the increase of their fields and flocks; and to make them a great, ahappy, and a floorishing people; on condi-

tion that they kent and obeyed his law. 5. The particulars, on the part of the people, were, to serve Jehavah, and no other God, in the war directed by the law to preserve, observe, and obey the law carefully, and exactly ; and if they failed or transgressed, to submit and consent to the severe spection of the law and covenant, which, in many instances, was to individuals transgressing, death, (to be out off from the people) and to the bulk of the people, destruction, captivity, dispersion, biinduess, madness, &c. besides the forfeiture of all the good promises. 6. Resides the other blessings, and preeminences. God was, by some special visia ble symbol of his presence, to reside con-

tinnelly with the people; first, in the Tabernacie, which was made in the wiklerpess for that end, and afterwards in the

and directions, and to answer trearers. and accept of your 7. This covenant was also reduced into writing and was the tenure by which the Israelites held the land of Cannan, and on which all their hopes were founded - wherefore it must in all generations he considered by them as a thing of no

small moment. As God was the head of this state, and as the people held immediately their lend of him; so he made several regulations for holding that property, that are very

1. The land was by his command divided into twelve lots, one for each tribe: and they were not in possession accordingby to the exclusion of the tabe of I and who for their portion had no more than subat attended the sarving of God's house and some cities with suburbs, dispersed amonest other tribes.

2. Not only were the descendants of each tribe to enjoy, in exclasion of other tribes, their own lot, but the particular fields and parcels, within each tribe, were to remain for ever with the respective families that first possessed them, and on failure of the issue of the possessor, to the prarret of that family: honce all lands sold, returned at the jubilee to the propointer, or his propost acking he who had a right to revenee blood might redexion. 3. This right of blood, depending upon knowledge of descent and genealogy, made it absolutely necessary for the children of Israel to keep very exact records and proofs

of their descent a not to mention the expectation they had of something purposes ingly singular from the many promises made to Abraham, Israe, and Jacob, that the blessing tomanking should spring from their seed pand, in tracing their genealogy, we see they were very critical, upon their retarn from Rubylon; so that, before their records were disturbed by the captivity, it could not well be otherwise, but that every body of my non amonest the Jews could tell you the name of his ancestor, who first had the famile-possession, in the days of Joshus, and how many degrees, and by what descent he was removed from him. And as these first possessors recrument to the custom of the nation, must have been described by their father's name. 'tis highle probable, they could have anoted by name that ancestor who saw the miracles in temple a whence he was to give indement. Royal, who saw the law given, who entered into the coverant, and who contribernacle

4. The very surprising eare taken by the Deity to keep the breed of the Jews pone and genuise, by the proofs of virginity, and by the miraculous waters of ealousy, is a circumstance that merits attention, and will easily induce a belief that descent and birth was a matter much minded amongst them. And,

5. The appearament and observance of the subbatical year, and, after the seventh sabbotical year, a year of inhibe, for the meneral release of debts, lauds, &c. is a ejecomytance of great moment, not only as those notable periods were useful towards the easy composition of time, but as it made inquiry into titles, and consequently genealogy, necessary every fiftieth year; and as the cessation from culture every seventh year gave continual occasions for the Drity's displaying his power in increasing the crop of the sixth, pur-

sugget to his premise. Now, taking these circumstances togetherupder consideration, could any human precaution have provided more means to keep up the memory and evidence of arry fact? Could this have been done by human foresight or force? Has any thing like to it ever been in the world besides? What could tend notre to perpetuate

the memory of any event, then to deliver a whole people, by public glorious miracles, from intolerable slavery? To publish a very extraordinary system of laws immedistriy from heaven? To put this law in writing together with the corenant for the obeying it? To make the resure of the estates desend on the original division of the land, to men who saw the miracles, and first took possession, and on the presimity of relation, by descent to them? To appoint a feture of lands every filtieth year, which should give perpetual occasion to canvass those descents? To order a ashbath every seventh year for the and, the loss of which should be supplied by the perceding year's increase ? And to select a whole tribe consisting of many thousands, to be the guardians, in some degree the indees and the executors of this law ; who were barred from any portion of the land, in common with their brethren, and were contented with the contributions that came from the other tribes, without one fired portion amongst them. This most been up the belief and authority of the law

amongs) the descendants of that pere buted to the setting up the Ark and Ta- or nothing could; and if such a belief. goder all these circumstances, prevalled amongst a people so constituted, that belief could not providly proceed from imposture: because the very means provided, for peouf of the truth, are so many checks against any possibility of unposition. If any man will suggest that the law of

the Jows is no more than human incotion, and that the book of the law is a fergery; let bim say when it was imposed upon that people, or at what period it could have nowibly been imposed you them, so as to main belief. later than the period tiev mention, and under other circumstances than these they relate. Could the whole people have been persnaded at any one period, by any imposter, that they were told severally by their fathers, and they by their, that the lawys given with such circumstaters, and under such promises and threats, if they were not really told so; or that they throughout all their greerations, had worn certain passages of the law by way of frontkts and signs, if it had not really been so? Could the whole people have been per-

snaded to school to the pain of death, moon all the effectes which the law makes capital, moteus their fathers, had done to upon the evidence of the authority of that Could the whole recole have been perguaded that they had kent exact exceptgirs, in order to entitle them to the blen-

tors, and to the inheritances severally, unless they actually had done so? Could the whole people believe that ther had kept passeners, feasts of taberracies, &c. down from the date of the law, commemorative of the creat events they tolate to, unless they had really done so ! Could the etilliren of Israel lave been imposed on to receive an Ark and a Tabernsele, then forged, and a complete set of service and litteray, as descending from Moses by the direct on of God, unless that Ark and that service had come to them from

their ancestors, as authorized by God? Could the whole people liave submitted to pay tithe, first fruits, &c. upon sor feigued revelation? Or, could the tribe of Levi, without divine authority, have sobmitted, not only to the being originally without a pretionin Israel, but to the being incumble of nov. in hours of the contributions of the people? which however large when the whole twelve talks served at the fine temple, became very scanty when the history, the literary, the service of the

ten of them withdrew their alleviance Could ever the book of the law, if consigned to the Levites, and promulgated, here been lost, so as to give room for new fictions? Or could a book of the law have been forged, if there was none precedent,

and put upon the people as a book that had been delivered to the Levites by Moers? If no book at all ever was delivered by him to them, what authority could be pretended for such a book? Had a book been to be forged, in order to be received by the monle, could it have

contained so many scandalous reflections and accusations against the recode, and to many fatal therats and predictions concroine them? and, if it had been so framed, could it have been received as

zuthentic ? If the law, &cc, was forged, it must have been before the days of David: because by the sacred by mans, in his time, the publication of the law is celebrated, and the law was observed; and yet the time be-

tween the entry of Israel into the land, and the reign of David, being but about four bandred years, is too short a space for forerting the real manager of the entry, and forging another, to be received by a prople, whose genealogy was so fixed, and whose time was reckoned by such periods.

If the book of the law was not forged before the reien of David, it could not possibly be forced after, unless the whole history of the kingdom, the taternacle, the tensole, and all the sacred hymns and prophecies, are looked upon as one contiete fiction : because the tobernsele, the temple, the economy of the kingdom, the secred layouns, and all the other writings said to be sacred, best formal relation to

But, that all these things were not suppositions, is evident from the musions geal but possessed the Jews who returned from the captivity; from their solicisade to restore the city, the temple, and the socred ervice: from their strict examination of their genealogies, and scrupulous care to

comply with the law. The space between the captivity and the return was so short, that some who saw the first temple, saw also the second, and many who were themselves, or at least -it, or which may pretend to be compared whose fathers had been, efficers in the first with it; all other the most ancient monutempole, returned to the service of the second : so that it is utterly impossible that many ages. It was written in the first

Jews, preceding the return, should be a fiction, at least that it should be a fiction earlier than the return,

And the story of this pation, from that seried, falls in so much with the history of the rest of the world; their socred books have been so soon after that translated. and they have been so finnous for the tenaciousness of their laws, that there is no possibility of enspection that their law and history was forged later than the return. And, if it is granted, that the devetions. the precepts, the institutions, and rites and commoraes of this law, and the great lines. of their history, are not forced; one needs. es to the present consideration, be but little solicitous concerning the accuracy

of the cour of the books of the law, and of the other sacred books; and whether there may not have been some mistake and interpolations. It is not with one or one bundred words or sentences we have to doe it is with the system of the sacrificatore, and the other religious laws and services of the Jews, and with the politi--cal establishment of their theocratical go-

versiment, and the authority for the establishment of both, that we have, at prewent, concern. For, if such a system of religious services and ceremonies was revealed and comensaded by God; if, for the greater certainty, it was reduced into writing by Moses, by divine direction : If such a roodel of enveroment was framed, as is manifestly calculated for keeping up the observance of those services, and according the memory of the institutions, and keening up the authority of the book wherein

it was recorded , and if the nation, to whom this institution was delivered, have preserved it accordingly; complete evidence thence arises to us of the divinity of she institutions and leads to a demonstrative proof of the truth of the Christian religion, to which all the emblematical instnotions tend, and in which they center.

Lord Farbes. & 173. On the Old and New Testament. The Old Testament bath, by the general consent of learned men, all the marks of purest nationity; there being nothing in the world which in this respect is equal to enents of antiquity coming short of it by the very alphabets and letters of all other

languages were derived. This book contains, as the most ancient, so the most exact story of the world, the propagation of men, and the dispersing of families into the several

parts of the earth. And though this book were written in several ages and places, by several per-

together, with a most excellent hannony, without any dissonance or inconsistency. And for the manner of delivering the things contained in it. 'tis so solemn, reverend and majestic, so exactly suited to the nature of things, as may justly provoke our wonder and acknowledgment of

its divine original. And as for the New Testament; those various correspondences, which it bears to the chief things of the Old Testament, may sufficiently evidence that mutual relation, dependance, and affinity which there is bet ween them. That in such an age there was such a man as Christ, who preached ench a doctrine, wrought many miracles, suffered an ignominious death, and was afterwards worshipped as God, having abundance of disciples and followers, at first chiefly among the volgar, but a while after, amonost several of the most wise and learned men; who in a short space of time did propagite their belief and doc-

or called into question, by Julian, or Celsus, or the Jews themselves, or say other of the most arowed enemies of Christianity. But we have it by as good certainty as noy rational man can wish or hope for, that is, by universal testimony, as well of enemies as friends. And if these things were so, as to the matter of fact, the common principles of nature will assure us, that 'tis not consistent with the nature of the Deity, his truth,

wisdom, or justice, to work such miracles in confirmation of a lie or ironosture. Not can it be reasonably objected that these mitacles are now ceased; and we have not any such extraordinary way to confirm the truth of our religion. Tis authorent that they were upon the first plantation of it, when men were to be instituted and confirmed in this new doetrine. And there may be as much of

and most ancient language; from which the wisdom of Providence in the forbeat ing them now, as in working them then: it being not reasonable to think that the universal laws of nature, by which things are to be regularly guided in their nateral course, should frequently, or upon every little occasion, be violated or dis-

To which may be added that wonderful way whereby this religion both been proparated in the world with much simply city and infumity in the first publishers of it : without arms, or faction, or favour of great men, or the persuasions of philosphers or orators; only by the risked proposal of plain, evident, truth, with a firm resolution of suffering and dving for it, by which it hath subdued all kind of persecutions and oppositions, and surmotated whatever discouragement or resistance could be laid in its way, or made against it. The excellency of the things contained in the Gospel are also so suitable to a rational being, as no other religion or profession whatsoever bath thought of, or so expressly insisted upon.

Some of the learned Heathers have placed the happiness of man in the external sensual delights of this world. Others of the wiser Heathens have snoken sometimes doubtfully concerning a future state, and therefore have placed the reward of virtue in the doing of tirtuous things. Virtue is its own reward. trine into the most remote parts of the Wherein, though there be much of truth, world: I say, all this is for the truth of vet it dosh not afford encouragement the matter of fact, not so much as doubted enough for the wast desires of a ratiocal

soul. Others who have owned a state after this life, have placed the bappiness of it in gross and sensual pheasures, feasts and gardens, and company, and other such low and gross enjoyments.

Whereas the doctrine of Christianky doth fix it upon things that are much more spiritual and sublime; the bestife vision, a clear unersing understanding, a perfect tranquillity of mind, a conformity to God, a perpetual admiring and praising of him , then which the mind of rath connect famor any thing that is more ex-

cellent or desirable. As to the duties that are enjoined in reference to divine worship, they are so full of sanctity and spiritual devotion, as may shame all the pompous solemnics of other religious, in their costly sacrifices, their dark wild mysteries, and external

observances. Whereas this refers chiefly or proof to be used in several matters are to the boliness of the mind, resignation to of various and different kinds, according God, love of him, dependence upon him, to the nature of the things to be proved, schemission to his will, endeavouring to And it will become every rational mun to

And as for the duties of the second table, which concern our mutual conversatism towards one another, it allows nothing that is burtful or posicos, either to conclura er others; fortids all kind of injuty or resenge; commands to overcome enl with good; to pray for enemies and persecutors: doth not admit of any mental, much less any corporal uncleanness; doth not tolerate any immodest or uncomely word or gesture; forbids us to wrong others in their goods and possessions, or to mispend our own; requires us to be very tender both of our own and

other men's reputations; in brief, it enjoins nothing but what is helpful, and usefel, and good for mankind. Whatever sury philosophers have prescribed concerning their moral wirtnes of temperance, and trudency, and sutience, and the duties of streral relations, is here enjoined, in a far tisre enginent, sublime, and comprehenive manner: besides such examples and exitations to piety as are not to be parallifed elsewhere: the whole system of its doctrines being transcendently excellent, and so exactly conformable to the highest

philosophy, we cannot in our best judgment but convent to submit to it. In brief; it doth in every respect so fully answer the chief scope and design of religion, in giving all imaginable honour and submission to the Desy, promoting the good of mankind, satisfying and supporting the mind of map with the highest kind of enjoyments, that a rational soul can wish or hope for, as no other religion or profession whotsoever can pretend

purest reason, that in those very things

Infidels pretend went of clear and infullible evidence for the truth of Christianity; then which nothing can be more abourd and unworthy of a rational man. For let it be but impartially considered; what is it, that such men would have? Do they expect mathematical proof and certainty in moral things? Why, they may as well expect to see with their ears, and hear with their eyes: such kind of things being altogether as disproportioned to such

rield to such prosts, as the nature of the thing which he inquires about is capable of: and that man is to be looked upon as froward and contentious, who will not rest satisfied in such kind of evidence as is counted sufficient, either by all others, or by most, or by the wisest men.

If we suppose God to have made any revelation of his will to mankind, can any man propose or fancy any better way for conveying down to posterity the certainty of it, than that clear and universal tradition which we have for the history of the gospel? And must not that man be very untrasonable, who will not be content with as much evidence for an ancient book or matter of fact, as any thing of that nature is capable of? If it be only infallible and mathematical certainty that can settle his mind, why should he believe that he was born of such parents, and belongs to such a tarolly ? . The possible men might have combined together to delude him with such a tradition. Why may be not as well think, that I e was born a prince and not a sobject, and consequently deny all duties of subjection and obedience to those above him? There is nothing so wild and extravogant, to which men may not expose themselves by, such a kind of wherein it goes beyond the roles of moral nice and scrupulous incredolity.

Whereas, if to the inquires about religion a man would but being with him the same candon and inections, the same readiness to be instructed, which be doth to the study of human arts and sciences, that is, a mind free from violent prejudices and a desire of contention; it can hardly be imagined, but that he must be convinced and subdued by those clear evidences, which offer themselves to every inquisitive mind, concerning the truth of the principles of religion in general, and concerning the divine authority of the Holy Seriotures, and the Christian religion.

Birkop Wilkins. \$ 174. Chief Design and principal Intention of the Cevil Government of the Hebreus.

To lay down a true plan of the Hebecur . poverpment, it will be requisite previously to consider what particular views the lawgiver might have in it. If any particukind of proofs, as the objects of the several lar ends were designed, to promote which senses are to one another. The arguments the plan of the government itself was

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The Hebrew government appears not only designed to serve the common and general eads of all good governments; to protect the property, liberty, safety, and peace of the several members of the community, in which the true happiness and prosperity of pational societies will always consist; but moreover to be an holy people to Jebovah, and a kingdom of priests. For thus Moses is directed to tell the children of Israel, "Ye have seen what I did upto the Egyptians, and how I bore you on cagles' wings, and brought you unto myself. Now therefore if you will hear my voice indeed, and keep my covenint, then ye shall be a peculiar treasure noto me above all people: for all the earth is mine, and we shall be unto me a kingdom of priests and on holy ustion." We learn what this coverant was in a further account of it. " Ye stand this day ell of you before the Lord your God, your crotains of your tribes, your elders and your officers, and all the men of Israel; that you should enter into a covenant with the Lord thy God, and into his ooth which the Lord thy God ranketh with thee this day; that he may establish thee to-day for a people unto bimself, and that he may be unto thee a God, as he hoth said unto thee, and as he hath excern moto thy fathers. to Abraham, Israe, and to Jucob: for ye know," adds Moses, "how we have dwelt in the land of Egypt, and how we come through the nations which we named by a and we have seen their alsominations. and their idels, wood and scone, silver and pold. which were among them, lest them should be among you, mun, or woman, or family, or tribe, whose beart turneth ware this day from the Lord our God to go and serve the Gods of these no-

tions."
Without any inquiry into the critical recaning of these expressions screenly, severy one may easily see this general intention of them; that the coreasant of Leiovach with the Hebreru people, and their eath, by which they bound their allegiance to Jehovach their do and King, was, that they should receive and obey the have which the should appoint as their the way which the should appoint as their

gapement to keep themselves from the idolatry of the nations round about them, whether the idolatry they had seen while they dwelt in the land of Egypt, or had observed in the nations by which ther nassed into the numised land. In kernme this allegiance to Jehovah, as their immediate and supreme Lord, they were to expect the blessings of God's immediate and nurticular protection in the security of their liberty, peace, and properly, reginst all attemnts of their idolatrous neighbours; but if they should break their allegistice to Jehovah, or forsake the covenant of Jehovah, by going and serving other gods, and worshipping them, then they should forfeit these blessings of God's protection, and the anger of Jelovals should be kindled against the land to bring upon it all the curses that are written in this book.

The true sense then of this solern transaction, between God and the Hebrey nation, which may be called the ericial contract of the Hebrew government, is to this purpose: If the Hebrews would voluntarily consent to receive Jehovah for their Lord and King, to keep his covennet and laws, to honour and worship him as the one true God, in reposition to all idolater; then, though God as sovereign of the world rules over all the nations of the earth, and all the nation are under the general care of his providence, he would govern the Hebrew nation by peculiar laws of his particular appointment, and bless it with a more insmediate and particular protection; be would secure to them the invaluable pririleges of the true religion, together with liberty, peace, and prosperity, as a favoured prenic above all other nations. It is for very wise reasons, you may observe, that temporal blessings and crib are made so much use of in this constitution, for these were the common and prevailing enticements to idulatry; but by thus taking them into the lifebrow consttotion, as rewards to obedience, and pa-

nishments of disoboticace, they became matthes to true religion, in the of excuragements to followly.

The isolatorous nations would uplyed and confinite belongs, whom they owned subject to the Supreme; but they believed they had the immediate direction of the bleisings of life; that they give health, long life, fruidful elements, justicy, and proper

rity. This, we are told by Maimotides, was a doctrine taught by the Salaines in their books, as well as in their instructions to the people.

One of the oldest of the prophets has so

fully expressed this reason of the Hebrew constitution, that we need no further evidence of it. " For their mother listh placed the barlot, she that conceived them both done shamefully; for she soid, I will to after my lovers, that give me my bread and my water, my wool, and my flax, nine oil, and my drink. For she did not know that I gave her corn, and wine, and ed, and multiplied her silver and cold, which they prepared for Bail. Therefore will I return, and take away my com in the time thereof, and my wine in the sesson thereof; and will recover any wool and my flax, given to caser her naked-Dess."

The prophet Jeremiah gives the same reason why the Jews fell into the idolatrous practice of burning incense to the queen of heaven: " But we will cortainly do whatsoever thing goeth forth out of our exp mouths to hum increase unto the quen of heaven, and to pour out drinkofferings unto her, as we have done a weand our futbers, our kines and our princes. in the cities of Judah, and in the stroets of Jerusalem : for then had we plenty of victoris, and were well, and saw no exilbut since we left off to burn increse to the goes of heaven, and to your out drinkofferings unto her, we buse wanted all things, and have been consumed by the

sword and by the famine."

This common dectrine of idolstry, that the several blessings of lifecame from some demon or idol, to whom the authority and power of bestowing temporal blessings were committed, was of so general and powerful influence, that it became the wisdom of an institution designed to preserve the taith and worship of the one true God, arainst idolatry, to asset that God was the author of every blessing of life, that he had not parted with the administration of see-Vidence, or given over the disposal of those Hessings to any subordinate beings whatsorrer; so that health, long life, please. and all kinds of prosperity, were to be sought for from him, as his rift, and only

from his blessing and protection.

Whoever las just notions of the great
vrds of idolatry to the dislamour of the
Supreme Sovereign and Governor of the
world, to the commetion of the essential

principles of true religion and virtuous practice, as idolarly directed to many barborous, intensoral, and inhoman rights, and encouraged such energiness of view, as acts of religion, of which some or other of the idola they workfurced were examples.

so acts of nigios, of which some other of the shade two evolyped were example, and the shade two evolyped were example, and the shade two evoluped the shade and the shade of the shade of God, ill to put some stylos such a diagrouse citie eyectilly, when it was so german and prevaining that all feels held everyped in surce, and the shade of the shade of the eyectilly when it was so german and prevaining that all feels held everyped in sura integrating the shade of the shade of a migraphy into the Even the Engyttum, d. a people so funed for wholem and you are understanding, were nesterate and as corerry in which is delays, as any of their mightance.

boars. The Hebrers themselves, whitever-former up to all botten taken to preserve the knowledge of the true God and true addicted to this common corruption of religiou, and were so ready to full into it, that there stemed no other way left to got any stops to the progress of idealtry any where, or to preserve their true religion in my large, or to preserve their true religion in my large, or to preserve their true religion in superpile, but by some constitution formed on this plan, and white might selectually canbe the progress of the selectual protains the progress of the selectual protains the progress of the selectual proparation of the progress of the selectual selectual proparation of the progress of the selectual selectual progress of the selectual protains the property of the selectual protains the property of the selectual protains the selectual selectual protains the se

of the Jewish revernment More effectually to mayor this chief design, there was another subordinate intrution in the constitution of this covernment. It was of no small consequence to keep this nation sensinte from other nations, and from such intercourse with idolaters as might end in an apostacy from their own religion to the idolatry of their neighbours. There is then a law in general given by Moses, in which he is directed to say in God's name to the children of Israel, " I am the Land your God, after the doings of the land of Egypt, wherein re dwelt, shall ye not do; and after the coin; s of the land of Canan, whither I bring you, shell we not do a neither shall we walk in their ordinances; we shall do my indements and keep my ordinances to waik berein; I am Jehovah your God."

Further, Moses laving recited the many and great absorbancies consmitted by the Camanines, on the loss of the right knowledge of the one true God and of the true religion; and through the corruption of idolations doctrines and practices, it is added; "Delle not ye wonceles in any of these things: for in all those the nations

And again; "therefore shall be keen mine endinance, that we commit not any ope of these abonicable enstons which were sourselves therein: I am Jehovah voor God." For the same purpose it is reneated: "and we shall not walk in the numners of the nations which I cast out b. fore you, for they committed all these things, and therefore I abdorred them; but I have asid unto you, we shall inherit their kind, and I will give it onto you to possesse it; I am the Lord your God, which hathouparated you from other people, and yo shell be hely unto me; for I the Lord one people, that ye should be mire."

It had anorated by nototions exercise. too much and too familiarly with them. schile Israel abode in Shittim; "the treeple brean to compit's horrsom with the danchters of Mech, and they called the possile to the sperifice of their code; and the people did ext, and howed down to their gods;" so easy was the passage from feastis with them on their sacritices, to joining with them in their idelity. "Thus Israel joined himself to Earl-poor." Such an example of prevailing idolatry,

is justly given, as a sufficient reason for a careful separation of the Hobrew people from idolatious neighbours, in order to poesent so very dangerous temptations in future times. Moses therefore thus exthe Lord did. because of B. al-reor, the Lord thy God Loth destroyed them from among your, but we that did cleave unesthe Lord your God, are place every one of laws: tet the case will appear onite otheryou this day. Behold I have sought you wise, when they are considered as necessary statutes and indensents, even as the Lord possitions against the danger of addatry, my God commanded mr, that you should do so in the hard whither we go to prosess it. Keep therefore and do them, for that is your wisdom and your understanding, in the sight of all the nations which shall this great notion is a great and under-

standing people." Among the laws here spoken of, there are some, the wisdom of a bich appear prin-

are defiled, which I cast out before you," by a prehibition of every idulatrons rite, The law itself for prohibiting intermarrisces with idelaters expressly gives this reason for it. " Neither shall you make committed before you, that we defile not - mornison with them, the danshter than ter shalt them take unto thy sen a for they that ther mar serve ether reds; so will the apper of the Lord be kindled against you real a sight time suddenly." Many other laws, which at first view

seem to be of small importance and cupeven, for the exacting of which were look for an season or all, but the alone will of the law-giver, will appear in this view, of concerned importance, sufficient for the wisdem of God to take notice of, when be give his laws to this totion. The most indicion of the Hebrey do tors, his very well explained several of the Mo-He e us this central pro-on for many laws, that they were made to keep men are as in to both in research as the pretraces to incontarions, districtions, futetelling thines by the stars, or by the possession of some seigler denion, or consulting with such persons. He further justly observes, that such things as arrespressed to be effected by any magic actions, or are formical on pay do-positions or inflormes of the star-, accessarily induce men to reverence and worship them. He observes such super-titions; among the test, a remurkable rite to servent a storm of hail. However triffing some of the Mosaical laws may suppar at first view, and powerthe the wi-dom of God to enact them as

" Ye shot get round the corners of your Leads, neither shalt thou mor the corners of thy brand," will thus appear directions of ei, al coston of the idolations private who made this port of cutting aff their bair and broads resential to their worship; and used them as things of consequence, in eader to procure from their idols the several blessciently, it not solely, as they were chosen "ines they desired and prayed for. A moand communifed to this end, to separate the hinsteer of such idelatrous and marical ce-Hebrews from their idolatrous neighbours. Temonics was not so trivial, or below the

The law, for instance, that appoints,

eare of a wise law-giver, who had a de- by separating it from the society of idolgsign, in the constitution of the Hebrew idolatmus customs.

In like manner we may easily perceive ther shall a cormon of linen and woodlen come upon thee;" when we understand that such mixed exements of lines and woollen were the peoper habits of idolatrous priests; and which, according to the professed doctrines of their idolatrons worship, were supposed to luxe some powerful mucical virtue in them.

For the same reason we can easily ondevstand the wisdom of appointing by law. that "the woman shall not wear that which appertaineth unto a man, reither shall a min put on a woman's garagest; for all that do so are absorbation to the Lord thy God;" when it was an idolatrous constitution of their prighbours, as Maimon found it in a magic book, that men ought to stand before the star of Venos in the flowered garment of women; and women were to put on the armour of men before the star of Mars, as Bislop Patrick on the place truly represents its

meaning. The same idolatrons custom is observed by Macrobius, that men worshinord Veper ia women's believ, and women in

the habits of men. There is no reason then, we see, to imozine that these laws, which were to distinguish the Exbrew resolc from the idolatrous nations, were made only out of hatred to their neighbours, and to all their customs and manners, good or bad, innocent as well as idulations. It appears on the contrave to be plainly once another special it was from a wise care of their preservation trans such idoletrous customs, as there was your event reson tion to lead these into ideastry, and which Were hirdly to be used without it. All reflections, with how much confidence speryt, on the Hobsew laws, as if ther were established from no better motives than the batters of their neighbourts, will appear in this view enumilless, and without all foundation, when the true reason shall appear so wise, so plain, and so

These two views then, to preserve in the Rebrew nation the knowledge and Worship of the one true Gol, and to necserve it from the spreador exils of idology.

ters, by forbidding all use of idolatrous government, to keep that people from all rites and customs, may be looked upon as considerable intentions in the constitution: according to which we are to exanoine and to judge of the equity and wis-Neither of which can be so well judged of, without taking these intentions into consider ration. If we recard the Hebrew constitution only as an institution of religion and religious worship, or only as a civil polity and a form of civil rovernment. we shall widely mistake the true nature of it. It is evident beyond question, the Mosaical account of it represents it a theocracy, in which Jelsovah is God, and King; and in which the true worship of the only true God was to be preserved against idolatry, and the nation, in obedeence to the laws of this institution,

> It may be proper to observe here, that the wisdom and the goodness of God; that he should take care in some proper way to gut a stop to so prevailing a course of idolater. If the down shall annear in itself manifestly wise and good, the neaper means to effect it will appear to be equitable, wise, and road also. Some scens not to perocive, at least are not will-Line to own this. Wise more fully then to make us scusible of it, let us briefly observe some of the many creat crils of idulator, which this Hebrew constitution

should enjoy liberty, peace, prosperity and

happiness, in the protection of a wise and

was intended and formed to prevent. One of the chief and most influencing principles of idelatry, was a false persuasion that the temporal blassings of life. health, length of days, fruitful seasons, victory in ways, and so hadvantages, were of some inferior and subsedinate brings, as gentellans of meetal men; or from arprojection and favour were to be obtained by the use of some magical ceremonies, postures, and words, or by some senseless or some hardorous rites of worship. Thus energ came not only to lose the of his immediate providence, and that all these blessings could therefore come from him sione, who was best cleased and best worshipped by virtue, roodness, rich- among the Goreks, the Gools and the tennaness and true holiness; but they become necessarily vicious and correct in practice, as well as principle. They came to think they were not to expect the blessings of life from the favour of the one true God, a being himself of infinite purity, sighteousness, and goodness, by reverencing and by imitating him; but from the favour of a Jupiter, who with all his fine titles is represented in his history, to have been as intemperate, as lustful, and as wicked, as any the worst of men; or from a Mercury, a patron of thieves and rebbers; or from a Boorlus, the god of intemperance and drunkenness; or from a Venus, the patroness of all manner of uncleanness and de-

bonchery. The known principles and the most sacred ceremonies and mysteries in the lifelatrous worship of such drities, actually shewed what encouragement was given to all manner of vice. They extinguished all religious principles of moral virtue and enodorss, and cave additional strength to men's natural inclinations, to internuerance, last fraud, violence, and every kind of unrightcourness and debauchery. The Phulii, and the Mylli, known refriegs rises in the worship of Eacebus, Osiris, and Ceres, were such obscene ceremonies, that modesty forbids to explain them. It may be sufficient to mention the known custom of virgins before man'oge, sacrificing their chastity to the honour of Venus, as a lasciit, lest she alone should appear inscisious. A enstern, according to the historian, which was especially used in Cypsus, which was in the neighbourhood of Conson,

mark, that they used a bloody and wicked rite of religion as a remody. They offered for whose liw's prayers were more gene- them, when God should visit their inrally used to be made to the gods,

This creel custom, how inhuman soever,

German nations. Amount he Constnites it was a known

costom to offer their children to Moloco. likely the same idol with Adrameleck and Ansancleck. Some learned men love indeed been willing to believe, that passing through the fire to Moloch, might mean a sort of purification, rather than actual burning them in the fire; but besides the testimony of historians in general to the proctice of other actions, the Scriptors pleinly mean consuming them to death by fire. So it is described by the prophet Ezekiel; " And have caused that sees whom they have unto me, to pas through the fire to devoor them." Ild they cause them to pass through the fer, only to preify them, and to proute them alive? No, certainly; but to irvone or consume them. The same you that alsowhere determines this pication. "Then last slain for children and delivered them to cause them to prothrough the fire." It is charged as an act of ideiatry in Aluz, that he canvel his sen to easy through the five, according to the abonization of the Heathen. This is explained in another place, that "be bursed his cisldren in the fire after the aborningtion of the Heathen," And it is expressly said of Adramsteck, and Attmeleck, the idule of Sephyrvain, that

" they burned their children in the tire to If we consider the many other aborivious goddess, as the historian expresses mable immoralities of the Camanites, by which they defied themselves, as they are enumerated in the probibation of their to the Hebrew ration, we may early perceive, that a mation which had de-Idolatry had introduced another most filed themselves in so many and so grat cruel custom of human sociations. This absoninations, did well deserve an exprevailed among the Phenicians, the Ty- employ punishment from the rightens rians, and the Contagnizate, a Tyrian Judge of the earth; that it was wie. colony; on which inhuman costom the as well as just, to show in their peridforementioned historian makes this re- ment, that their ideas were not, as they imprined and falsely believed, the gires of lone life, nexte, and worldly prospemen for sacrifices, and brought young rity; but that the one true God was alone children to the altars, at wa age that the supreme disposer of all the blessings usually moves the compassion of an ene- of Providence; and that none of the my; and endeavoured to obtain the fa- idol gods, in whom they trusted, cold your of the gods by the blood of these, save them out of his hand, or delect

quities, May we not also perceive a kind design, ands were the evil effects of idelatry, soon in giving some remarkable instances it became almost universal; and spread itself Frontdence, for the punishment of so gens

immoralities, the effects of idolatrous principles and practice, and for the encouragement of such acknowledgment and worship of the true God, as was the best preservative against these abominations, by some observable instances of particular protection and favour; to let such worshippers of the tree God know, that by keeping themselves from those aboninations, the natural and usual effects of idolatry, they were to hope for the continuance of such particular protection and

favour in all after-times? Hence it may appear, the severity with which the Hebrew history acquaints us. the Canapaites were noni-hed, and the title whereby the Hebreus held their land. whom God cast out before them, were no ways inconsistent with the justice, or witdom, or decidence of God, as some here insingated. The question is really brought to this one point. Whether such abomipuble immoralities, as followed naturally and universally from their idelatrops principles, and forum of worship, were not highly criminal; so criminal as to deserve a punishment? that it became the justice and wisdom of the Governor of the world to put some stop to them, to prevent them in some measure, by forming and establishing a constitution in which the knowledge and worship of the one true God stiguld be preserved in opposition to idolatry, a perpetual source of innumerable vices and immoralities. Idolatry, you see then, appears in the natural fruits of it, not only an error of the understanding pot at all a matter of hamiless speculation, but a fountain of very dangerous immoralities, which led men naturally, and even with the encouragements of religion, into intemperance, uncleanness, nurders, and many vices, inconsistent with the prosperite and peace of soviety. as well as with the happiness of private persons. When God shall numbh such minuities, he nunishes men for their wickeduces, not fee their errors. He munishes men for such wickrdness, as deserves to be outsided, whatever pretended principles or real dietates of conscience it may perceed from. No man sare, can reasonably account it injustice in a covernment to punish sodomy, heastiality, or the frequest marder of innocent children, what pretences soever men should make to conscience or religion, in vindication of them. The most unnatural sins were peculiar people, was a visible and standcountenanced by the mysteries of idela- ing confutation of idelatry; it showed,

trous worship; the use of that obscene ceremony the Phalli, owed its original to the memory of the sin against nature, and to the history of a god hellowing it by his own act. Can any man reasonably call such a restraint of vice persecution. when not to endeavour by all means to restrain it, would argue a great neglect, weakness, and folly, in any administration of government whatsoever?

If then the punishment for so beingus crimes and immoralities will be just and wise in itself, which way can any man find out, to make it unjust or unwise in the Supreme Governor of the world? How can it be unjust in him, to appoint such persons as he shall think most fit. to execute such richteous indement be his commission? The common rights of nations, and any personal claim of the Hebrews, are altorether out of this cuestion; the history plainly shews, they made no personal or national claim at all to the land of Cansun; but that God car' out the people before them, for all their abominations ; that it was not their own power, but the hand of God, which brought them out of the laud of Egypt. and into the promised land. So that the whole is considered as the immediate act. of God himself, for the proof of which the history gives a long series of miracles, in Egypt, at the Red-Sea, for many years in the wilderness, at the taking of Jericho, and settling the Hebrew nation in the possession of the promised land. And here let us justly observe, that this very way of punishing the Consunites for their many great abominations by the Hebrew nation, to whom God gave the possession of their land, has some pecollar marks of wisdom, which may shew it fit to be preferred to many other ways; such as pestilential distempera, fire from braven, or a flood, ways in which God both parished the wickedness of the world in former times. For this was a very fit means for the cure, as well as the punishment of idolatry, to destroy the root of these great evils, as unil as to execute righteous judement on those who had committed them. This was a design every way worther the wisdom and goodness of God. Sure then, no ways inconsistent with his justice, The protection of the Hebrew nation, and the favour of God to them as a that Jelos th, the cose true God, the King of Isock, but Limself an immediate hand in the administration of particular possiotrace, that he full and govern to ant of change, the full residence of the confer beings whatevery, which rare was the particular of idealized. In fact, the special consideration of the contract God, armidistration is to proceed or all the people, superior to the source of all la people, superior to the source of all of the faller most them and the conoft the faller most them.

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Multi-described instituted the Indiana-Workshe the Helberge unline that register whether the Helberge and the Indianawater than were unity directed by the whether than were unity directed by the whole the Indiana and Indiana and Indiana inspirationally instituted of the Indiana inspirational institutes of direct factors in produced in the Indiana and Indiana and Indiana parts. In the Helberge Indiana and Indiana factor in the Indiana and Indiana and Indiana factor in Indiana. In the Superior there, we commission, of it is not might to one the Bondest stem, instituted of a physics of the Indiana I

such a commission from Jelusch, et ori. Thus for than the whole will rest upon the cyclicure of the Moosic rectivities, and there I skill leave it, it not bring the design of this discension to eater the on agenciest, in which many, it is appealed, have already given so full anti-trions. Here, Abreel Leavest. 1112, 112 is Hilliaguest of the Manifel Pro-

4 173. The fulfilment of the Missical Perphysics conversing the Lewis a measureal he argument for the truth of the Bille.

It is observable that the prophesics of how relating when he has been drawn as in the latter part of he writings. As he draw more he took he was been proved things, as he was should to take the same of the people, he was entitled to decree outs them more particular, of all the same of the propiety of the propiety of the waste with the same of the work will permit not to take of outside only as how some entitles of the work will be permit not to take out of which play as how some entitles of which play as how some entitles of which play he has been dependent of the work will be permit as the same of the work will be permit as the work of the work

This great people t and law-giver is here proposing at large to the people, the blesings for encollemor, and the curses for diselectionee; and indeed he had foretall at several times and upon several occisecuble in the world, as they were obthad given them. And could there be soy stranger existence of the divine original of the Messical law? and both ret the intermedition of Providence been werderindly removiable in their coul or lot feetune) and is not the troth of the prediction faily attested by the while series of Siele Listery, from their first setticment in Canara to this very day? But conting the curves then the blesires, as if he had a perscience of the receic's disabilities, and foresaye that a larger poetice and issuer eventionation of the exil would tall to their slore, then of the cond. I know that some office moke a division of these prophecies, and impoint that one part relates to the firmer contains of the Jews, and to the calomities which they suffered under the Chaldrans; and that the other part relates to the latter eaptivity of the level, and to the calamities which they suffered

under the Romans ; but there is no perd

of any such distinction: there is no reason to think that any unich was literaled by the author; averall projectics of the one port as well as of the sale r, have been fulnitied at both periods, but they have all more amply be an intitled dusing the latter period; and there cannot be a more lively picture than they exhibit, of the state of the Jews at present.

1. We will consider them with a view to the order of time, rather than the order wherein they lie; and we may not iraproperly begin with this passage, ser. 49, "The Lord shall below a nation against three from far, from the end of the earth. as swift as the eagle flieth, a nation whose tongue theu shoft not understand;" and the Chaldwars might be said to come from far, in comparison with the Mushites, Philistines, and other neighbours, who used to infest Judea. Much the same description is given of the Clubbeans by Jeremish (v. 15), " Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty notion, it is an ancient untion, a notion whose imprange what they say." He compares them in like manner to earles. (Sam. ir. 10.) "Our Ce bearens they extract us suon the mountains, they hid wait for us in the wildgrages." But this description cannot be applied to any notion with such propriety as to the Romans. They were timber brought from Or, from the cul of the carrie. Vesquing and Adrian, the two great conqueroes and destroyers of the Jury, both came from constraining here in Britain. The Roques too, for the rapidity of their conquests, mi, he very well he compared to eagles, and perhaps not without an a brsion to the standard of the Roman armies, which was an eagle: and their language was more unknown to the

2. The escenies of the Joss are further characterized in the next verse, "A notion of firtee countenance, which shall not rigard the person of the shall, nor shew favour to the yearng." Such were the Taindeans, and the sacred histories sold exprecise (a Chron. XXXXI. 17), "I dist not the waxed-most of the Jose, the about the law and the sacred histories is show their pump mon with the vareed, in the house of their sucharay, and had no compassion upon young mon or maided, and man, or him that stooped for page, be

Jows than the Chaldee.

gave them all into his band." Such also were the Remains 1 for when Vespasium entered Godara, Josephus saith, that he slow all mus by man, the Romans shewing navey to so age, out of historic to the ration, and remainstrate of their former injuries. The like shughter was made as founds, for mobody except be seldent two waters, and they except by concealing threaselves from the rage of the Romans. Hereaselves from the rage of the Romans, children of the common for a pure pages children of the common for the comgress of the common for the comgress to make the common form the

Their enemies were also to besieve and take their cities, ver. 52. " And he shall be-iege thee in all thy gates, until thy high and fenced walls come down, wherein those trastedst, throughout all thy land. So Shalmanuser, King of Assyria, came up against Samoria, and besieged it, and at the end of three years they took it." (2 Kings. xviii. 9, 10.) " So did Sennacherib, King of Assyria, come up against all the fenced sities of Judah, and took them?" (Ih. captains took and spoiled Jerusalem, burnt the city and temple, "and brake down the walls of Jerosalem round about," (Ib. www. 10.) So likewise the Romans, as we may war, demolished several fortified places, before they besieged and destroyed Jerusalem. . And the Jews may very well he said to have trooted in their high and feneral walls, for they soldom ventured a battle in the open field. They confided in the strength and situation of Jerusalem, as the 7): insornach that they are represented soring (Jer. xxi, 13), "Who shall come very strong place, and wonderfully fortifield both by nature and set, occording to the description of Tocitus as well as of Jusetaken? It was taken by Shishek, King of Forcet, by Nebuchadaezzar, by Anticebus

Epidams, by benopy, by Sosius and Herod, before its faul destruction by Thus,

4. In those sirges they were to saffer much, and especially from famine, "in the strinters wherewith their curriers should distress them," ver, 33, &c. And accordingly when the King of Syria besieged Samania, "there was a great famine in Samania, "there was a great famine in Samania and behold they besieged it, and

am ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." (2 Kings, vi. 25.) And when Nebuchadnezzar besieged Jerusalem, "the famine prevailed in the city, and there was no bread for the people of the land." (2 Kings, fav. 3.) And on the last siege of Jerusalem by the Rosons, there was a most terride tamine in the city, and Josephus bath. given so melancholy an account of it, that we cannot read it without shuddering. He saith porticularly, that women spatched the food out of the very mouths of their husbrods, and sons of their fathers, and (what is most miserable) mothers of their infants; and in another place be saith, that in every house, if there appeared my semblence of food, a tastle ensued, and the darrest friends and relations fought with one another, matching away the miserable provisions of life. So literally were the words of Moses fulfilled, ver. 54, Sec. "the mea's eye shall be evil towards his brother, and towards the wife of his bosom, and towards his children, became he both nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all the eates," and inlike monner the woman's "eye shall be exiltowards the husband of her bosom, and towards her son, and towards her doorhter."

not only the men, but even the women should cut their own children. Moses had foretold the same thing before, Levit. xxvi. 20 " Ye shall cut the feels of your sons, and the flesh of your duranters shall ve cat." He repeats it here, ver. 53. . " And thou shalt cat the fruit of thine own body, the fiesh of thy sons and of thy daughters;" and more particularly ver. 50, &c. "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderof all things secretly in the siege and straittress thee in the gates." And it was fultilled about 600 years after the time of Moses among the bracking, when Samuria car, and the other to deleter un her son to be dressed and eaten to-morrow, and one of them was enten accordingly, wen hundred thousand, the people being (2 Kings, vt. 28, 29.) It was fulsified assembled from all parts to celebrate the

again about 900 years after the time of Moses, among the Jews in the siege of Jerosalem before the Rabolonish carrivity: and Baruch thus expressethit (ii. 1, &c.), " The Land bath made good his word. which he pronounced against us, to bring upon us orner planners, such as pever hippened under the whole heaven, as it came to ross in Jerusalem, according to the things that were written in the law of Moses, that a man should cut the flesh of his own son, and the flesh of his own dreekter:" and Jeremish thus laments it is his Lamentations (vi. 10), "The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughters of my people." And again it was fulfilled above 1500 years after the time of Moses, in the lat siege of Jerusalem by Titus, and we not in Jeorphus particularly of a noble weman's killing and cating her own suckey child. Moses saith, "The tender and delicate woman among you, who would not adventure to set the sole of her feet upon the eround, for delicateness and tenderand there cannot be a more nutsral and lively description of a woman, who was, according to Josephus, illustrious for her family and riches. Moses saith, " she shall ent them for want of all things:" and according to Josephus, she 5. Nov it was expressly fourtold, that had been plundered of all her substact and provious by the tyrants and solders. Moses saith, that she should do it " itcretly:" and seconding to Josephus, wirs she had boiled and onen half, she corere up the rest, and kent it for another tire. At so many different times and distute periods both this people cy been fulfilled; and one would have thought that such distress and horror had almost transcended imagination, and much less that my per-

son could certainly have foreseen and fortold it. ti. Great numbers of them were to be destroyed, ver, 42. " And ye shell be kft few in number, whereas we were, as the mess, wherewith thine enemies shall dis- stars of heaven for multirade," Now not to mention any other of the calemities and slaughters which they have unlerger, there was in the last siege of Jerusden 16.24 besitged by the King of Syria, and by Titus, an infinite multitude, soith lotwo women agreed together, the one to sephus, who perished by famine : and be give up her son to be boiled and enten to- computes, that during the whole sign, the number of those who were destroyed by that and by the war, amounted to ck-

passover:

nassover: and the same anther both given doubt to set foot in Jerusalem, or even to to an account of 1.240,400 destroyed in Jerusalem, and other narts of Judea, besides 99,200 made prisoners: as Besnove has reckoned them up from that historian's account. Indeed there is not a notion upon earth, that both been exposed to so many massacres and persecutions. Their history abounds with them. If God had not given them a promise of a numerous posterity, the whole race would many a

time have been extirpated. 7. They were to be carried into Egypt, and sold for slaves at a very low price, ver. 68. " And the Lord shall bring thee into Egypt again, with ships: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." They had come out of Egypt tnumphant, but now they should neturn this ther as sleves. They had walked through the sea as dry land at their coming out. but now they should be carried thither in ships. They might be carried thither in the ships of the Tyrian and Sidonian merchants, or by the Romans who had a firet. in the Mediterranean; and this was a much rafer way of conveying so many prisoners. than sending them by land. It appears from Josephus, that in the reigns of the two first Ptoleuties, many of the Jews were slaves in Egypt, And when Jerusafem was taken by Titus, of the captives now inhabited by Moors and Arabian; who were above 17 years, he sent many bound to the works in Egypt; those under 17 were sold; but so little care was taken of these captives, that cleven thousand of them perished for want. And we learn from St. Jerome, that after their last overthrow by Adrian, many thousands of them were sold, and those who could not be sold, were transported into Egypt, and perished by shipwreck or famine, or were masserred by the inhabitants.

8. They were to be moted out of their own land, yer, 63. " And ye shall be placked from off the land whither thou vorst to possess it." Thry were indeed placked from off their own land when the ten tribes were estried into enotivity by the Kipe of Assyria, and other nationa were planted in their stead; and when the two other tribes were carried away cuptive to Babylon, and when the Bonsans took away

amproach the country round about it. Tertullian and Jerome say, that they were prohibited from entering into Judez. From that time to this, their country hathbeen in the possession of foreign lords and masters, few of the Jews dwelling in it. and those only of a low servile condition, Benjamin of Tudela, in Spain, a celebrated Jew of the twelfth century, travelled into all ports to visit those of his own nation, and to learn an exact state of their affairs: and he hath reported, that Jerusalem was almost entirely abandoned by the Jews. He found there not above two hundred persons, who were for the most port dyers of wool, and who every year purchased the privilege of the mona-poly of that trade. They lived altogether under David's tower, and made there a very little figure. If Jerusalem had so fe= Jews in it, the rest of the Holy Land wastill more depopulate. He found two of them in one city, twenty in another. most whereof were dvers. In other placethere were more persons; but in Uneer Galilee, where the nation was in greaterepute after the ruln of Jerusalem, befound hardly any Jews at all. A very accurate and faithful traveller of our own nation, who was himself also in the Hely Land, saith that it is for the most part those possessing the valleys, and these thmountains. Turks there be few a but many Greeks, with other Christians or all sects and nations, such as impute to the place an adherent holiness. Here are also some Jews, yet inherit they no purt of the land, but in their own country do live as aliens.

g. But they were not only to be plucked off from their own land, but also to be dispersed into all nations, ver. 25. " And then dealt be removed in all the kinedoms. of the earth i" and prain, yer, 64, " And the Lord shall scatter thee among all necple from one end of the earth even unto the other." Nehemiah (i. 8, 9), confesseth that these words were fulfilled in the Babylonish exptivity: but they have meeamply been fulfilled since the great dispersion of the Jews by the Romans. What people indeed have been scattered their place and nation; besides other cap- so far and wide as they? and where is tivities and transportations of the people, the nation which is a stranger to them. Afterwards when the Emocror Adrian had or to which they are strangers? They subdued the rebellious Jews, he published swarm in many parts of the East, are stood an edict, forbidding them upon pain of through most of the countries of Europe

and Afric, and there are several families of them in the West Indies. They circulate through all parts, where trade and money circulate; and are, as I may say,

22.5

the brokers of the whole world. 10. But though they should be so disperent, yet they should not be totally destroved, but still subsist as a distinct people, as Moses had before forefold, Levit, xxvi. 44. "And yet for all that, when they be in the land of their enemies, I will not cost them away, neither will I ablier them, to destroy them atterly, and to break my covenant with there." The Jewish nation, Eke the bash of Moses, Lath been always burning, but is never consumed. And what a morvellous thing is it, that after so many wars, battles, and sieges; after so many fires, famines, and positioners, after so many rebellions, massacres, and perseentions: after so many years of captivity. slavere, and misery, they are not destroyed puterly, and though scattered among all people, yet subsist as a distinct people by themselves! Where is any thing comparable to this to be found in all the histories, and in all the nations under the sun?

11. However, they should suffer much in their dispersion, and should not rest long in any place, yer, 65, " And among these nations shalt then find no case, neither shall the sole of thy foot hove rest." They have been so for from finding sest, that they have been banished from city to city, from country to country. In many places they have been banished and necalled, and banished again. We will only just mention their great bunishments in modern times, and from countries very well known. In the latter end of the thirteenth century, they were banished from England by Edward I, and were not permitted to return and settle again till Cromwell's time. In the latter and of the fourteenth century, they were banished from France (for the severath time, says Mezerae) by Charles VI.; and ever since they have been only tolerated; they have not enjoyed entire liberty, except at Metz, where they have a synogeone. In the latter end of the fifteenth century, they were banished from Spain by Ferdinand and Isabella: and secording to Mariana, there were an hundred and seventy thousand families, or as some say, eight hundred thousand persons who left the kingdom: most of them paid drarke to John II. for a refuge in Fortufrom theure also by his successor Ema- destruction of Jerusalem by Titus, some of

nort. And in our own time, within these few years, they were banished from Propue by the Queen of Boliemia. 12. They should be "oppressed and spoiled exermore," and their "trunes" and "vines

yands," their "owen" and "ayers" should be token from them, and they should "be only copressed and crushed alway," per-29, &c. And what free grat seizures have be nomale of their effects in almost all countries? how often have they been fixed and florced by almost all governments? how often have they been forced to redorm their lives with what is almost as dear as their lives, their treasure? Instances are insumerable. We will only cite an bisotion of our own, who says that Henry HL always polled the Jews at every low etb of his fortunes. One Abraham, who was found delinquent, was forced to pay seven hundred marks for his redemption. Asren, another Jew, protested that the King had taken from him at times thirty thousand marks of silver, besides two bundred marks of gold which he had presented to the Queen. And in like manner he pad many others of the Jews. And when they were banished in the reien of Edward L. their estates were confiscated, and inmensesums thereby account to the crown.

13, "Their sons and their daughters should be given unto another people," ver. 33. And in several countries, in Surin and Portugal particularly, their children have been taken from them by order of the government, to be educated in the Popi-h religion. The fourth council of Toordo socketed that all their children should be taken from them, for fear they should partake of their errors, and that they should be shut up in monasteries, to be instructed in the Christian truths, And when they were banished from Portoral, the King, says Mariana, endered all their children, under 14 years of arr. to be taken from them, and boptized : 4 practice not at all instifiable, adds the historium, because more surely to be forced to become Christians, nor children to be

taken from their porents. 14. "They should be mad for the sight of their eyes which they should see," yer, 34, And into what madness, fory, and desperation have they been pushed by the cred trope, extensions, and corressions which they have undergone? We will allege only two signilar instances, one from accient, gal, but within a few years were expelled and one from modern history. After the the worst of the Jews took refore in the subsists in the persons of dissemblers in a castle of Masada, where being closely be- remote posterity. In vain the creat lon/s siezed by the Romans, they at the persons of Spain make alliances, change their sion of Eleazar, their leader, first murdered names, and take ancient scutcheons: they their wives and children; then ten men are still known to be of Jewish mee, and were chosen by let to slay the rest; this Jeus themselves. The convents of monks being done, one of the ten was chosen in and nuns are full of them. Most of the like manner to kill the other nine; which having executed, he set fire to the place, and then stabbed himself. There were nine hundred and sixty who perished in this miserable manner; and only two women and five boys escaped, by hiding themselves in the aqueducts under ground. Such the mean time Orobio, who relates the another instance we have in our English fact, knew those dissemblers. He was one history. For in the peign of Richard the First, when the monle were in arms to make a general massacre of them, fifteen hundred of them seized on the city of York to defend themselves; but being besieged they offered to capitulate, and to ransom their lives with money. The offer being refused, one of them cried in demair, that it was better to die conrarrously for the law, then to fell into the hands of the Christians. Every one immediately took his knife, and stabbed his wife and children. The men afterwards retired into the king's palace, which they set on fire, in which they consumed shemselves with the palace and furniture.

15. "They should serve other gods, wood and stone," ver. 36; and again, ver. 64, "they should serve other coas, which common for the Jews in peoble countries to comply with the idolations worship of the church of Rome, and to buy down to stocks and stones, rather than their effects should be seized and conficured? Here again we must cite the author, who hath most studied, and both best written their modern history, and whom we lose had occasion to enote several times in this discourse. The Spanish and Portugal Inquisitions, with he, reshore them to the dilemma of being either brougites or burnt. The number of these dissemblers is very considerable; and it expet not to be concluded, that there are no Jews in Spain or Portneyl, because they are not known + they are so much the more dangerous, for not only being very numerous, but confounded with the ecclesiastic yand in comparison a and Erekiel and Daniel entering into all corlesismus demisios, prophesied in the bad of the Chaldran-In seother place he saith. The most sur- but now they have no true prophet to prising thing is, that this religion spreads foretel an end of their columities; they

canons, ipquisitors, and bishops, proceed from this nation. This is enough to make the people and clergy of this country tremble, since such sort of churchmen can only profuse the sacraments, and want intention in consecrating the host they adore. In of them himself, and bent the knee before the sacrament. Moreover he brines proofs of his assertion, in maintaining, that there are in the synarogue of Amstordam, brothers and sisters and near relations to good families of Spain and Portural; and even Franciscon monks. Dominicans, and Jesuits, who come to do penance, and make amends for the crime they have committed in dissembling.

16. "They should become an astonishment, a proverb, and a bye-word among all nations," ver. 37. And do we not hear and see this prophrey folfilled almost every day? is not the avarice, usury, and hard-heartedness of a Jew grown proverbial, and are not their persons cenerally odious among all seets of people? Mobommedans, Heathers, and Christians, peither they nor their fathers had known. Lowever they may discrete in other points. even wood and stone." And is it not too yet generally agree in vilifying, abusing, and persecuting the Jews. In most placewhere they are televated, they are oblined to live in a separate quarter by themselves. (as they did here in the Oct Jewry) and to wear some hadge of distinction. Their very countenances commonly distinguish them form the rest of manhind. They of another species. And when a great of a Jew. hope detectable a character but's be represented in the cerson of his Jew

17. Finally, "Their plagues should be wonderful, even great plagues, and of long continuous." ver. 50. And have not the r places continued now these 1700 years? Desortormer captivities were very short from generation to generation, and still have only false Messialis to delude the and apprayate their misfortunes. In their The wisdom of men is most known by the former captivities they had the comfort of being conveyed to the same place; they dwelt together in the land of Gosben, they were carried together to Babylon: but now they are dispersed all over the face of the earth. What nation bath suffered so much. and yet endored so long? what nation bath subsisted as a distinct people in their own country, so long as these have done in their dispersion into all countries? and what a standing miracle is this exhibited to the view and observation of the whole world!

Here are instances of prophecies, of prophecies delivered above three thousand years ago, and yet, as we see, fulfilling in the world at this very time; and what stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself I must acknowledge, they not only convince, but amuze and astonish me beyond expression. They are truly, as Moses foretold they would be, "a sign and a wonder for ever," ver. 45, 46, "Moreover all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou hearkeneds not unto the voice of the Lord thy God, to keep his commandments, and his statutes which he commanded thee, and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever." Bishop Newton.

4 176. The Excellence of Scripture. The incomparable excellency which is in the sacred Scriptures, will fully annear. if we consider the matters contained in

them under this threefold capacity. 1. As matters of divine revelation. 2. As a rule of life. 3. As containing that coverant of erace which relates to mon's eternal bapriness. 1. Consider the Scripture conerally, on containing in it matters of divine revelation, and therein the excellency of the Scripture appears in two things. 1. The

matters which are revealed. 2. The manner in which they are revealed 1. The matters which are revealed in Scripture, may be considered these three ways. 1. As they are matters of the greatest weight and moment. 2. As matters of the greatest depth and mysteriousness. 3. As matters of the most univer-

sal satisfaction to the minds of men. 1. They are matters of the greatest moment and importance for men to know, with what cordials he refre-both the spels

weight of the things they speak; and thereform that wherein the wisdom of God is discovered, eaunot contain any thing that is mean and t.ivial: they must be matters of the highest importance which the Sopreme Ruler of the world vouchuses to speak to men concerning: and such we shall find the matters which God bath revesled in his word to be, which either concern the rectifying our aperchepsions of his nature, or making known to men their state and condition, or discovering the way whereby to avoid eternal misery. Now which is there of these three, which supposing God to discover his mind to the world, it doth not highly become him to speak to men of !

1. What is there which doth more highly concern men to know, than God himself? or what more glorious and excellent object could be discover than himself to the world? There is nothing certainly which should more commend the Scriptores to us, than that thereby we may grow more acquired with God; that we may know more of his nature, and all his perfections, and many of the great reasons of his actines in the world. We may by them utdentand with safety, what the eternal purpoors of God were as to the way of pan's recovery by the death of his Son; we may there see and understand the crest windom of God : not only in the contrivance of the world, and ordering of it, but in the eradual revelations of himself to his proofe, by what steps he trained up his church till the fulness of time was corre what his aim was in laying such a load of ecremonies on his people of the Jews; by what steps and degrees be made way for the full revolution of his will to the world by speaking in these last days by his

Son, after he had spoke at sundry times and divers manners by the prophets, &c. unto the fathers. In the Scriptures we read the most rich and admirable fiscoveries of divine goodness, and all the ways and methods be useth in alluring sinners to him-elf; with what majesty be commands, with what condescension be entreats, with what importunity he won men's souls to be reconciled to him; with what favour he embraceth, with what terderness be chastiseth, with what bowels he pitieth those who have chosen him to be their God! With what power he supporteth, with what wisdom be directeth,

of each who are dejected under the sense, is the true is one Lovic, that which cores of his displeasure, and yet their love is sincere towards him! With what profound humility, what hely beldness, what becoming distance, and yet what restless importunity do we therein find the souls of God's people addressing themselves to him in prayer! With what cheerfulness do they serre him, with what confidence do they trust him, with what resolution do they adhere to him in all streights and difficulties; with what nationce do ther sobmit to his will in their greatest extremities! How fearful are they of sinning equinst God, how careful to please him. how regardless of suffering, when they most choose either that or slaning, how little apprehensive of men's disclessure. while they enjoy the favors of God! Now all these thines, which are so fully and pathetically expressed in Scripture, do abundanths set forth to us the expherance and pleasure of God's arrow and conducts towards his people, which makes them delight so much in him, and be so sensible of his displeasure. But shore all other discoveries of God's goodness, his sending his Son irto the world to die for sinners, is that which the Scriptore sets forth with the greatest life and elegeneous. By eleopence. I mean not an artificial composure of words, but the gravity, weight, and permaniseness of the matter contained in them. And what can tend more to mele our frages hearts into a correct of thousaful obedience to God, than the vicorous reflection of the beams of God's love through Jesus Christ upon us? Was there ever so great an expression of love heard of 1 pagwas it possible to be imprined, that that God who perfectly bates sin, should himself offer the pardon of it, and send his Son into the world to secure it to the sinner, who doth so heartily repent of his sing, as to deny himself, and take up his cross and follow Christ! Well might the apostle say, "This is a faithful saving, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." How dry and sap-

the soul of all its maladies and disternpers, other knowledge makes men's minds giddy and flatolent; this settles and composes them; other knowledge is one to swell men into high concrits and opinions of themselves; this brings them to the truest view of themselves, and thereby to humilisy and sobriety; other knowledge leaves men's bearts as it found them; this afters them and makes them better. So transcendant an excellency is there in the

knowledge of Christ cracified above the sublime stspeculations in the world! And is not this an inestimable benefit we enjoy by the Scripture, that therein we can read and converse with all these expressions of God's love and goodness. and that in his own language? Shall see admire and notice what we most with in-Henthen philosophers, which is generous and handsome; and shall we not adoes the infinite follows of the Seriotness which run over with continued exuressions of that and a higher nature? What folly is it to magnify those lean kine, the notions of philosophers, and to contemm the fat, the plenty and folgess of the Scriptures? If there be not far more valuable and excellent discourries of the divine nature and perfections, if there be not for more excellent directions and rules of practice in the Sacred Seriogness. than in the sublimest of all the philosothere, then let us leave our full ears, and feed upon the thin. But certainly no soher and rational spirit, that pute any value upon the knowledge of God, but on the same account that he dech prize the discourses of any philosophers concerning God, he cannot but set a value of a far bigher natore on the Word of God. And as the goodness of God is thus discovered in Scripture, so is his instice and holiness: we have therein recorded the most remarkable judgments of God upon contamacious sinners, the severest denunciations of a indement to come sesion all that live in sin, the exactest precepts of holiness in the less are all the voluminous discourses of world ; and what can be desired more to philosophers, compared with this sentence! discover the heliness of God, than we find How jejune and unsatisfactory are all the in Scripture concerning him? If therefore discoveries they had of God and his goodacquaintance with the nature, perfection, ness, in comparison of what we have by designs of so excellent a being as God is, the Gospel of Christ! Well might Paul be a thing desirable to human nature, we then say, " That he determined to know have the greatest cause to admire the exnothing but Christ and him crucified." cellence and adore the follows of the Serin-Christ, porified is the library which trions. tures, which gives so large, rational, and

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phant souls will be studying into all eternity, complete account of the being and attri-This is the only liberary which to commend hoterof God. And which tends yet more to

usen repentance. It is not every star those two hearty and sincere obedience?

which the Scripture doth most fully discower concerning God, do not at all contendiet those raime and common nations. which are in our natures concerning him, but do exceedingly advance, and improve them, and tend the most to regulate our conceptions and apprehensions of God, that we may not miscarry theerin, as otherwise men are not to do. For it being natoral to men so far to love themselves. as to set the ereatest value once those exexceedingly mistaken in their associous thing, perording to their humans and inclinations. Thus imperious self-willed men are apt to cry up God's absolute power and devision as his contest nonfeetions cover and soft-spirited men his matience and acordorse; sewere and right according to his humany and temper. making his god of his own complexion; and not only so, but in things remote enough from being perfections at all, yet because they are such things as they prize and value, they approach of precasity they most be in God, as is evident in the Engcurians annualis, by which they exclude Providence, as both already been observed. And withol, considering how very difficult it is for one who wails believes that God is of a nore, just, and hely nature. and that he both erievously effeuded him. by his size, to believe that this God will nardon him upon true repentance : it is there recessive that God should make known himself to the world, to mevent our misconcrations of his nature, and to assure a suspicious, because guilty creature, how ready be is to perdon injurity, transgression and sin, to such as unfeignedly senent of their fellies, and return unto himself. Through the light of forture more dietate reach to us of the hypiroity and goodness of the divine nature, yet it is hard to concrise that that should discover further than God's coneral conduces to such

commend the Scriptures to us, those things in the firmament can do that which the star once did to the wise men, lead then unto Christ. The sun in the bearens is no nuclius to the sun of righteensess. The best astronomer will never find the dry-star from on high in the test of his number. What St. Austin said of Tuly's works, is true of the whole volume of the curation. There are admirable things to be found in them; but the name of Christ is not lecible there. The work of redemotion is not engayen on the works of Providence; if it had, a particular divine perciation had been unpressure. and the mostler were sent on a reading errand, which the world had understood without their preaching viz. o That God was in Christ recognition the world note himself not imputing to men their tree posses, and both consmitted to them the print try of recognition." How was the word of reconciliation committed to them, if it were common to them with the whole frame of the world? and the amostic's more elsewhere micht have been easily answered, How can non hear without a preacher? for then they might have known the way of saleation. without any special measurement sent to deliver is to them. I erant that God's long-outfiring and noticode is intended to lead men to repentance, and that some reperal collections might be made from Providence, of the placehility of God's notace, and that God never left himself without a witness of his goodness in the weeld, being kind to the unthankful. and doing road, in civing rain and freitfel serrors. Ent though these there might sufficiently discover to such who were specializative of the unit of sig, that God oid not not percording to his excated severity, and thereby did give men coconservment to beariers out and incoinafter the trpe way of being reconciled to God : mr. all this research not to a firm Considerion for taith as to the remission of sire, which doth severous God himself rathlishing an act of grace and indemnity to the world, wherein he names the modes of sin to such as truly repent and ouas alone him . but no foundation can be friendelly believe his hely Gound. Now outhered they ee of his tradings to newloo. is not this an ineutionable advantage we offenders, which being an act of grace, must enior by the Serintures, that therein we alone be discovered by his will. I cannot understand what God birou-If bath discothick the sun, moon, and stars, are such vered of his own nature and perfections. itinerant preachers, as to unfold unto us and of his readiness to nardons in open these the whole coansel and will of God, in eracious terms of fish and resentance. reservace to man's receptance with God and that which necessarily follows from

ful representation of the state and confi- tion from the presence of God, and untion of the wall of man. The world was derroing the lashes and seventies of conalmost lost in disentes concernior the rature, condition, and immortality of the very is this of the taithfulness of God to soul before divine revelation was made the world, that he suffers not men to undo known to markind by the gospeloi Christ: but " life and immortality was brought to it before hand, that they might avoid it ! · Fight by the respel," and the future state. God socks not to entrop men's sonis, nor of the soul of man, not discovered in an uncertain plan-pixal way, but with the greatest light and exidence from that God who both the sopreme disposal of souls, and therefore less knows and unicostands every one most give in account of himself the receipts they have had transition, and the experient they have been at, and the improvements they be an adeal significants he not into their hands. So that the notnel of Christ is the follest instrument of the discovery of the certainsy of the future state of the seed, and the conditions which abide . It, upon its being disindeed from the body, But this is not all which the Scripture discovers as to the store of the sails for it is not only a prospective-giass, reaching to its future state, but it is the most tainful looking plass, to discover all the spets and deformation of the soci; and not only shows where they are, but whence they came, what their mature is, and whither they cond. The true original of all that disorder and discomposure which is in the soul of man, is every fully and satisfactorily given ny rathe Word of God. The nature and surking of sin correction in man includer been so check munitosted. had not the tow and will of Got been discovered to the world; that is the class schereby we see the secret workings of those been in our learts, the corrections of our natures, that set forth the folly of our imprinations, the unraliness of our rassions, the distangers of our wills, and the abundant decrittulness of our hearts, And it is hard for the most elephantipe signer (one of the greatest magnitude) so to trouble these waters, as not therein to discover the greatness of his own deformities. But that which tends most to awaken the drowsy, senseless spirits of rnen, the Scripture doth most fully deser be the tendency of corruption, " that the wages of in is death," and the issue of continuance in sin will be the everlasting

2. The Scriptures give the most faith- misery of the soul in a perpetual separascience to all eternity. What a great discothemselves without letting them know of his creatures, but fully declares to them and that if they laid known there had been so creat danger in sin, they would power love been such finds as for the sake os it to run into currol misery. Now God. to prevent this, with the createst plainness and faithfulness, both shewed men the nature and discover of all their sins, and niks them before-hand what they will do in the end thereof; whether they are able to bear his weath, and wrestle with everlasting burnings; if not, he bids them bethink themselves of what they have done already, and repent sod amend their lives, lest iniquity prove their roig, and destruetion overtake them, and that without remedy. Now if men have cause to prize tenders their good, and would prevent their rule, we have cause exceedingly to give us the truest representation of the state and condition of our souls.

3. The Serioture discovery to us the only way of pleasing God and enalying his fayour. That clearly reveals the way (which man might have sought for to all eternity without particular revelation) whereby sitts may be perdoned, and whatever we do may be acceptable unto God. It shows us that the ground of our acceptance with God, is through Christ, whom he he hoth made " a propitiation for the sins of the world," and who alone is the true and living way, whereby we may "draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Thereof. Christ we understand the terms on which , God will shew favour and grace to the morid, and by him we love eround of a unto God. On his account we may hour not only for grace to subdue our sins, reset temptations, cocouer the devil and the

manner of them.

coming is. True contemporal under the results of life, which the Scripture outasymptote us with the true grounds et; ists fill as much short of, as the directions of an empiric do of a wise and skilfel thresicism. Avaiding the fears of death, which con alone by through a grounded execinto each a feature state of happiness which death leads men to, which cannot be had but through the right understanding of the Word of God. Thus we see the excelleave of the namers thenselves contained in this resolution of the mind of God to

As the matters themselves are of an excellent rature, so is the manner wherein they are revealed in the Scriptures;

1. In a clear and perspirators manter: not but there may be still some passers which are hard to be understood, as brige either northerical, or consisting of ambigone-phrases, or containing matters show our communitation; but all those there which conveys the terms of man's salvetion, are delivered with the greatest evidence and penoicuity. Who carnet usderstand what these things mean, "What deth the Lord require of thee, but to do justly, and to leve mercy, and to wilk burnly with the God?"-that "without faith it is immonible to please God author " without believes none shall see the Lord -that, "unless we be born again we can

never enter into the kinedom of beyon: these and such like things are so plain and clear, that it is nothing but men's shutter their executation the light, can keep them from moderaturding them; God intended three things to directions to men; and is he not able to socak intelligibly when he pleases? He that made the tongue, shall he not soval, so as to be understood without an intallitie interpreter? especially when it is his design to make known to non the terms of their eternal happines? Will God judge men at the great day for not believing those things which they could not undentical? Strange, that ever non should judge the Scriptures obscure in nesters necessary, when the Seriotate &counts it so excut a judement for men not to undestand them. "If our regal be hid, it is hid to them that are lost; in when the god of this world both blinks the minds of them which believe not, lest the liefs of the clorious gespel of Christ should shine unto them," Sure Lot's dott benefices give us full satisfaction conwas visible enough, if it were a judgment for the men of codom not to see it; and the Scriptures then are plain and intelligible enough, if it be so great a judgment not to understand them.

2. In a powerful and authoritative manner; as the things contained in Scripture do not so much beg acceptance as command it; in that the expressions whereir our duty is concerned, are such as awe men's consciences, and pierce to their hearts and to their secret thoughts; all things are open and naked before this Word of God; every secret of the mind and thought of the heart lies open to its stroke and force . " it is mick and nowerfol. sharmer than a two-odered sword, nieroing to the dividing aunder of soul and spirit, and of the joints and morrow, and is a discerner of the thourbes and intents of the heart." The word is a t-in-core to discover the great luminaties of the world, the truths of highest concerned To to the souls of men, and it is such a microscope as discovers to us the smallest atom of our thoughts, and discerns the most socret intents of the heart. And as far as this light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in its most secret and hidden re-

3. In a pure and unmixed manner; in all other writings, how good soever, we have a great mixture of dross and gold together: here is nothing but pure gold, diamonds without flows, sum without spots, The most current coins of the world have their allows of lower metals: them is no such mixture in divine troths; as they all come from the same author, so they all have the same nority. There is a Urim and Thommim upon the whole Scrietory. first and perfection in every most of it. In the philosophers we may meet, it may bo, with some scattered fragments of purer metal, amide abundance of dress and impure ore; here we have whole wedges of gold, the same vein of purity and boliness running through the whole book of Seriotures. Hence it is called "the form of sound words:" here have been no bucksters to cornect and mix their own inventions with divine truths.

nor. This I grant is not sufficient of itwilf to prove the Scriptures to be divine,

some peculiar circumstances to be considered in the agreeableness of the parts of Scripture to each other, which are not to be found in mere human writings. 1. That this doctrine was delivered by persons who lived in different ages and times from each other. Hotally one are corrects mother's faults, and we are ant to pity the ignorance of our predecessors, when it may be our posterity may think us as ignorus, as we do them. But in the sacred Scripture we read not one are condemning another; we find, light still increasing in the series of times in Scripture, but no reflections in any time upon the importance, or weakness of the precedent; the dimmest light was sufficient for its are, and was a step to further discovery. Quintilian gives it as the reason of the great uncertainty of grammar rules. ouie non analogia dimissa carlo formam loonendi dedit: that which he wanted as to grammar, we have as to divine truths: they are delivered from Heaven, and therefore are always uniform and agreeable to each other.

2. By persons of different interests in the world. God made choice of men of all ranks to be inditers of his oracles, to make it appear it was no matter of state policy, or particular interest, which was contained in his word, which persons of such different interest, could not have agreed in as they do. We have Moses, David, Solumon, persons of royal rank and quality; and can it be any mean thing, which these think it their glery to be penners of? We have Isaish, Daniel, and other persons of the highest education and accomplishments, and can it be any trivial thing which these employ themselves in? We have Amos, and other prophets in the Old Testament, and the anosties in the New, of the memer sort of men in the world, yet all these join in concest toeather | when God times their exists, all acres in the same strain of divine tenths. and envelight and hormour to each other. 2. By persons in different places and conditions: some in proportity in their own country, some order banishment and adversity, yet all agreeing in the same substance of doctring; of which no alteration we see was roade, either for the flattery of those in power, or for avoiding miseries 4. In an uniform and agreeable man- and calemities. And under all the different dispensations before, under, at-1 after the law, though the monogement of because all men do not contradict them- things was different, yet the doctrine and . Ives in their writings: but yet here are design was for substance the same in all.

All the different dispensations agree in the same compan principles of religion; the same ground of accentance with God, and chiliration to daty. Was common to allthough the preglar instances wherein God was served might be different, according to the ages of growth in the church of God. So that this creat uniformity considered in these circumstances. is an promont that these things came originally from the same Spirit, though conveyed through different instruments to

the knowledge of the world, 5. In a persuasive and convincing manper; and that these ways, 1. Brusging divine truths down to our expecity, clothing spiritual matter in familiar expressions and similitudes, that so they might have the easier admission into our minds. 2. Propounding things as our interest, which are our duty; thence God so frequently in Scripsure, recommends our daties to us under all those motives which are wont to have the erestest force. on the minds of men; and annexeth gracious promises to our performance of them; and those of the most weighte and concerning things. Of grace, tiayour, protection, debyerance, audience of prayers, and esernal happings ; and if these will not prevail with men, what motives will? 3. Courting us to obedience, when he might not only command us to ovey, but punish presently for disshedience. Hence are all those most pathetical and affectionate strains we read in Scripture: "O that there were such a heart within them, that they would fear me and keep all my consecundarents always, that it might go well with them, and with their children after them !- Wor uses thee, O Jerusatem, wilt thou not be made clean? when shall it once be?---Turn ve, turn ve from your exit ways, for tis a the whole duty of man, the fearing wire will ve die, O home of Israel ! How God and keeping his commandments, is shall I give thee up, Ephraim I how shall I deliver thee, Israel? how shall I make tiee as Admah? bow shall I set thee as Seboles 1.- Mine heart is turned within me, no repentings are kindled together .-O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a ben gathereth ber chickens under her wings, and ye would not?" What majesty and yet what sweetness and condescensoon is there in these expressions! What obstinacy and rebellion is it in men for them to stand out against God, when he

turn unto him that they may be pardoned? Such a matchless and unparalished strain of rhetoric is there in the Scripture, far above art and insuncations of the most relamired orators. Thus we see the peculiar excellency of the manner whertin the matters contained in Scripture are revealed to us: thus we have considered the excellener of the Scripture, as it is a discovery of God's mind to the world. The Scriptures may be considered as a

role of life, or as a law of God, which is given for the government of the lives of men, and therein the excellency of it lies in the nature of the duties, and the encouragements to the practice of them. 1. In the nature of the duties required, which are most becoming God to require,

most reasonable for us to perform 1. Most becoming God to require, as they are most suitable and agreeable to the divine nature, the imitation of which in our actions is the substance of our religion. Imitation of him in his readness and haliness, by our constant endeavours of mortifying sin, and growing in grace and piety. In his grace and energy, by our kinds ness to all men, terriving the injuries men do unto us, doing good unto our greatest enemies. In his motice and county, by doing as we would be done by, and keeping a conscience veid of offence towards Goal and towards men. The first takes in the doties of the first, the other the duties of the second table. All acts of pietr towords God, one a part of justice; for as Tolly spith, Quid affeed est pictus wisi justitia infecessis doss? And so our loving God with our whole hearts, our entire and singere ebedience to his will, is a port of natural justice; for thereby we do but render usto God that which is his date from us, as we are his creatures. We see

as necessary a past of justice, as the zendering to every man but own is. 2. They are ment remanded for us to perform, in that t, Religion is not only a wryice of the reasonable faculties which are employed the most in it, the commands of the Scripture reaching the heart most, and the service required being a spiritual service, not lying in meats and drinks, or aur outward observations, but in a sanctified temper of heart and mind, which discovers itself in the course of a Christian's life: but thus comes down from his throne of ma-2. The senice itself of religion is reason inste, and woos rebellions sinners to one able: the commands of the respel are

such.

such, as no mus's reason which considers them, can doubt of the excellency of them. All natural worship is founded from the dictates of nature, all instituted worship on God's revealed will; and it is one of the prime "citates of nature, that God must be naiversally obeyed Bookles, God requires nothing but that is espectally man; interest to de; God probables notice of the prime of the prime of the Sciptis so that the commands of the Scrip-

tures are very just and reasonable, 2. The enougracements are more than reportionable to the difficulty of obedience. God's commands are in themselves easy, and most suitable to our patures. What more rational for a creature than to obey his Maker? All the difficulty of religion ariseth from the commotion of nature. Now God, to encourage up to conquer the difficulties arising thereor, both propounded the struegest motives, and most prevailing arguments to obsticace. Such are the considerations of Gud's line and goodness, manifested to the world by sendine his Son into it to die for singers. and to give them an example which they are to follow, and by his readiness through him to pardon the sins, and accept the persons of such who so received him as to walk in him; and by his promises of grace to assist them in the wrestling with the enemies of their salvation And to all these add that glorious and unconcrivable reward which God luth promised to all those who sincerely obey him, and by these things we see how much the encourage. ments overweigh the difficulties, and that none can make the least pretence that there is no motive sufficient to downweigh the troubles which attend the exercise of obedience to the will of God. So that we see what a peculiar excellence there is in the Scriptures as a rule of life. above all the precepts of mere moralists, the foundation of obedience bring hid deeper in man's obligation to serve his Maker, the practice of obedience being carried bigher in those most buly precents which are in Scripture, the remaid of obedience being incomparable greater than what men are able to conceive, much less

to promise or bestow.

The excellency of the Scriptores appears as they contain in them a coverant of grace, or the transactions between God and man in order to his external happiness, or that Grace The more memorable any transactions are, the more valuable are any nathemate to and happiness.

in them the Marna Charta of Heaven, an act of pardon with the royal assent of Heaven, a proclamation of read-will from God towards men; and can we then set too great a value on that which contains all the remarkable passages between God and the souls of men, in order to their felicity, from the beginning of the world? Can we think, since there is a God in the world of infinite goodness, that he should suffer a'l mankind to perish inevitably without his propounding any means for escaping of eternal misery? Is God so good to men as to this present life; and can we think, if man's soul be immortal, that he should wholly neglect any offer of good to men as to their eternal welfare? Or is it comis ble to imagine that mun should be lappy in another world without God's promising it, and preventing conditions in order to it? If so, then this happiness is no free gift of God, unless he hath the bestowing and promising of it; and man is no rational agent, unless a reward suppose conditions to be performed in order to the obtaining it; for man may be bound to conditions which were never required of him: or if they must be required, then there must be a revelation of God's will, whereby he doth require them; and if so, then there are some records extant of the transactions between God and mon, in order to his eternal happiness: for what reason can we have to imagine that such records, if once extant, should not continue still, especially since the same conducts of God is encored to preserve such records, which at first did cause them to be indicted? Supposing then such records extant somewhere in the world, of these grand transactions between God and men's souls, our business is brought to a period: for what other reconds are there in the world that can in the least vie with the Scriptures, at to the giving so just an account of all the transactions between God and men from the foundation of the world? which gives us all the steps, methods, and ways whereby God bath mode known his midad and will to the world, in order to man's eternal salvation? It requires only then, that we adore and magnity the goodness of God in making known his will to us, and that We set a value and esteem on the Scriptures, as the only authentic instruments. of that Grand Charter of pency, which God bath revealed in order to man's eter-

Stillizeflort.

cords of them. The Scriptures contain

\$ 177. The Prevalence of Christianity,

an Argument of its Dirinity. The establishment of the Christian religion among men, is the createst of all nuracies. In spite of all the power of Bonie; in spite of all the possions, intefirsts, and prejudices of so many nations a so many philosophers; so more different religious; twelve pour tishermen, without art, without eloquence, without power, publish and spread their doctrine throughout the world. In spite of a persecution for three centuries, which seemed every moment ready to extinguish it; in spite of continued and innumerable mortyrdoms of persons of all conditions, seses and countries: the truth in the end triumphs over error, pursuant to the predictions both of the old and new law. Let any one show some other relision; which has

the same marks of a divine protection. A nowerful connurror may establish, by his arms, the belief of a religion, which flatters the sensuality of men; a wise leeislator may vain himself attention and respect by the usefulness of his laws: a sect in credit, and supported by the civil power, may abuse the credulity of the people: all this is possible; but what could victorious, learned, and superstitions nations see, to induce them so readily to Jesus Christ, who promised them nothing in this world but persecutions and sufferivers; who proposed to there the practice of a morality, to which all durling paysions must be sacrificed? Is not the conversion of the world to such a religion, without miracles, a greater and more crecible one, than even the greatest of those

which some refuse to believe? Fixelon, § 178. A Summery of Arguments for the

4.126. A Summary of Argament for the Tracked of the Goyel.
He that well concludes the force of those argaments within our brough on the properties of the concludes the force of these argaments within our brought of giong, that seen love they all (though dazan from different topic) corpole in the most perfect assume to receive to the would scarce think it possible, that the resum and understanding of muskind should were opened in yould be the resum and understanding of muskind should were opened in yould be the should were opened in yould be the should were opened in your land they are and mere strapples of the mind which crute to long and bidotet controlling. them of the fittest nature possible to persuade him to receive it as the contrivance, of Heaven. They are all so worthy of God, in branchical and improving to humun nature, and so conducive to the welfren and humilines of the receiver.

fair and lappiness of society.

When he considers the strange and society propagation of this faith through the world, while is trimpth over the wit and policy, the force and molice of its formitishe convenies; and all this accomplished by such methods, as the reason of mankind sweathhere pronounced the most footbild ared absund; he serve here the over-tuiling hand of God, which abone could give it such astenishing successors, by those very ways and meets from which its

utire confusion was to be expected.

The exact accomplishment of experis
and unspressionable propheries, concerning the most reunschable events of the
world, is a solemn appeal to all reasonable nature, whether that revelation be
not truly doine, which constains such
plain and wonderful predictions.
Lastly, The misracles wrought by Jesus

Lastly, The mitacles wrought by Jenus Christ and his aposels, in combination of this finish and decrtine, are such proofs of the near concern which Heaven had therein; that he who considers them, and at the same time call Christianity an impostant, must either take pains to avoid in the properties of the properties of the By or cle the infinitely, was, the secuing the manifect effects thereof to mean arities, at 65-bit all rowers.

artifier, or fel-tolical power,
From those topics the truth of Christicity has been so substantially argord,
and so-leady proceed; that he all the rules
of right reason in use traveget attackind,
is is redered plainly about 10 miles traveless
to reject it. One need not wish to see an
adversary reduced to wave extermines,
topical and proced houre would reduce
time to growboth the were keys from excursions, and obliged to return no answers
but what were deducted to the surproce,

Humphry Dillon.

1879. The Facts related in the Evange-

were some some the posterior. But the should ever oppose it, will therefore conclude there is something more than pure of Nazarchi, in Gallow, in the time of Nazarchi, in Gallow, on the time of Nazarchi, in Gallow, in the time of Nazarchi, in Gallow, in the time of Nazarchi, in Gallow, in the time of Nazarchi, in the time of Nazarchi, in Gallow, in the time of Nazarchi, in the time of Na

death upon the cross, after the Roman manner maker Pasting Pilate, the Roman, could have enriched their minds to such a governor of Judes: that after his death. his disciples went about into all, or most parts of the then known world, teaching and preaching, that this Jesus was the Christ, the Son of God, and Saviour of the world, and that he was risen from the dead, and gone into Heaven; that in a few years they conserted a very exect number of people, in all places, to this belief; that the professors of this belief were called Christians; that they were most croelly persecuted, and many thousands of them put to death, and that with the most exquisite torments, for no other reason, but because they were Christians; that these persecutions were several times renewed against them, for the space of about three bundred years: and yet, for all this, that the number of Christians daily increased; and that not only idios and unlearned men, but great scholars and philosophers were converted to Christianity, even in the times of persecution; all this, being merrly matter of fact, was never yet denied by the greatest enemies of the Christion religion. And, indeed, these things are so abundantly testified by the histories, and otiler writings of those times i and lave been so generally received for truth, as well by the amounts as her lievers of Christituity, by a constant, univenal, and unlaterrupted tradition, from those days, even moto this time; that a man may as well dear the teeth of any.

4 180. Superiority of the Gospel to all other

Acceliation Sugar.

this.

Writings, an degree of its Truth, To what was it owing, that the Jewish writers should have such lought and areas ideas of Goal, and such inst serious of the worship doe to him. for above one thior which we meet with in the writings of the createst lights of the featiers worlds every one of which either rottonized ideleter, or f. ii into errors of morse consequence? Can it be accounted for by the force of natural or harman non-tances? No. the entirent philosophers of Athena and Rome consiled them, it is certain, in natural abilities, and exceeded them confessedly in the ameritractures of acquired knowledge, and all the advantages of a refined education. It must be therefore owing to some supernatural or divine belos; and none, but he in whom are

contained all the treasures of wisdom. degree, and furnished such a yest expense. of thought. If Judea was empobled by these exalted notions, of which other nations, who were sunk into the drees of polytheists and idolatry, were destitute: if the kindly dew of beaven descended on this flerce only, while all the earth around betraved a want of refreshing moistone: this was the Lord's doing, and ought to

be marvellous in our eyes. Had God revealed himself to the Greeks, or some other nation tamed for their curious researches into every branch of literature, and for the depths of wistlom and policy: those troths, which were so many emanations from the great fountain of light, would have been looked upon us the result of their penetration, and their own discorries: but by communicating his will to a people of no inventive and enterprizing genius, of no enlarged reach and compass of thou ht a such suspicions are avoided, and the proofs of a revelation more compicuous and illustrious, And this may be one remon among others, who, at a time when the rest of the world . were bigotted to superstition, idolatry, and a false religion. God singled out this untion, in that point not so corrept as others, to be the guardian and depositary of the

If nothing recommended the Scripture but this single consideration, that all those collected beams of spiritual light center or of all, the histories of the world, as of in it alone, which were widely diffused pmidst a variety of treatists, and leat remidst a crowd of reloable absurdities : even this would be no improbable argument of its divinity: but this is not aidlet us, in order to contrile an adequate. morring standard of religious truths, take in all the assistances we can get from all the chilacorbers in Gerece, from Tolly as Beaue, nay gren from Confucius as far as China: and yet after all, the scheme will be defective in what the Scriptures have recommended, a pure, rational worship of God only, in serrit and in trath a folness of pardon for every sin upon repentauce, and the nobleness of the rewards bereafter. The love of God will not be required in so birth a degree, as it is in the Scriptures : por enforced by so stroom a motive as our Saviour's dving for namkind has done; nor our charity and love to the distressed recommended by so powerful an incentive, as that our Redegree has made them his representatives.

246 and will place to his own account, what- Maker, mankind, and themselves, than peer was done for his sake to them. One may challenge any man to produce.

before Christianity, among the Heathen world, such a complete system of morality, reaching all the duties of life, without any defect; and full without overflowing, or amy redundancy, as the Scriptures contain. -And it is needless to tell any man of phin sense, that there must be always a proportion between the cause and the effect. Now, if we exclude the Divine Power, -what proportion can we find between the causes of Christianity, and Christianity itself? Christianity is a religion, which handisabound the world, and rescuedit from those many victors practices, such as the exposing of infants, polygamy, &c. which were universally defended senong the Pagana, and from human sacrifices, and from innumerable aborningly, and brutal rites: a religion so perfective of human nature, and so expressive of the divine. that we want ideas to carry us to a concention of any thing beyond it. And who were the authors or causes of this religion? Why a set of men bred up io low life to mean employments, which creme the native powers of the mind. And can we seriously think, that a set of unlettered,

the laborious researches of the profoundest scholars, and the lappy sagacity of the most penetrating wits? Since therefore every effect must have a exemption and proportionable cause; and since the supposed untural couses and authere of Christianity, considered as mere men, exclusive of divine inspiration, were plainly unequal to the task, nor could ever have brought to light such doctrines, as exceeded whatever the philo-ophers before haddone; though, laying asine their drogs, we should draw off the very flower and spirit of their writings; it is evident, we most have recorre to some supernatural and admoste cause which interested itself in this affair. And to whom, but to the Father of Light, in whom there is no durkness at all, can we be indebted, that now, persons of the slenderest capacities may view those elevated and beneficial ernths in the strongest point of light. which the finest spirits of the Gentile would could not before fully ascertain; that one mannest mechanics, with a mederate shape the gospel is too prying and inquisitive for of application, may have juster and follor such an one. It reveals certain things

meters of God's attributes, of eternal

hambress, of every daty respecting their

the most distinguished scholars among the Heathers could attain to, after a life laid out in painful researches?

§ 181. Various Reasonings in Facour of God only knows, and God only can tell, whether he will forgive, and upon what terms he will forgive, the offences done

against him; what mode of worship he requires; what helps he will afford us; and what condition he will place us in bereafter. All this God actually has told us in the gospel. It was to tell us this, he sent his Son into the world, whose mission was continued by the highest aut. ority, by signs from Heaven, and miracles on earth; whose life and doctrine are delivered down to us by the most unexceptionable witnesses, who scaled their testimony with their blood, who were too curious and incredulous to be themselves imposed upon, too bunest and sincere, too plain and artless, to impose upon others. What they can be the reusen that men still refuse to see, and persist in "loxing darkness rather than light?" They will tell you perhaps, that it is because the cospel is full of incredible mysteries; but our pnenterprising men, could open several Saviour tells you, and he tells you much rich mines of truth, which had escaped tracer, that it is " because their deeds are evil." The preseries and difficulties of the gospel can be no real objection to any man that considers what mysteries occur, and what in-operable objections maybe started. in almost every beauty of human knowlolee; and how often we are obliged, in our most inconstant concerns, to decide and to act upon exidence, encoubered with far greater difficulties than any that are to be found in Scripence. If we can admit too resigion that is not free from poystery, we must. I doubt, be content without any religion. Even the religion of nature its if, the whole constitution both of the natural and the nortal world, is full of my-tery; and the greatest my-tery of all would be it with someof irresistible marks of truth. Christianity should at last prove. false. It is not then because the gospel has too little light for these men, that they triect it, but because it has too much. For "every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The light of

which be could wish to conceal from all the

world, and if possible from himself. Nor

is this all; it not only reveals, but it reproves them. It strikes him with an evidence he cannot bear; an evidence not only of its own truth, but of his unworthy conduct. The gospel does indeed offend him; but it is not his understanding, it is his conscience, that is shocked: be could easily credit what it requires him to believe: but he cannot, or rather he will not, practise what it commands him to do.

It is plain, that such a man cannot nossibly admit a revelation that condemns him; and it is as plain, that the man of virtoe consot sourn the hand that is graciously stretched out to reward him. If he is a truly virtuous man, that is, one who sin- of understanding? No; but he may and errely labours to know his duty, and sincerely intends to perform it, he cannot but wish for more light to guide him in the m- in your power to believe whatever you vestigation, more assistance to support bim in the discharge of it, more happiness to crown his perseverance in it, thus bare reason alone can afford him. This is what all the best and wisest heathens most ar- power to bestow a greater or less degree dently desired, what nature loss been con- of attention on the cridence before you. tippelly looking out for with the propost entresiness of expectation. When with a mind thus disposed he sits down to examine the gospel, suggest to me the least shadow of a reason why he should reject it? He finds in it a religion, pure, lady, and benevolent, as the God that gave it. He finds not only its moral precepts, but even its sublime-t paysteries, calculated to promote internal sanctity, vital piety, universal philauthropy. He finds it throughcet so great and noble, so congretal to the finest feelings, and most generous sentiments of his soul, that he cannot but wish it may be true; and never set, I believe, dil any good man wish it to be true, but be actually found it so. He sees in it every expectation of nature answered, every inanuity supported, every want smodied. every terror dissigned, every hope conarmed; nay, he sees that God " has done exceeding abandontly above all that he could either ask or think;" that he has giventim, whatreason couldbordly base the idea of, eternal hoppiness in a life to come. It is not a matter of indifference whe-

ther you embrace Christianies or not. Though reason could answer all the purposes of revelation, which is far, very far, from being the case, yet you are not at liberty to make it your sole guide, if there be such a thing as a true revelation. We are the sebiects of the Almighty; and whether we,will acknowledge it or not, we live,

has made no express declaration of his will, we must collect it as well as we can from what we know of his nature and our own. But if he has expressly declared his will, that is the law we are to be governed by. We may indeed refuse to be poverned by it : but it is at our pecil if we do: for if it proves to be a true declaration of his will, to reject it is rebellion. But to reject or receive it, you may allege, is not a thing in your own power. Belief depends not on your will, but your understanding. And will the rightcone judge of the earth condemn you for went will condenou you for the wrong conduct of your anderstanding. It is not indeed please, whether credible or incredible a but it is in your power to consider theroughly, whether a supposed incredibility be real or only apparent. It is in your It is in your power to examine it with an carpest desire to find out the truth, and a firm resolution to embrace it wherever you can find it; or on the contrary, to to bring with you a heart full of incorngible depravity, or invincible preposecssions. Have you then truly and honestlydone every thing that is confessedly in your power, towards forming a right judgment of revelation? Have you ever land before yearself in one view the whole col-Irctive evidence of Christianity? The consistence, harmony, and connexion of all its various ports; the long chain of prophecies undestably completed init? the astorushing and well-attested miracles that attended it; the perfect sanctity of its author; the parity of its precepts; the sublimity of its ductrines; the amazing rapidity of its progress: the illustrious company of conlessees, trints, and martyrs, who died to cretires its truth ; torether with an infinise number of collateral proofs and subordinate circumstances, all concurring to form such a body of evidence, as no other truth in the world can show; such as must necessarily bear down, by its own weight and magnitude, all trivial objections to particular parts? Surely these things are not trifles ; surely they at least demand seriousness and attention. Have you then done the gospel this common piece of instice? Have you ever sat down to consider it with impartiality and candour; without any faand connot but live, under his government, wonite vice or early prejudice, without

His will is the law of his kinedom. If he

Digitized by Godgle

any foodness for applause, or novelty, or sense of his distinguished kindness, perrefinement, to mislead you? Have you examined it with the tame care and diligence, that you would examine a title to an estate? Have you inquired for proper books? Have you read the defences of revelation as well as the attacks upon it? Have you in difficult points applied for the opinion of wise and learned friends a just as you would consult the ablest lawyers when your property was concerned, or the most skilful physicians when your life was at stake? If you can truly say, that you have done all these things; if you have faithfully bestowed on these inquiries, all the bisser and abilities you are master of. and called in every help within your reach, there is little danger of any material doubts romaining upon your mind .- St. John's effection for his departed friend did not terminate with his life. It was continued after his crucifixion, to his memory, his character, and his religion. After a long life spent in teaching and suffering for that religion, he concluded it with a work of infinite utility, the revisal of the three cospels already written, and the addition of his own to supply what they had emitted. With this view principally he gives us several of our Saviour's discourses with his disciples, which are no where else to be met with: and it is very observable, that these, as well as the many other occurrences of his life, which he introduces as supplemental to the other evangelists, are such as set his beloved master in the most amiable and emeeful goint of view; such as a favourity disciple would be most likely to select, and must disposed to enlarge upon. Of this kind, for instance, are our Saviour's discourse with the woman of Samaria; the cure of the infirm man at the pool of Bethesda; the acquittal of the woman taken in adultery; the description of the good shephenland his sheep; the affeeting history of Lazarna the condescending and expressive act of washing his disciples' feet; his inimitable tender and consolutory discourse to them just before his suffering; his most admirable prayer on \$ 182. Difficulties in the Word of God to the same occasion; and his puthetic recommendation of his sheep to St. Peter after his resurrection. These passages are to be found only in St. John's gospel, and whoever reads them with attention, will discover in them plain indications not only of a beaven-directed hand, but of a feeling and a grateful heart, smitten with the loce

feetly well informed, and thoroughly interested in every tender scene that it describes, seething itself with the recollection of little domestic incidents and familiar conversations, and tracing out not only the langer and more obvious features of the frequence character, but even those finer and more delicate strukes in it, which would have eluded a less observing eye. or less faithful memory, than those of a beloved componion and friend,-

Our divine Law-giver shewed his wisdon equally in what he enjoined, and what he left unnoticed. He knew exactly, what no Pagan philosopher ever knew, where to be silent and where to speak,-That which principally attracts our notice in St. John's writings, and in his conduct, is, a simplicity and singleness of heart, a fervent piety, an unbounded benevolence, an unaffected modesty, humility, meekness, and gentleness of disposition. These are evidently the great characteristic virtues that took the leadin his soul. and break forth in every more of his gospel and his enistles.-To know what friendship really is, we must look for it in that sacred repository of every thing ereat and excellent, the passed of Christ.-

Our Saviour has assured us that he will consider every real Christian as united to him by closer ties than even those of friendship. This assurance is given us in one of those noble strains of elequence which are so remove in the Secred Writeings. Our Lord being add that his mother and his breshren stood without, desiring to speak with him, he gives a turn to this little incident, perfectly new, and inexpresably tender and affectionate. "Who is my mother, and who are not brethern ? And he stretched forth his bands towards his disciples, and said. Behold my mother and my bestlern! For whosever shall do the will of my Father which is in Heaven, the same is my brother, and sister. and mother." Richard Porteus.

be expected, with the Duty of examining its Enidence.

Origen has observed, with singular sagacity, that he who believes the Scripture to lave proceeded from him who is the Author of nature, may well expect to find the same sort of difficulties in it, as arm or a departed friend, practified with a found in the constitution of outers. And in a like way of reflection it may be added, that he who denies the Scripture to have been from God, upon account of these difficulties, may, for the very same transp. draw the world to have been from

him.—
Christianity being supposed either true or credible, it is unpeakable invectence, and really the most presemptions ne-bness, to treat it as a light matter. It can need, to treat it as a light matter. It can quence, will be positively supposed false. Nor do I know a higher or more important obligations which we are under, than that of exemining most seriously into the and of embrages it uson a measuring and of embrages it uson a measuring and of embrages it uson a measuring to the contract of the contract in the contract of the contract is the contract of the contract in the con

its truth. Butler,

most desirable The Christian revelation has such pretences, at least as may make it wantly of a particular consideration; it pertonds to come from Hensen; to have been delivered. by the ton of God: to have been connessed by undeniable micacles and prophoties; to have been ratified by the blood of Christ and his anostles, who died in asserting its troth: it can show likewise an ionumerable company of martyrs and confessors: its doctrines are nore and boly, its precepts just and righteous; its worship is a reasonable service, refined from the errors of idelatry and superstition. and spiritual, like the God who is the object of it: it offices the sid and audstance of Heaven to the weakness of nature; which makes the religion of the comel to be as practicable, as it is reasonable; it promises infinite rewards to obedience, and threatens eternal punishment to obstitute offenders; which makes it of the utmost consequence to us soberly to consider it, since every one who private it, stokes his own soul against the truth of it .--

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Do you suspect, from the success of viruse and vice in this world, that the providence of God does not interpose to pratect the rightness from violence, or to punish the wicked? The suspicion is not without ground. God leaves his best serrants here to be tried of rentimes with alliction and sorrow, and permits the effect of the properties of the popular of of the popular in not to become and rights. here, but to take up our cross and follow

Christ.

Do you judge, from comparing the present state of the world with the natural notion you have of God, and of his justice and goodness, that there are not to be a subject with the proof of the proof to the proof of the proof of the proof to the proof of the

Have you secretiones missisings of mind? Are you tenored to solution this indement, when you see the difficulties which surround it on every side : some which affect the soul in its worrate state. some which affect the body in its state of corruntion and dissolution? Look to the gospel; there these difficulties are accounted for and you need no longer puzzle sparself with dark exections concerning the state, condition, and nature of separate spirits, or concerning the body, however to appearance lost and destroyed; for the body and soal shall once note meet to part no more, but to be happy for ever, In this case the learned cannot doubt, and the ignorant may be oure, that 'tis the man, the very man himself, who shall rise again: for an union of the same soul and body is as certainly the restoration of the man, as the dividing them was the de-

struction.

Would you know who it is that gives
this assurance? This one who is able to
make good list word; one who level you
so well as to die for you; yet one too
great to be held a prisour; in the grane,
No; he rose with triumph and glory, the
first-bern from the deal, and will in like
manner call from the dust of the earth all
those who must their trust and condiferes.

But who is this, you'll say, who was subject to death, and yet had power over death? How could so much weakness and so much strength meet together? That God has the power of life, we know; but then he cannot die: that man is mortal, we know hat then he

tanget give life. Consider: does this difficulty deserve an answer, or does it not). Our blessed Saviour lived among us in a low and poor emplition, exposed to much ill-treatment from his iculous countrymen: when he fell into their power, their rare knew no. bounds: they revited him, invalted him. mecked him, scoorged, him and at last swiled him to a cross, where hy a shameful and wreached death be finished a life of soryour and affliction. Did we know no more of him than this, upon what ground could to save us from the power of death? We might say with the disciples, "We trusted this had been be, who should have arred Israel;" but he is dead, he is gone, and all our hopes are buried in his grave.

If you think this eacht to be answered. he a reasonable faith, unless it he able to account for this security contradiction; I hencels was then never town complain of the coupel for furnishing an answer to this great objection, for removing this stombling block out of the way of our faith. He was a name and therefore he died. He was the you of Gud, and therefore he rose from the feed, and will give life to all his true disciples. He it was who formed this world and all things in it; and come mun, and to taste death for all, that all through him may live. This is a wonrevealed to us in his pospel; but he has not revealed it to raise our wonder, but to confirm and establish our faith in him to whom he both committed all power, " whom he bath recointed beir of all

thirty. Had the round rendered of us to expect from Christ the redemotion of our souls and bodies, and given us no reason to think that Clarist was endowed with newer equal to the work, we might justly have complained; and it would have been a standing reproach, that Christians believe ther know not what. But to exceed redescription from the Son of God, the resurreceion of our bodies from the same band who has first created and formed them. we retional and well founded sets of faith :

and it is the Christian's elery, that be, knows in whom he has believed. That the world was made for the Son. of God, is a proposition with which reasee has no feelt to find; that he who ande the world should have power to renew it to life again, is highly comsonant to reason. All the mastery lies in this. that so high and great a person should condescend to become mon, and applied to death, for the take of sumkind. But are we fit persons to corrobin of this transcendant mysterious lave? or, does it become us to-quarrel with the kindness of our blewed Lord towards us, only because it is greater than we can conceive? No. it becomes us to biess and to afore this exceeding love, by which we are stured from condemnation, by which we expect to be rescard from death: knowing that the power of our blessed Lord is control to his love, and that he is " able to subdue all things to himself." Sheriock,

4 164. Christ and Malomet compared.

Go to your natural religion. lay before armore and in blood, riding in triumph over the speils of thousands and ten those sands, who fell by his victorious sword, Show her the cities which he set in flames, the countries which he raveged of all the inhabitures of the earth. When she has viewed him in this secor, carry propher's chumber, his concubiors and wives, and let her see his adulteries, send bear him allege revolution and his disvice commission to justify his lasts and his enservaions. When she is sired with this prospect, then show her the blessed Jesus, bunble and meek, doing good to all the wors of men, poticatly instructing the ignorant and the perretired pricaries, let her follow him to

the mount, and hear his devotiens and supplications to God. Carry her to his table, to view his poor fare and bear his beavenly discourse. Let her see him injured but not provoked; let her attend him to the tribunal, and consider the patience with which he endured the scotle and removeher of his enemies. Lend her to his cross, and let her view him in the agonies of death, and bear his last prayer for his persecutors: " Father. fergive them, for they know not what they do." When natural religion has winned both ask which is the assuber of Got?-Bot her answer we have already upon fair and gracious terms; that if they had taken also case most of this course though the eyes of the Contains who attended at the error; by him she said. "Truly this was the Sen of God." Sherlock.

4 185. The Abstractity and Madney of If a person that had a fair estate in re-

might reasonably promise to bisoself a long and happy expryment, should be assured by some skilled absorries that in a nere short time he would inevitably full into a disease which would up totally descine him of his understanding and memory, that without him, nor all consciouses and tense of his own person and being : if, I asy, uson a certain belief of this indication, the man should mover overloand at the news, and be mightly transported with the discovery and expectation, would not behaviour) Would they not be forward to conclude, that the distensors had arized him already, and even then the miserable Crestore was become a mere fool and an May Now the carriage of our athrists is interies more amusing than this a no dotige so inforuate, no photosy so cattargand as theirs. They have been educated it a religion that instructed them in the knowledge of a Supreme Bring; a Spirit theat excellentiv elements, servel-timber powerful, and wise and road. Counter of all things out of nothing ; that both endoed the sons of men, his negotiar fareceives, with a rate end spirit, and both placed them as survivious in this mable bestre of the world, to view and applied these clorious screen of earth and heaven. the workstamohip of his hands; that both foreighed them in consent with a south. Aerod with breakter! It as exception and tiett stere of all things, either necessary eternal weight of play too light in the er convenient for life; and particularly to belence reginst the lopeless death of the such as fear and obey him, both promised a master of all wants, a deliverance and

Property from all despers, that they that seek him, shall want no manner of thing that is good. Who besides his monifceace to them in this life, " bath so loved the world, that he sent his only-begotten Sat, the excuese image of his arbutance

elory, to bring life and immertality to hate and to truder them to mankind subsolt to his one wake and links herthen, and observe his communiments, which are not crievous, he then sives them the promise of eternal solvation : he bath reserved for them in Heaven, " an inheritance incorrectible, and undefiled. and that fadeth not away it' he both nonnored for them an exercisable recornegisable perfection of joy and bliss, things

version, which in all probability he would that "eye both not seen, nor car beard, trendly be recovered of and of which he neither have entered into the heart of rean," What a delightful ravishing hynotheris of religion is this! And in this priiries they have had their education. Now let us suppose some great professor in otherism to sourcest to some of these men, that all this is more dream and imposture, that there is no such excellent Reine, as they suppose, that created and preserver there , that all about there is duck senseless matter, driven on by the blind impolses of fatality and foregoe; that men first sprang up, like mushrooms, out of the road and slime of the earth's and that all their thoughts, and the whole of what they call soul, are only the various action and repercussion of small particles of matter, keut a-while maring by some mechanism and clock-week, which finally most seems and regists by death. If it has true then (as we daily find it is) that men listen with completency to these horrid supportions. If they let so their hope of

excelesting life with willingness and for a if they extention the thoughts of final perdition with expitation and triumph a ought they not to be extremed most notorious foris, even destinate of common sense, and shand-ond to a collectores and What then, is Heaven itself, with its pleasures for evermore, to be pasted with so usconcernedly? Is a crown of righteorsness, a crown of life, to be surren-

atheist, and otter extinction? Reatley. 5 166. The Brain of the New Testamoit could not have been forced in the Dock

Some adversaries of the Christian doctrine have been so bold and sharreless as to deny loalomp, the antiquity claimed by and pertaker of his eternal nature and each of the New Texturces's backs, i.e. so done that they were written in the first contories now, it is necessary to have an century, by the writers to whom they are escribed. Toland is charged with having betraved a suspicion of this seet in his life. of Milson; but in his Amystor, or defence of the life of Milton, he chargens his having meant the writings, which we previous as inspired, by the words upon which the charge is grounded. Hert an ancountries Italian vetoured, in a letter to Le Clerc, to throw out the following suspicion : It is possible that in the fifth centhey about the time when the Goths overzen light, four men of superior understanding might unite in levesting and forging the writings of the epostles as well as of the fathers, and faisily some possages of Jesephus and Speterius, in order to intradoce into the world, by the means of this

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frend, a new and more rational religion. These four men, who must have been were conversant in the Jewish theology. and heathen nutiquity, are here charged with the immense labour of forging the writings of the fathers, and of inventing that diversity of style and sentiment, by which they were distinguished from each other. But it would not have been safe for our venetic to attribute to them a less laborious enterprize. His credulity, which in the rement are men commonly affect

returned a strong and sensible answer to his letter, in his Bibliothetus aucienus et moderne, tom. axi, p. 440. However, there are very few unbe-Leversomere Christians, who have thrown out this suspicion against the writings of the anostles; and indeed it is so manifeetly groundless, that wheever does throw it use, rupst be impudently inviscible by

ferent, that their colatics could not withnot event difficulty be written by the sarue hand. St. Paul is uniform in all his epistles; his manner is plainly sidlerent from that of other writers, and very difficult to be initated. At least all the existing to which his page is prefixed are the work of one hand, St. John again is notable different trees him; and whoever writes in a style like that of St. Paul. carmes imitate the style of St. Julin.

truth and argument. For,

2. In order to invent writings, and as- the Guths into Italy. crite them to person who incd some

understanding and indement, and a knowledge of history and untiquity beroad the powers of nun, she the myentor must comount frequent errors. Now the writings of the New Testament are unesce, tionable in this respect. better we are accordanted with Jewish and beathen actionity, with the history of the Romans, and the socient geograply of Palestine, the face of which country was totally changed by the conmarsts of the Romans : the muce clearly we discern their agreement with the New Testament, even in some circumstances so minute, that probably they would have excaped the most arrive and most circumsoret imposture. The commentators abound with observations trees antiquity, which may serve to exemplify this: the learned Dr. Lardner in particular has dune eminent service in this

3. The most ancient fathers, even those who were contemporary with the apostles. Clemens Romanos, for instance, and Ignatios, quote the books of the New Testament, and ascribe them to the spostles, We must therefore either suppose, with the Italian above-mentioned, that all the to call by the name of unbelief, would were torred; a specien which may be have been shocked by the testimony of more effectually removed by medicinal the fethers, had be confined his imputaapplications than he the force of areas. tion of furgery to the apostles. Le Clercment; or we most admit the books of the New Testament, which they exote. to be in fact as ancient as they are pretended to be

4. There are some very old versions of the New Testament: the Latin, at least, seems to have been done so early as in the first century after the birth of Christ: and it is highly probable that the Syriac version is not less aucient.

Is it possible to suppose that some cen-1. The style of the apostles is to difturies after Clinia, when the Hebrew tongge was not understood in the westers church, either some blind chance proved so fortunate, of the curnier of some Italian impostors was attended with so much thought and learning, as to add to the credibility of the writings forced for the apostles, by an extempore Latin version full of Hebrew idioms, and by a Syriac interpretation ? not to mention the Godic translation of Ulobitas, which, besides, was done before the irruption of

But if these without you as ancient as

they see necessful to be they containly come." In like manner be endeavered to carry with them an undensitie and indelible mark of their divise original: for the evident refer to certain miraculous gifts, wi left are said to have been imported by the increasing of builds and talorer been conferred by God, in confermation of the and and unitten dollring of the appeties. If there existles are ancient and genni-e, and written by St. Paul to the churches to which they are addressed. then none can dear these miracles. The matter is important enough to merit forther attention

St. Paul's first epistle to the Thessalo-

nians is addressed to a church which was

hardly founded, to which be had not yet presched the council more than three Subboth days. Acts, axii, 2. He had been oblived to quit this church abruptly, on account of an imprediar or products, sur-10; and being apprehensive lest the peracception should enge some to water in the faith, he lays before them, in the three first chanters, recomments to more the much of his cospei. The first of these arrangers is, that which confirmed his ductrion at Thesulonica, chan, i. 6-10, "For our gospel," says be, " came not to you in word only, but also in power, and in the Holy Ghost." Power is an expression nonte use of elevalues in the New Texts. ment to simily micacalous acts. Admit him only to have been a rational man, and We cannot suppose him to write this to an infant church, if no member thereof had ever seen a miracle of his, or exerited a miraculous gift, of the Holr Ghost, by He appeals to the same peool, in his first epistle to the Coriothinus, who were extremely dissatisfied with him and his manner of teaching, 1 Cor. ii. 4. " My speech, and my preaching, was not with entiring words of man's wisdom, but in demonstration of the spirit, and of power, "The spirit is a word by elegaters pers to sirpile the extraordinary gifts of the " sprist," each as the cift of tournes. Accum-The Hebrews were on the point of falling of from Christianity, yet he confidently tells then how erest their condemnation will be, if they deny a doctrine, to which God had borne " witness with signs and wonders, and gifts of the Hely Ghost,"

convines the Galetians, who had deserted the pure doctrines of the gospel, that the law of Moses was shalished; by natting to them this question, " Received we the spirit by the works of the law, or by the bearing of faith ?" Gal. iii. 2. Is it possible that a decriver of a second understanding, such as St. Pool's enistles show him to have possessed, should refer the enemies of his prligion, of his office, and of the doctrines which distinguished him from other sects of his religion, not only to the mirroles which he pretends to have wrought, but to miraculous gifts which he or tends to have communicated to them, if they had it in their power to

answer, that they knew nothing of these miracelous gifts In the 12th, 13th, and 14th chapters of the first of the Corinthians, he reprobable the above of person nitropulous gifts of teampes, and prescribes a letter configution of them. If he actually wrote this to the Corinthians, sad they had no neireculeds gifts, no knowledge of foreign tonence, then St. Poul is not on ime . postor but a madicas, which I retorehend, is not the charge of unbelievers

But if these miracles be true, then the dietrine, and the book in confirmation of which they were wrought, are divine; and the more certainly so, as there is no more for deception. A juggler may persuade me, that he performs mirecles; but he can never persuade me, and a whole body. of men of sound intellect, that he has communicated to us the rift of working miracles, and sreaking for iro horusers. unless we can work the miracles, and speak the languages. Michaelin.

4. 189. The Extent, Object, and End of the Prophetic Schowe. If we look into the writings of the Oid and New Testament we fact, first. The prophery is of a predigious extent; that reaches to the consummation of all things: that, for many ages, it was delivered a rkly, to few persons, and with large intervals. from the date of one prophery to that of another a but at length, became more elevamore frequent, and was uniformly carried

Heb. si. 4, and chap. vi. 4, 5. He reon in the line of one people separated from recontrates to them, that they had been the rest of the world, among other reasons " mede pertakers of the Holy Ghost, and assigned, for this principally, to be the rehad record the powers of the world to moinary of the Divine Charles : that with

subsisted among that pecule, to the coming not always the very words of Scripture. of Christ; that he himself and his spostles exercised this power in the most conseigness manner; and left behind them many predictions, recorded in the books of the very distant events, and even run out to the end of time, or, in St. John's exremains to that action, " when the mus-

ters of God shall be reriected." 2. Further, besides the extent of this perobetic scheme, the diracty of the person, whem it concerns, deserves our consideration. He is described in terms, which excite the most august and magnificent ideas. He is speken of indeed semetimes. as being "the seed of the woman," and as " the son of man," yet so as being at the same time of more than mortal extraction. He is even repere ated to us, as being superior to men and ancels; as far above ellprincipality and power, above all that is earth: as the word and wisdom of God: as the eternal Son of the Father; as " the "beir of all there, by whem he unde the "worlds;" as "the brightness of his glory, "and the express impre of his person." We have no words to denote greater Meas than these: the mind of man earnot elevate itself to nobler concessions.

all the prophets bear witness! 3. Lastly, the declared nurrous, for which the Messich, prefigured by so long a train of proplecy, came into the world, eremipunia to all the fest of the rencesentation. It was not to deliver an onreverd nation from rivil tyrangy, or to erect a great civil empire, that is, to atchieve one of those acts, which history accounts most bende. No: it was not

a mighty state, a victor people-Non res Remana peritumque reena

and the blossing of all nations,

Three is no canggeration in this ac- stration, may excet a system of the world,

some intermission, the unitit of numbers count : I deliver the undoubted sense. If Consider then to what this represents. tion amounts. Let us unite the several parts of it, and bring them to a point. A spirit of perovery pervading all timecharacterizing one person, of the highest diraity-and proclaimin; the accountible ment of one purpose, the most benchcent. the most divine, that imprincion itself can project, -- Such is the scriptural delipettion, whether we will receive it or no. of that economy, which we call prophetic!

And now then (if we must be reasoning from our ideas of fit and right, to the rectitude of the divine conduct) let the ask. in one word, whether, on the accessition that it should ever please the moral Goversor of the world to reveal himself by prochecy at all, we can conceive him to do it, in a "manner," or for "ends," more worthr of him? Does not the "es. tent" of the scheme corpspond to our best ideas of that infinite figure, to wholes oil duration is but a point, and to whose view all time is consily remont? Is not the " object" of this scheme, " the Lamb of God that was shin from the foundation of the world," weether, in our concretions of all the honour that can be reflected stoon him by so you and sulcoded on economy? Is not the "end" of this Of such transcendent worth and excelwhene such as we should think most fit Jence is that Jesus said to be, to whom for such a scheme of prophecy to predict. and for so divine a nerum to accomplish 2 You see every thing here is of a piece : all the parts of this dependation are auto-

nishingly enge, and nerfectly harmonize 188. Our philosophical Principles must be loanst from the Book of Nature ; our religious from the Book of Grace. In order to attain right concentions of

the constitution of Nature, as laid before us in the values of Creation, we are not to assume hypotheses and notions of our that was worthy to cater into the contem-own, and from them, as from established plation of this divine person. It was an principles, to account for the several phase other and for subliner purpose, which he moments that occur; but we are to begin cas - to accomplish; a purpose, in com- with the effects themselves, and from portun of which, all our policies are poor these, diligently collected in a variety of and little, and all the performences of well chosen experiments, to investigate man as rothing. It was to deliver a world the causes which produce them. Befrom rain; to abolish sin and death; to such a method, directed and improvporify and immortalize human nature; ad by the helps of a subline econoand thus, in the most exalted sense of try, we may reasonably hope to arthe words, to be the Soviour of all men, nice at certainty in our physical inquiries, and on the basis of fact and demon-

that shall be true, and worthy of its au- philosophers only, that we mean to consithor. Wherens, by pensaing a contrary der the proposition in our text; we will note, our conjectures at the best will be examine it size in reference to modern precarious and doubtigit nor can we ever philosophy. Our philosophers know more be sure that the most ingenious theories than all those of Greece knew; but their we can frame, are now thing more than a science, which is of unspeakable advanwell invented and consistent fible.

ceedi-canniging the constitution of grace, when it is extended beyond it. Human as out-its of to our view in the volume of preson now lodgeth itself in new intrenchredemption. Here also we are not to ex- ments, when it refusesh to submit to the continue concern and timeirs of our own. taith. It even took on new armour to atand then distort the expressions of holy tack it, after it both invented new met writ, to favour our mis-shapen imagina- thods of self-defence. Under presence tions; but we see first to advert to what that natural science both made greater God has actually made known of himself progress, revelation is descised. Under this, carefully interpreted by the rules of Creator are purer than those of the ansound eriticism and logical deduction, to cients, the yoke of God the Rotestner is elicit the remaine doctrines of revelation, broken off, We are going to engloy the By such an exertion of our intellectual remotiving part of this discourse in instifepowers, assisted and enlightened by the first the proportion of St. Paul, in the sense aids which human literature is capable of that we have given it: we are soint to . furnishing, we may advance with case and endoneous to prove, that revealed religion safety in our knowledge of the divine dispenaltions, and on the nick of Seriatore may boild a system of principa, that shall approve itself to our most enlarged understandings, and be countly secured from the injuries and insults of enthusiasts and unbelievers. On the other hand, terviously to determine from our own reason. what it is fit for a bring of infinite with com to do, and from that pretended fitgoods of procedure that is little united to and still less calculated to lend us to an will give four solverts to examine the

works of Heaven. Hellifes. 6 189. Comparison letween Heatherism and Christianity.

The spoule' saith, " After the world " God to save believers by the foolishness the more visitors of reason were excess. learned speculations. ally insufficient for the salvation of mapkind; and since it was immobile that religion, and a disciple of pysyaled religi their speculations should obtain the true knowledge of God God truck another. When the disciple of natural religion conway to instruct them; he revealed by sidersthesymmetry of this univene; when preaching of the gospel what the light of a he observes that admirable uniformity, nature could not discover, so that the "thich antears in the succession of country, system of Jesus Christ, and his spostles, and in the constant rotation of night and supplied all that was warring in the sys-day; when he remarks the exact motions tois of the anciest philosophers.

tage, while it contains itself within its With the same causism we are to pro- proper solvers, becomes a source of errors, presence that modern notices of God the hath advantages infinitely superior to naneral relations that the erestest emission are incaroble of discovering by their own resson, all the truths necessary to salvation: and that it displays the goodness of God, not to abandou us to the uncertain-

ties of our exp windors, but to make us the rich present of revelation, We will enter into this discussion, by placing on the one side a philosopher contermilating the works of romane; on the other, a disciple of Jesus Christ receiving the imbecility of our mental faculties, the doctrines of revelation. To each we adequate comprehension of the will or attributes of God the sorare of man; conscience; and a future state. From their judgments on each of these subjects, evidence will arise of the superior worth of that revelution, which some minute " by wisdom knew not God, it pleased philosophers affect to despise, and above which they prefer that much drauete. " of preaching." That is to say, since which they sketch out by their own

1. Let us comider a disciple of natural gion, meditating on the authbuses of God. of the bravenly bodies; the flux and reflux But it is not in relation to the ancient of the sea, so ordered that billows, which -

ELEGANT EXTRACTS IN PROSE

swell into mountains, and seem to threaten maladies that constant us a when he conthe world with an universal delage, break siders death, which bows the loftiest heads, away on the shore, and respect on the bench dissolves the formest compute, and solvents the command of the Creator, who said to the best-founded fortunes; whenhemples the sea " higherto shalt thou come but no, they reflections, he will be not to design further; and here shall the proud wayer whether it he modness, or the contrarbe stayed;" when he attends to all these marvelless works, he will readily conclude. that the Author of Nature is a being powertempests, and earthouskes, which seem to mitive chaos: when he sees the sea overflow its banks, and barst the encemous moles, that the industry of mankind had mised; his speculations will be perplexed. he will imprime, he was characters of infirmity among so many records of creative perfection and power.

When he thinks, that God, having en-

ble productions of intinite worth to the inhabitant, both placed man here as a sourcies in a smeth sulare; when he when be considered these cases, he will considers how admirably God both proportioned the divers parts of the creation to the construction of the human body. the zir to the langs, aliments to the different humours of the body, the medium. by which objects are rendered visible, to the eyes, that, by which sounds are communicated to the ears; when he remarks how God both connected man with his own species, and not with animals of anoso that some requiring the assistance of others, ell should be muoually united togetier; how be both bound men together by invisible ties, so that one cannot see another in poin without a sympathy, that inclines him to relieve him; when the discinle of natural religion meditates on these thor of nature is a beneaceest being. But, to which men are subject; when he finds that every creature, which contributes to destroy us; when he thinks, that the air, which mosts remiration conversessibles roleal diseases, and imperceptible poisons: that aliments, which neurish us, are often our hone; that the primals, that serve us. uften turn savage against us; when he ob-

attribute, that inclines the Author of our being to give us existence. When the disciple of moural religion reads those reverses of fortune, of which history fernisheth a great many examples: when he deur; wicked men often numished by their own wickedness, the avaricious purished by the objects of their avaries, the autitions by those of their ambition, the veluntuous by those of their volontuous ness: when he perceives that the laws of virtue are so essential to public hyppines, that without them society would become a basditti, at least, that society is more or less hanny, or miserable, according to its looser or closer attachment to virtae; probably conclude that the Author of this universe is a just and holy being. But, when he sees termur established, vir. enthroned, burnlity in confusion, prik wereing a crown, and love to halzes sometimes exposing people to many and intolerable columities: he will not be able to instife God, amidst the deristes in

which his conier is involved in the exvermocut of the world. But of all their materies can one be respond, which the Gornel doth not strfold; or, at least, is there one, on which it doth not give us some principles, that are sufficient to conciliate it with the perfections of the Creator, how opposite soever it may seem?

Do the disorders of the world rursle grand subjects, he concludes that the Au- the disciple of natural religion, and prodace difficulties in his mind? With the all. When it is remembered that this and that he is, therefore, an object of devine disolarare; when the principle is admitted, that the world is not now what it was, when it came out of the hard of God; and that in comparison with its printize state, it is only a loss of raits, the truly magnificent, but acrually ruinces screes the perindicusness of society, the help of an edition of incomparable beauty, mutual industry of mask ind in tormenting the rubbish of which is far more proper each other; the arts which they invent to excite our grief for the loss of its prto deprive one another of life; when he mitive grandeur, than to suit our present strengts to recken up the innumerable wents. When these reflections are made, ten we find any objections. In the discre burnours and renfound reflections : he

den of the world, against the wisdom of ma Centre I An the miseries of man, and is the fatal. monety of death in contemplation? With a cause of aritating humans, and a cause the principles of the come). I solve the dificulties, which these sad objects pro-

dore in the mind of the disciple of natural printen. If the principles of Christianity he admitted if we allow that the officeform of good men are profutile to them. and that, in many cases, prosperity would be fatal to them; if we grant, that the peractt is a transitory state, and that this momentary life will be succeeded by an immortal state; if we recollect the many sideclares a care we find in housan miseries. and in the necessity of dying, objections erring the goodness of the Creator? Do the prosperities of had men, and ad-

venities of the mood, confine our ideas of God? With the principles of the gospel, I on remove all the difficulties, which these different conditions produce in the mind of the disciple of usuand religion. If the principles of the people be admitted, if we be persuaded, that the tyrant, whose properity astopisheth us, fulfils the counsel of God; if ecclesiantical history assure to that Mercele, and Pilotes, themselves contributed to the establishment of that very Christianity, which they meant to testrory especially, if we admit a state of future rewards and punishments; can the obscurity in which Providence bush been pleased to wrop up some of its deeigns, raise doubts about the justice of the

In regard, then, to the first chiest of contemplation, the perfection of the nasecrior to natural religious; the disciple of the first religion is infinitely wiser than the world of the last.

II. Let us consider these two disciples exercising the nature of man, and endeavorting to know the murbers. The disciple of natural religion cannot know mankind; then between sensation and threaths. be carnet perfectly understand the nature, the obligations, the duration of mon.

1. The disciple of natural relieisn can only imperfectly know the nature of man. the difference of the two substances, of which he is composed. His reason, indissolution of a few thees and violent sen- ther, although I am not this to discover sations of pain, between the agitation of their relation.

may infer from two different effects, that there ought to be two different carees cause of motion, and a cause of senution.

of reflecting, that there is body, and that there is spirit. But, in my spinion, those philosophers,

who are best acquainted with the nature of man cannot account for two difficulties that are processed to them, when, on the mere principles of reason, they affirm, that mm is composed of the two substances of matter and mind. I ask, first, Do ye so well understand matter; are your ideas of it so complete, that ye can affirm, for certain, it is susceptible of pathing more than this, or that? Are ye sure that it implies a contradiction to affirm, it hath one property, which both escaped your observation? And, consequently, can ye actually demonstrate, that the excepts of matter is

incrempatible with thought? Since, when with a subject, we instantly conclude, that two attributes, which seem to you to have no relation, surpose two different subjects. and since we conclude that extent and thought corroses two different solvicets. body and soul, because we can discover thought, if I discover a third attribute, which appears to me cutirely unconnected with both extent and thought, I shall been a right, in my turn, to admit three subjects in man; matter, which is the subject of extent, mirel, which is the subject of to the attribute, that seems to me to have no relation to either matter or mind, Now. I do know such an attribute: but I do not

know to which of your two subjects I ought to refer it: I mean sensation. I find it in now notation, and I experience it every hour. It I am shoother at a loss, whether I graphs to estribute it to body, or to soleit, I perceive no more natural and necessary printing between expustion and metion There are, then, on your principle, there enbetances in man; one the aubstratum.

which is the orbinst of extension, exceluse which is the subject of thoughts and a third, which is the subject of sensation : or rother, I suspect, there is only one subdeal, may associate the matter, and he attree in man, which is known to me may perceive that there is no relation be- very imperfectly, to which all these attritween motion and thought, between the butes belong, and which are united toge-

Beneated religious removes these difficult gion can forbid what the God of mature ties, and devides the correlate. It talks us, interiors and how he who follows those that there are two beings in man, and, if dictates, which the God of nature inspires, I may convey moved on recordifications, on he can lot for an Asian be the God

we, sufficient to account for that central fracer of the County writing a promine of commonwhat to them. But how rolled second these appropriate may be, however evident in themselves, and striking to a evilt to me for performing those settors, philosopher, they are electionship, bewhich reserved from some principles, that cause they are not popular, but shows were been with mr ? Is there no show of vulgar minds, to whom the bore terrors, manon in this foregree archives) flowers, existending and existence, are existence gile the God of nature with the God of harharons, and course to targeted at refgion. Explain how the God of reis- all.

The Good sefulls this menture Its

attributes this wed of correction to the depresity of nature. It attributesh the respect, that we feel for sister, to the towere formed, and which can never be lusin, the Goopel concludes, that we ought to apply all our attention endearous to because the image of the Carmer is narrly grand from our hearts, the Gospel conwholly to the petracine of it, and so to strong the coefficient our extension 3. A disciple of materal religion can also departing of corn, whether his well be immertal, or whether it be involved in the min of motter. Breson, I allow, advarieth some solid arguments in penel of For what prevailty is there for supposing, sible, and imported being, that conside thereb united to a rection of cetter. should ever to exist, when its union with the Country is recessory to the annihilation of a solutance. The annihilating of a being, that salesists, pomingth an act of transport of the state which cave it expircer at heat. New, far frem having. wals, corre thire that we know, perclaracters of homoestier on them, and that he will preverse them for ever. Enter live the heart trail corntrare! terfeel, comiler these event ideas; those which a thousand sees cannot quench,

Morewer

body, will not be dissipated by its entire dissolution! losophical acruments for the immortality of the soul appear deficient in evidence? Do not superior reminers require, at least. an explanation of whot rank personign to brasts, on the principle, that nuthior capable of ideas and convertices, can be involved in a dissolution of matter. No. hade would restore to affirm now, in an time are maintained with great warmsh. that beauty are more self-maxime machines. Experience section to demonstrate the filsity of the metaphysical reasonings, spinion; and we cannot observe the actions of leasts, without being indiced to infer one of these two consequences: body; or the souls of benes are immar-

tal, like those of maskind. Revelation distrates all our observities. and texchosh us clearly, and without a may-be, that God wiffeth our immortsler. It carries our thoughts forward to a future state, as to a fixed period, whither the present cart of the promises of God tend. It commondeth us, indeed, to crasider all the blowings of this life, the aliments that neurish us, the rays which colictors us, the air that we breathe. sceptics, crowns, and kingdoms, as effects of our realitude. But, of the same time. it requiresh us to surmount the most magniferest earthly objects. It commandeth us to consider light, air, and a insents, crowns, sceptres, and kingdoms, as unfit to constitute the felicity of a soul created

in the image of the blessed God, and with and intimate union. It asserth us, that are age of life cannot fill the wish of decation. which it is the puble prerogative of an immortal soul to form. It doth not ground the doctrine of immortality on metaphysical speculation, per en complex arenments, uniquestigable by the greatest part of manking, and which plways lette some decists in the minds of the ablest philosothers. The Gousel erounds the doctrine on the only principle that can support the

wright, with which it is encumbered, The principle, which I mean, is the will of the Creator, who, having created our coe's self, that the soul, which was afsouls at first by an act of his will, can either eternally preserve them, or absofected with every former motion of the lutely applicate them, whether they be material, or spiritual, mortal, or immertal, by nature. Thus the disciple of revealed religion doth not floot between doubt and awarance, hore and fear, as the disciple of nature doth. He is not obliged to leave the most interesting question, that poor mortals can acitate, undecided : whether their souls perish with their bodies, or survive their ruins. He does not say, as Cyrus said to his chi' "any I know not in this ascetal body, and ceaseth to be, when the body expres. I am more inclined to think, that it acquires after death more persecution and purity. He doth not say, as Sociates said to his judges: And now we'me going. I to softer death, and re to raise life. God only known which is the best. He doth not say as Cleary said, speaking on this important article : I do not pretend to say, that what I affirm is as in fulfille as the Pythian practe. I speak oulr by conjecture. The disciple of revelation, nutborized by the testimorey of Jesus Christ, " who both brought

life and immortality to light through the Good," boldly affirms, "Though our outword man perish, yet the inward men is senewed day by day. We, that are in this talernacle, do eman, being burdened; not for that we would be unclothed, but closhed upon, that morrelies exists be avalloated up of life. I know whem I have believed, and I am personded that he is able to keep that, which I have committed unto him, against that day.

111. We see next to consider the disciple of untaral religion, and the disciple of revealed religion, at the tributal of God as peniterns activities for parden. The accused him with Soul; yet the blood of former cannot find, even by tecling after it. a God-man is sufficient to obtain your in natural religion, according to the lanrouse of St. Paul, the grand mean of reelsarch . I mean the sacrifice of the error. Besson, indeed, discovers, that man is guilty, as the confessions, and acknowledgments, which the Heathers made of their erimes, prove. It discens, that a sinner deserves translaturent, neithe remorse and fear, with which their consciences were eften exeniciated, demonstrate. It presumes, indeed, that God will yield to the and temples, and oltars testify. It even gues so far as to perceive the necessity of fices, they their bernt-efferings, this their

human victims, this the rivers of blood, that flowed on their altars, shew, But how likely sorver all these specu-Latinus may be, they form only a systematic body without a bead; for no positive promise of pardon from God himself belongs to them. The mystery of the cross is entirely invisible; for only God could reveal that, because only God could plan, and ealy be could execute that profound relief. How could be man reason, alone, and ouemisted, have discovered the mostery of redemotion, when, slas! are r so infallible God both revealed it, wasen is abnorbed in its devels, and needs all its submission to receive it, as an article of Dith? But that, which passed religion conset. attain, revealed religion clearly discovers. the aim of markind, and setting grace be-

fore every positest shoor : grace for all mankind. The schools larre often agitated emetly. Whether Josus Christ died for all mankind, or only for a small number? Whether his blood were shod for all who hear the costel, or for those only who believe it? We will not dispute these points post; but we will verture to affirm, that there is not an individual of all our housens, who both not a right to say to biaself, It I believe, I shall be saved; I Consequently, every individual bath a Christ to himself. The gorpel reveals error, that markets the most afrocious

pardon, if ye be in the covenant of redemotion. Green, which is accessible at conclination, which Got hath given to the all times, at every instant of life. Wor be to you, my bosthorn a woe he to you. if, abusing this reflection, we delay your lives, when your repentance will be difficult, not to say impracticable and impossible! But it is siwars certain, that God every instant opens the treasures of his mercy, when sincers return to him by sincrie impeniance. Grace, capable of terminating all the melanchaly thoughts, that are produced by the fear of being shandoned by God in the midst of our race, and artisfying diving poster, this their sacri- of basing the work of subation left imperfect. For, after he hath given us a present some enificent, what can be refere? "He that spared not his own Son, but delivered him up for us all, how shall be not with him also freely give us all things?" Grace, so clearly revealed in our Scriptures, that the most accurate reasoning, becesy the most extraverant, and infidelity the most obstinate, cannot enervate his be considered in different views : it is a sofficient confirmation of his doctrine: it is a perfect numero of entirace; it is the most magnamous degree of extraordipary excellencies. But can be imprised but the gospel very seldom presents it to our own perception; but when it speaks of his death, it usually speaks of it as an expiatory sacrifica. Need we repeat here a number of formal texts, ander you docisions on this matter? Thanks be to God. we are proaching to a Christian anditory, who make the death of the Redeemer the foundation of faith! The possel, then, towards the positest singer of purlon Zoro, Epicorus, Pethapotas, Socratea, Porch, Academy, Lycreum, what have yo to offer to worr disciples, rocal to this

promise of the gospel) IV. But that, which principally displays the preventive of the Christian shove those of the obiloscoher, is an all-sufficient provision against the fear of death. A companion between a dying Pagar and a drive Christian will show this. I consider a Pagen, in his doing-bed, speaking to himself what follows: On which side socrimes, those that have the most fatal in- ever I consider my state, I perceive nofractices. Although ye have denied Christ thing but trouble and despair. If I obwith Peter, betravel him with Judas, per- serve the forenumers of door, I ste aw-

lerable pain, which surround my sick-bed, of natural religion, because some have and are the first scenes of the bloody tra- affirmed, that drath is not an object of gedy. As to the world, my dearest ob- fear. After all, if some Pagans enjoyed ects disappear; my closest connexions a real tranquility at death, it was a are dissolving; my most specima titles groundless tranquillity, to which reason are efficing; my noblest privileges are vanishing away; a dismal curtain falls between my eyes and all the decorations of the universe. In recard to my lady. it is a mass without motion, and life: my tongue is about to be condemned to eternal silence: my eyes to perpetual darkness: all the organs of my body to entire dissolution; and the miserable remains of my carcass to ledge in the grave, and to become food for the yearns. If I consider my sool, I scarcely know whether it be immortal: and could I demonstrate its natural immortality, I should not be able to say, whether my Creator would display his attributes in preserving. or in destroying it; whether my wishes for immortality be the dictates of nature. or the language of sin. If I consider my pest life. I have a witness within one attesting that my practice hath been less latter bath been; and that the abundant depravity of my heart bath thickened the darkness of my mind. If I consider futurity. I think I discover thro' many thick clouds a funcre state; my reason surcests. that the Author of Nature lath not given me a soul so sublime to thought, and so expressive in desice, merely to-move in this little orb for a moment: but this is nothing but conjecture; and, if there he less miserable than I am bem? One moment I have for annihilation, the next I alsodder with the fear of being amilifiated my thoughts and desires are at war with each other; they rive, they resist, they do stror one another. Such is the dring Heathen. If a few examples of those who have died otherwise, be adduced, then eaght not to be urged in evidence against what we have advanced; for they are care. and very probably deceptive, their outward transpallity being only a contralment of trouble within. Trouble is the greater for confinement within, and for an affected spoestunce without. As we ought not to believe that philosophy bath rendered men issensible of pain, because some philosoplers have maintained that pain is no evil,

ful eventeens, violent sickness, and into-disarmed death in record to the disciples coenvibuted nothing at all. O! how differently do Christians die!

How doth revealed religion triumph over the religion of nature in this respect! May each of our hearers be a new evidence of this periode! The whole, that troubles an expiring Heathen, revives a Christian in Thus speaks the dving Christian, When

I consider the awful symptoms of death, and the violent section of dissolving rature, they appear to me as medical preparations, sharp, but salotary; they are necessary to detuch me from life, and to separate the remains of inward departity from me. Brside, I shall not be abandoned to my own feelty: but my nationer and constancy will be proportional to my sufferings, and that powerful arm, which both supported me through life, will uphold me under the pressure of death. If I consider my slas, many as they are. I aminvoluerable; for I go to a tribunal of mercy, where God is reconciled, and justice is satisfied. If I consider my body. I perceive, I am putting off a mean and correctible babit, and notice on robes of glory. Fall, fall we imperfect senses, ve frail organs : fall, house of clay, into your original dust; we will be " sown in corruption, but raised in incorruption; sown in dishenour, but raised in glory; sown consider my scol, it is maving, I see, from slavery to freedom. I shall carry with me that, which thinks and reflects. I shall carry with me the delicacy of taste. the harmony of sounds, the beauty of cosurs, the fragrance of odoriferous smells. I shall surneson beaven and earth, nature and all terrestrial things, and my ideas of all their beauties will multiply and exrend. If I cansider the future economy. to which I go, I have, I own, very loadequate notions of it; but my incapacity is the ground of any expectation. Could I perfectly comprehend it. it would seem its resemblance to some of the present objects of my senses, or its minute proportion of the account operations of my mind. If worldly dignities and grandeurs,

and have seemed to triumph over it : so if accumulated treasures if the rejerments acider mucht we to believe, that it both of themost refined voluptuousness, were to represent

Digitizadhe Gongle

represent to me celevial felicity, I should tion. Modern philosophers have derived thing bere can represent the future state, it is because that state surposeth every other. My ordeor is increased by my imperfect knowledge of it. My knowledge, and virtue, I know, will be perfected; I know I shall comprehend touth, and skey enter; I know I shall be free from all cuit, and in powersion of all cood; I shall be present with God, I know, and with all the happy spirits who surround his throne; and this perfect state, I am

suce, will consinue for ever and over. Such pre the all-sufficient supports, which revealed religion affairly against the four of death. Such are the meditarious of adsing Christian; not of one, whose whole which have no influence over his practice; but of one who applies his knowledge to prince the real warms of his life.

purior to natural religion, in these four res - a body of mound religion by the light of spects. To these we will add a few more the googel, and then they attribute to their reflections, in farther evidence of the susseen new tention what they derive from periority of revealed religion to the reli- foreign aid.

1. The ideas of the precient philosophers concerning natural religion, were not collected into a body of doctrine. Our philonumber had one lifes, norther startless some had another loca; lifeas of troth and xirtor, theretoer, by dopers d. Who doth not see the pre-eminance of revolution, on this seticle. No learness expectly either to the mobile concession of a perfect body et trash. There is no genius vocarrow, as not to be equable of freezests; your clear truth, some excellent moxima; but to lay a clain of consenuences, these are the effacts of great genuses; this constilling is philosophical perfection. If this assent be income aliale, what a featurin of wisdoes does the system of Christimity arrue! It represents us, in one last it body. of perfect symmetry, of the ideas, that we have enumerated. One lifes suppoorth another idea; and the whole is united in a praumer so compact, that it is imposible to after one puricle without

2. Pegas thiosophers never had a sestem of natura religion comparable with that of modern philosophers, although the littict glory in their contempt of revelu- fittied the materiality of the soul, and at-

sources, that, portrains of their assure, the cleanat and hest parts of their systems they portook of their varity. But, if no- from the very revelation, which they affect to despise. We grant, the doctrines of the perfections of God, of Providence, and of a future state, are perfectly conformable to the light of region. A man, who should person rational tracks of knowledge to his all these dectrines; but it is one thing to to reason: and it is another to affirm, that thing to allow, that a man, who should attend power, would discover all these doersiary; and it is another to pretend, that my years both coround these tracks to the anx u-t, and lash actually discovered there. It was the poor I that tought mankind the use of their reason. It was the natural religion. Modern philosophers Christianity, then, we have seen, is su- axail themselves of these side; they form

3. What was most extinual in the naturral religion of the Pagne philosophers was mixed with fancies and drams. There was not a single philosopher, who did not it to his disciples. One tought, that every and on this abound he pethous he sectorded of a trast the sins that were committed in that of a mun. One attributed the ereathe presument of all events in it to an intisichie late. Another affirmed the eternity of the world, and said, there was no comb, nature and elements, were netvisible. Oresaid, every thing is uncertain; we are tion between just and unjust, sinue and vice, is femilial, and look no real foundation in the maure of things. Another made it concurred with the Sagreme Berng in the for marian of the universe. One took the world for a greatizious body, of which he

thought God was the soul. Another af-

behoted to matter the faculties of thinking and response. Some desired the immortrity of the sool, and the intercention of Providence ; and pentunded, that an infinite number of particles of master, indivisible, and independible, resolved in the suiverse; that from their furtainess conthis there was no design; that the fort secing, nor the hands for handling. The gospel is light without darkness. It hish notion mean; nothing file; nothing

that doth not hear the characters of that 4. What was pure in the natural religion of the Houtlens was not known, nor could be known to any but philosophers. The common people were incepable of that penetration and labour, which the investigating of truth, and the distinguishing it from that falsehood, in which was sion and prejudice had naveleged it, 'required. A mediocrity of genios, I allow, is sufficient for the nurmous of inferring a of nature, of which we form the body of of the first order, are canable of beautise those distant consequences, which are infold of in darkness. The bulk of manking wanted a short way, prepartional to every mind. They wanted an authority, the infallithlity of which all mankind might emile ore. They wanted a rendstion. founded on evidence, plain and obvious to all the world. Philosophers could not slow the world such a short war : but revelation both showed it. No philosoplant could awrene the authories, necessary to establish socia a way; it became and in revelation be both done it.

Sarie. \$ 100. The Gottel syperior to the History of the Heathers in Oceaners. Objection to the Holy Scriptures, If Christ were the San of Gad, and his ones, tles instained by the Holy Ghost, and the Scriptores were God's Word, they would

excel all other men and writings in all true rational worth and excellence; whereas Aristotle excelleth them in logic and this lossyly, and Cierro and Demonthers, in eratory, and Senera in inventions express, either of God or of his Holy Word. Not sing of morality. Ac. Answer. You may as well argue, that

Aristorie was no wiser than a minstrel, be- doved, that there should be some things ob-

cappe he could not foldle so well a certian a pointer, because he could not live an weil; or than a harlot, because he could not does himself so peatly. Means are to be estimated according to their fitness for their ends. Christ himself excelled all munkind, in all true perfections; and yet arts, to shew that he excelleth them. He archisecture, pavigation, medicine, astronomy, gurmar, music, logic, rheteric, &c. and therefore showed not his skill in these. The world had sufficient helps

and speans for these in nature. It was to save men from sia and hell, and bring them to pardon, believes, and beaven, that Christ was incornate, and that the areatles were inspired, and the Scriptures written; and to be fitted to these ends is the excellency to be expected in them; and in this they excel all persons and writings in the world. As God deth not better than syllogizers do ; so Christ hath a more high and excellent kind of logic and century, and a more apt and spiritual and powerful style, than Aristotle. Demonthenes, Cicero, or Scueca. He shewed not that skill in methodical healing, which Hyppocrates and Galen shewed; but he showed more and better skill, when he could heal with a word, and raise the dend, and but the power of life and death. so did be bring more convincing evidence than Aristode, and personded more powerfalls than Despowhenes or Giorra. And though this kind of formal learning was below him, and below the inspired measengers of his Gospel, yet his inferior servants (an Agricus, a Sector, an Ocksen. a Scoliner, a Rango, a Gassendos) do march or excel the old philosophers, and

phendance of Christians equaliza or excel a Demostrenes or Cicero, in the truest \$ 101. Observities in the Scriptures no.

Proof of their ast being graving. That there are observines and difficulties in Holy Writ, is acknowledged by all persons that are conversant in the Sacrad Volume. And truly, if we consider things of God himself, who indited the sarred

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some and mosterious in them, to create a mosing of the Sound Writ is a blok combecoming revenence, and to let us know, mendation of it, and is no other than the that their writings are not returned after wise contractness of Heusen. Meaven; they are proper to beset in us, so neither is it any discurrences to his humbley, and norm therebys of our- exerci word. For we must know, that selves, so corning us of the Julianness, this difficulty horsess, from the very naof our intellects, to show us how short- type of the things themselves, which are sighted we are, to over check to our ren- how recognist. It cannot be otherwise but sumption, to quash our towaring contests, that segme postions of Scripture must be these difficult possess which occur in sind, here is example to extretely our things hard to be understood, that hereby the excellency of those socred writings might spocar, and that by this means it those other postons which are deep and intrieste, are the proper entertairment of M. Chrysosom halo seemed it up thus to of some places, namely, the sublimity way briefy; All misoges in Scripture of the moner, the ambiguity and diffeany not taken and requirement, but my must considerations of the woods, the in-

And as this observer of some parts of

labour under different and company expoarea, and contain in them so many old custrans and mages, so many relations cencersion different people, so many and verives idems of tongues, such diversity of ancient expressions, laws, and manners of all mixture in the world. It is unerasorable to expect that we should exactly understreet all these. It is not to be wondered er, they these excession doubts, difficulties, mistake. And it is certain, that the being ignorest of some of these, is no blemish. either to the sorred writings, or to the persons who real and study them. Suppose I do not know what the house of Asunnim is. 1 Cheen week, 14 ; or what kind of trees the Alexer or Alexen trees are. 1 Kines, v. 12; 1 Cheen, xx. 8; or who 11. What though I am not so well skilled in the Jewish modes and fishions, as to tell what kind of women's ornament the houses of the west are, in Is, iii. 201 or what particular idels or Pagan deities God and Meni are, Is, lay, 11; or which of the heether code is meant by Chiun or Brerchan, Aston, v. 26; Acts, vii, 43, critics have engineed their ignerance to to the last of them our perfound annanger. Sellen, both these despoining words For my cost. I recorder my blindoess to be such, that I can see nothing at all ! And to the same memore this admirable person speaks concerning several other Distance in Conjecture, its of Nichage, Name gal, and other idols mentioned there, the hid from us. Many other reasons might be allered of the real or seeming difficulshould be large not off all obscure, but interespend expositors, and sometimes we should doctool. This excellent true- their mustiffniness, and oftenimes their

wilful designing to percent the words, in of them to be excellent and admirable. order to the maintaining some opinions or but believe also, that what we do not unpractices which they affect to. But no denoted is so too? It is certainly an unfor they are not arguments of the Scrip- it. ture's importection, but of man's. Besides. these obscurities, which are accommunised with the various wars of rendering some expressions, and determining the sense, are no proof of the imperfection of this held book, because in matters of feith and manners, which are the main things we no concerned in, and for which the Bible was chiefly writ, these writings are also and intelligible. All necryster and fundamental points of religion are set down here in such expensions as are unitable to the capacities of the most simple and valear, God bath graciously confescualed to the infemities of the memost and most unlearned, by speaking to them in these writings after the monner of men, and by reopounding the greatest mysteries in a fami-liar style and way. The Scripture, so far as it relates to our belief and practice, is very easy and plain, yea, much plainer than the glosses and comments upon it oftentimes are. In a word, most of the elaces of Scripture call not for an interpreter, but a practiser. As for other passages, which are obscure and intricate, but which are very few in respect of those that are plain, they were designed, as both been already

industry in the studying of this holy vohome; that at last, when we have the honpiness of retrieving the lost sense of the words, and restoring them to their genuine meaning, we may the more prine our acquest which both cost us some pains. Or, if after all our attempts we cannot reach the tree metring, we have remon to ontertain reverend themelits of those difficult texts of Scripture, and to persuade ourwhen that they are worthy of the divine Enditer, though our weak minds cannot conserbend them. If human authors delight to darken their writings sometimes. and it is accounted no blemish, surely we may conclude, that the mysterics of the award and instaired style are rather an enhavenent than a diminution of its excelkney. Shall we not think it fit to deal as fairly with the sacred ends, as Surrates have too much expited the faculties of our de with Hernelitus' writings, that is, not souls, when they have maintained that by

suggested, to employ our more inquisitive

and elaborate thospitts, and to whet our

man of a sedate mind and reason can think, deniable troth, that neither the wisdom of that the Scriptures themselves are dispa- God, nor the credit of this inspired book, serred by these difficulties and mistakes; are impoired by any difficulties we find in Edwards.

5 yers. The Bible systerior to all other

In what other writings can we descry those excellencies which we find in the Bible? Nose of them can equal it in antiquity: for the first neuman of the Sacred Scrippage both the start of all philosophers, poets, and historians, and is absolutely the accidatest writer extact in the would. No writings see coral to these of the Bible, if we mention only the stock of homen learning contrined in them Here linguists and philologists may find that which is to be found no where else. Here thetoricians and ecotors may be entertained with a more lefty eloquence. with a chairer commonte of wants. and with a greater variety of style, than any other writers can afford these. Here is a book, where more is understood than expressed, where words are few, but the sense is full and redundant. No books equal this in authority, because it is the Word of God himself, and dictated by an unerring Spirit. It excels all other writings in the excellency of its matter, which is the highest noblest, and worthiest, and of the greatest conorm to mankind. Lastly, the Scripton's transcend all other writings

in their power and efficacy. Wherefore, with errat seriousness and importunity. I request the reader that he would entertain such thoughts and persuasions as these, that Bible-learning is the highest accomplishment, that this book is the most valuable of any upon earth, that here is a library in one single volume, that this alone is sufficient for us, though all the libraries in the world were destroyed.

& 100. All the Religious Knowledge in

the World derived from Revolution. Deism, or the principles of natural worship, are only the faint represents or dring flames of revealed religion in the posterity of Nonh; and our modern philosophers. my, and some of our philosophising divines, goly propounce so much as we understand their force, mankind has been able to find

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ent that there is one supreme arent or ing tought about religion. In order to model weir, and the rest of the Heathen philip-That there is semething above us, some principle of naction, our rerson can apprelend, therefait enport discover what it is by its own virtue. And indeed 'tis very improbable, that we, who by the strength of our families, cornet enter into the

knewledge of any being, not so much as of our even, should be able to find out by them that Supreme Nature, which we causes scienwise define than by spring it. standing. They who would prove religion by reason, do but weaken the cause which they endeavour to support. It is to take away the sailers from our faith, and monit only with a twig; it is to design a tower sible, as it is not, to reach beaven, would come to making by the confusion of the workmen. For every man is building a personal score imperently conceited of his own world, and of his own monerals, Beason is always striving, always at a loss and at accessity it must so come to pare, while it is expecised about that which at lest to know God by his own methods; reveal to us in the Sacred Scriptures. To assectional there to be the Word of God. it is the week of fiith, which is the seal

of Heaten impressed usen our burnen 4 194. The Westman of leftleb, with the

The reddication of Lord Bolingbroke's spent to fore-thinking. We seem at preand to be endescroper to unlette our

it only to abuse it. I have frequently heard many wire trade-men settling the most important articles of our faith over 2 pint of heer. A catechism, with all that we have been baker took occasion from Canning's affair

selected being which we call God; that our fifth to the trabion of his lordship's to be one preserved his doc worships system. We have now pushing to do. and the next of those deducements, which has to those gway our Bibles, turn the I am confident are the remote effects of closeches into theatres, and rejoice that are pervision, and multipable by our da- art of pullament new in force, gives us course. I mean as simply considered, and an opportunity of getting rid of the clargy without the herefit of fivine illumination. Be transportation. I was in hopes the So that we have not lifted up ourselves to extraordinary price of those volumes God he the week pirious of our reason. Would have confined their influence to prevens of quality. As they are placed and when Sorgers will of him, what Hotal above extreme indigence and absolute want of beard, their loost petites would sections at account majors, is all so more home carried them so further than about, than the twitebt of revelation, after the ling at cards, or perhaps plandering their among the vulear, we shall be knocked down at noon-day in our streets, and nothing will so forward but robberies and monders

The instances I have lately seen of freethinking in the lower part of the world, make me fear, they are going to be as fishionable and as wicked as their bet-Hood, where it is usual for the advocates grow their intidelity. Our of the opentires for the night was, Whether Lord Bolinche, he had not done envater services to morkind by his writings, than the species or exaggility !- As this society is chiefly composed of lawyer's clerks, nics, I was at first surprised at such securing eredition among them. Toland, Tastyl, Collins, Chubb, and Mandeville, they seemed to have get by heart. A shormaker harangued his five minutes man the excellence of the tenes, maintained by Lord Beliephroke; but I soon found that his reading had not been extracked beyond the idea of a potriot king. which he had mistaken for a glorious system of free-thinking. I could not belo smiling at another of the company, who took coins to show his district of the propel by washing the apostes, and colling them by an other title than sinin Parl or pigin Peter. The proceedings of this society have indeed almost induced me to wish that (like the Botton Catholies) they were not permitted to read the Bible, rather than that they should read

lief of the Christian religion. I shall been to maintain, in opposition to the Scriptares, that man might live by bread alone, at least that woman might : for else, said be, how could the girl have been supserted for a whole musth by a few bard. create? In answer to this, a bother, our, roon set forth the improbability of that story; and thence interred, that it was izmossible for our Savieur to have fasted facty days in the wilderness. I lately heard a mid-bloomen swear that the Bible was all a Ley for he had sailed round had been any fied Sea he must have met with it. I know a brickleyer, who, while be was working by line and rule, and carefully laying one brick upon another, would arose with a fellow-labourer that the world was made by chance; and a his libit, in a dispute concerning the miracles, made a pleasant mistake about the first, and gravely solved his autagonist what he thought of the supper at Cana. This officeration of free thinking among the lower class of people, is at present bossile confined to the men. On Sendays, while the hosbands are toping at the alchouse, the good women, their wires, think it their doty to go to church, say their prayers, being home the text, and hear the children their extechism. But cur polite Indies and, I feed, in their lines

to believe themselves angels. It would therefore he as ill constituent, while we talk of the bowen they bestow, to perservice there into the Mahametan neture. that they have no seeds : though, nechars. our five gentlemen may imagine, that by curvincian a lady that she has no soul. she will be less scrupulous about the disposal of her body. The ridiculous notions maintained by from thinkers in their writings, wrange deserve a serious retistation; and nechara the best method of answering them would letuseless from their works all the abound

thinkers. Going to church, since it is

and I verily believe, that nothing but ano-

throw together a few of their principal tenets, under the contradictory title of I believe that there is no God, but that

matter is God, and God is matter; and that it is no matter whether there is my I believe also, that the world was not made: that the world made itself - than

it had no beginning; that is will but for gyer, world without end. I believe that a mon is a beaut short he soul is the body, and the body is the soul; and that after death there is neither body

I believe that there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosuphy; I believe not the Evengelists; I believe in Coubb, Collins, Toland, Timdal, Morgan, Manteville, Woolston, Hobbes, Shattesbury; I believe in Lord Religious and St. Paul. I believe not revelation; I believe in tradition: I believe in the Talonet. I believe in the Alcrean; I believe not the Bible; I believe in Socrates; I believe in Confucion; I believe in Sancoriathan : I believe in Mahomet; I believe not in

Lastly, I believe in all unbelief.

Avenyment \$ 195. A moral Demonstration of the now no longer the Soliton to entry an in-Truth of the Christian Religion. trigues there, is almost whelly hid a ide; ther earthmeaks cap fill the churches with the world, shall require the fewest things to be granted; even nothing but what necels of availty. The fair are in sense. 126 are too thoughtless to concern themwas evident; even nething but the work seizes in deep impairies into matters of resubject of the question, viz. That there licion. It is sufficient that they are taught way such a man as Jesus Christ : that he protended such things, and tarobs such dectrines: for he that will prove these things to be from God, most be allowed that they were from something or other. But to is postulate I do not ask for need, but for center's sake and set; for what the histories of that age reported as a public affair, as one of the most emissent transactions of the world, that which made so much noise, which caused some metaners. which occasioned so many wers, which divided an many hearts, which absend as many families, which procured so many deaths, which obtained so many laws in and incorrect cable notices, which they so favour, and suffered so more receives in suffy maintain in order to evade the be- the disfavour, of itself; that which was

not done in a corner, but was thirty-three persons he was described by infolliable get, and so much power that it might not grow, which filled the world with noise, crites, which dre a so many eyes, and filled pens, and was the core and the outstion suggistely after; that which was cognizzed was in the books of friends and enemies. which came accompanied and remarked beaven and earth; that which the Jews, so challenge of want of truth in the matter of fact and story; that which they who fenders of it need not account it a kindthere any story in the world that had so many devrces of credibility, as the story of the person, life, and death, of Jesus Christ; and if he had not been a true what was less record we infinitely believe: and what all men say, and no man that it did make pretences and was in the would, needs no more probation. But now, whether Jesus Christ was sent

er about him, or from him,

\$ 195. Considerations respecting the Person of Jesus Christ. I. Consider, first, his person: he was

foretold by all the peophers : he, I say, for that appears by the event, and the correspondencies of their sayings to this urged as an argument to prove Jesus to

characterisms, which did fit him, and did never fit any but lim; for, when he was born, then was the falness of time, and the Messins was expected at the time when Jesus did appear, which gave occasion to many of the godly then to writ for him. and to have to live till the time of his rerelation: and they did so, and with a spirit of countery, which their own ration did confess and henour, glerified God at the revelation; and the most excellent and devent persons that were conspicuous for their riety did then reinire in him. and confess him : and the expectation of him at that time was so public and faposters to abuse the credulity of the people, in pretending to be the Messies; but not only the predictions of the time, and the perfect synchronisms, did point him out, but at his birth a strange star appeared. which guided certain Levantine princes. and sares to the inmairy after bigs to strange star, which had an irregular place and an interester motion, that came by design, and acted by coursel, the coursel of the Almighty Guide, it maved from place to place, till it stood just over the house where the habe did sleen- a ster of which the Heathen knew much, who knew nothing of him; a star, which Calcidius affirmed to have signified the descript of God for the salvation of man; a star, that guided the wise Chaldees to worship bim with gifts (as the same disciples of Plato does affirm, and) as the holy Seriotores. deliver; and this star could be no secret; it troubled all the country : it not Herod upon strange arts of security for his kipydom; it effected and tragedy accidentally, for it occasioned the death of all the little bubes in the city, and weisinage of Bethlebem: but the birth of this young child. which was thus glorified by a star, was also signified by an angel, and was effected by the buly Spirit of God, in a we are to take accounts from all the a virgin was his mother, and God was his father, and his beginning was mirroculous; and this matter of his birth of a virrin was proved to an interested and jealous person, even to Joseph, the surcosed fa-

ther of Jesus; it was affirmed publicly

by all his family, and by all his disciples,

and published in the midst of all his epe-

mies, who by no artifice could reprove it;

a matter so famous, that when it was

be the Messias, by the force of peophery dream, for to the Son of God all the anin Isaiah, " A Virgin shall conceive a gels did rejoice to minister. soit bies, did not done the matter of fact. by his Father, and elections by mirroulous but denied that it was so meant by the configurations, and illustrious by the miniprophet, which, if it were true, can only stry of heavenly spirits, and proclaimed to penses that Jesus was more excellent than. Mary and to Joseph by two angels, to the was foretold by the prophets, but that shepherds by a multitude of the beavenir to be in the Moseigs; it was a matter so by a star, to the Jews by the shepherds, Seroons, that the Archine abovecions, who to the Gentiles by the three trice over, to can affirm no such things of their Moho- Hered by the ductors of the law, and to

ture, that a virgin should conceive; so together, to live an humble, a laborings, that it was on all hands underlible, that it cluste and a devoit, it regular and as the mother of Jesus was a sircin, a mo- even, a wise and an exemplar, a circus before he was born, a base in his mother's grandeur of spirit, till the time came that a person extraordinary himself, conceived the diamond give its lastre, and be worn in ple, to his father officiating his pricative unhered into the world by the twice of office, who was also struck dumb for his a load orier in the wildows. A person

forerunner of the bole Jesus; and this from God, one who in his own nation of a prophecy, and all of it is that thing great, so revered, so followed, so listened

of the infant, but must beed arise from thunder (and God gas in that voice) de-

the illustriousness of the birth, and the closed that this was his Seo, and that he properties of the child, and the serious was delicted in him. torney and the return were both managed it did intend to powe, so known my I no-

This blessed person, made thus excellent met, and yet not being able to deny it to himself perfectly known by the inclusing allevise and lessen the thing, by strong, of God, and by the falness of the Spirit. This is that Jeurs, at whose recemee, without six, without design of fame, or rensess, signified by an oncel in the tem- son was wholly admirable; for he was not present believing; all the people saw postere and wise, of a stronge life, fall his restitution, and he was named by the great parachet of righteomoress, a manancel, and his effice declared to be the believed by all the people that he came also was foretald by one of the old pro- gathered disciples publicly, and (which pheta a for the whole story of this divine prostant them was a recot south-r) he person is a chain of providence and wan-was the doctor of a new invitation, and which, from Adom to the birth of Jesus, to by king and people, by doctors and by was pointed at and hint d by all the see- ideas, by Phoniers and Sadducers, this plets, whose wordsinkins procedured only state proceded Joses to the people, pointed This is that Jesus, who, as he was born increase, and himself from all that fame without a father, so he was learned with- must retire to eige him alors; he received out a master: he was a mon without age, him to haptism after having with detw the sanctuary at twelve years old. He was new to nice, but rather a worthings to formidable rival to a potent king; and down the Hely Spirit your his hely Sou.

of the Jearned, and the journey of the This voice from bettern was 50%, so We men, and the dozens of God : this evident, so certain a consistent of select by the conduct of an angel and a divine cepted as the way of divine tere fitting under the second tenude, that at that time and their faithfulness in telling any act of cinarily be made. For it being a matter could be heard but by those who were reported by those to others, who are to eye what they teld to the eyes of men; two or three disinterested, bonest, and of men; and, as God thundered from love done it they could not have done it, well with them that believed their brother without rectool of their own parties, who or their triend, an certainly on with trould have been glid by the discovery them that believed their own cars and to make faith, when there is no pretence God could after the season of man de- his hand, and an issue of blood with the class his comp will to us, but wither we been of as garment, and sees eyes with wone such, or it must be, that God must, the earth 1 he madriched the leaves and But ably tell it once but always, and not fishes, he raised the dead to life, a young eath always to some men, but always to maiden, the widow's san of Naim, and all men; and then, as there would be no Laurens, and ene out devils by the word

God in declaration of his will, so there would be pernetual necessity of miracles. and we could not serve God directly with our understanding - for these would be no such thing as faith, that is, of assent without cupyiction of understanding, and we could not pleme God with believing. because there would be in it outling of the will, nothing of lose and choice; and that faith which is, would be like that of Thomas, to believe what we see or bestand God should not at all govern open earth, unless be disherent smaller come hims. self; for thus, all povernment, all teachers, all apostles, all mesorages would be needless, because they could not show to the courts and by all princes, that this was not the letter of a prince, or the act of a mon, or the writing of his hand, and so senses, but the eye, be useless as to this affair, or else to the car all voices must he strangers, but the rejucirel, if, I say, no reports shall make faith. But it is from heaven and heard open earth, they not, and ducirles were multiplied upon encle accounts; or else it most be that none, that did here them, could be believed by pay of their friends and prighhours tier, if they were, the voice was as effective as the reflex and rebound,

I need not speak of the yest numbers of sciracles which he wrought; miracles, his potter, thou of his mercy; for ther tion, but intaitely of charity and mercy. and that permanent and lasting and often a he opened the every of the blind, he made the crocked straight, he made the weak nor of history or the honesty of men, of his mouth, which he could never do,

ROOK L MORAL AND RELIGIOUS."

her he the nower of God. For Satan does cent and simple, product and wise, hole not cast out Satan, nor abouse fight against and spotless, unreproved and one reported, itself, if it treams to stand long; and the dryll could not help Jesus, because the form the worshipping devils, tanget them to resist the devil, to lay mide all those aborninable idolatries by which the devil doth rule in the hearts of men: he taught men to love God, to fir from tomotations to sin, to hate and avoid all those things of which the deall is emilty; for Claristimity forbids pride, envy, malice, lying, and yet affirms, that the deed is record. coriage, malicious; and the father of lies; evenposed, his comportment so grave and and therefore, wherever Christianity prevails, the devil is not werehinged, and therefore he that can think that a made without the power of God could overtorn the devil's principles, thus his designs, weaten his attempth, builte him in his policies, befool bim and turn him out of mouth against himself, as he did often, and confess himself conquered by Joses, and tormented, as the oracle did to Augustus Casar, and the devil to Jesus himself; he, I say, that thinks a more mon can do this, knows not the weeknowes of a man, ner the power of an argel; but he that thinks this could be done by compact, and by consent of the devil, most think him to be an intelligence, without welentending, a power without force, a binnelf, and to persecute the power by that came to him for relief, and by for did make, to stir up the world to de- their that did not, he went to them; he stroy the Christians, whose Master and took all occasions of owner that were of-Leed be did assist to destroy himself; feeed him, and went abread for more, he and, when we read that limphyrius, an spent his days in preaching and healing, Heathen, a professed enemy to Christis and his profes in prayers and convergesoity, did say, ben't manaise the Sale squeries then with God; he was elections to laws. *Objacio sciolo, that since Jesus was wer- and subject to princes, though he was the shipped, the gods could help no man. Prince of Judga in right of his mother. that is, the eads which they worshipped: and of all the world in right of his followthe poor builled energated darmons: he the people followed him, but he made no most either think that the death are as consentions; and when they were made foolish as they are weak, or else, that they the suffered so counties; when they would did nothing towards this declination of their power; and therefore that they suf- binneif; when he knew they would not for it by a power higher than themselves, him to doth, he offered himself; he

God, because that "he did God's will;"

he is certainly by all wise men said in a good sense to be the son of God; but he who does well and sneaks well, and colls all men to glorify and serve God, and serves no ends but of boliness and charity, of wisdom of bearts and reformation of manners, this man carries great authority in his sayines, and ought to prevail with good men in good things, for good ends, which is all that is here required.

But his nature was so sweet, his manners so brouble. his words so wise and winning, his answers so reasonable, his enestions so does, his propost so severe and charitable, his pity so great and merbolioess, of weight and authority, his consecution so weful and beneficent, his poverty great but his alon frequent, his family so hely and religious, his and their employment so profitable, his meckness so incomparable, his passions without difried him on to wreter and got expressions; a person that never implied, but often west in a sense of the calamities of others: he loved every non and hated up many he gave commel to the doubeful and instructed the ignorest; he bound up fechic knees; he releved the poor, and have made tim a king, he withdress that is, by the newer of God in the hand knew men's hearts, and conversed secrede, and cave answer to their theorits But besides that God gave testimony and prevented their questions; he would from Heaven concerning him, healso gave work a miracle rather than give offence. thistestimony of himself toluse come from and yet suffer every effence rather than see God his father dishonoured, he exfor hether is a good man and lives, by the activ kept the law of Moses, to which be lears of God and of his nation, a lifetime- came to put a period, and yet chose to doing it to their brethren.

In all his life, and in all his conversation with his nation, he was innocent as an angel of light; and when, by the greatness of his worth, and the severity of his doctrine, and the charity of his miracles. and the noises of the people, and his immense fame in all that part of the world. and the multitude of his disciples, and the authority of his sermons, and his free reproof of their hypocrisy, and his discovery of their false doctrines and weak traditions, he had branded the reputations of the vicious rulers of the people, and they resolved to put him to death, they who had the biggest malice in the world, and the weakest accusations, were forced to supply their want of articles against him by reaking touth to be his fault, and his office. to be his crime, and his open confession of what was asked him to be the article of condemnation ; and yet after all this they could not persuade the competent judge to condemn him, or to find him multy of any fault, and therefore they were forced to threaten him with Casar's name, prainst whom then they would revered him to be an encury, though in their charge they neither proved, nor indeed haid it against him; and yet to whatsoever they elected be made no return. but his allemen and his innocesses were remarkable and evident, without labour and reply, and needed no more argument than the son needs an advocate to prove, that he is the

Well, so it was they crocified hide: and, when they did, they did as much out out the eye of beaven, as destroy the Son of God | for, when with an incomnumble superness, and a retirner exemplar to all ages of sufferers, he endured affroots, exeminations, scores, insolencies of rade sagentle tradesmen, cruel whinpings, injurious, unjust, and unreasonable usness from those whom he obliged by all the arts of endearment and offers of the biggest kindness, at last he went of holiness, and the instance of represent- sence of Elisha. ue by what way the world was to be ale hoppy (even by sufferings and so true, must needs be more than a more

signify his purpose only by doing acts of entering into heaven); that he might. T mercy voon their Sabbath, doing nothing say, become the Saviour of his exemples, which they could call a breach of a com- and the elder houses to his friends, and mandment, but healing sick people; a the Lord of Glory, and the fountain of its charity, which thouselves would do to emmation. Then it was, that God gave beasts, and yet they were angry at him for new testimonies from heaven; the son was eclipsed all the while he was upon the cross, and yet the moon was in the full a that is, he lost his light, not because any thing in nature did invest him, but her cause the God of nature (as a Heathen at. that very time confessed, who yet saw nothing of this sad iniquity) did suffer,

The rocks did rend, the veil of the temple divided of itself, and opened the inclosures, and dispurked the ametuary, and made it pervious to the Gentiles' even the dead armse, and appeared in Jerusalem to their friends, the Certarion and dirers of the people smote their hearts, and were by these strange indications convinced that he was the Son of God. His germents were parted, and lots cast upon his inward cost, they care him vinerar and gall to drink, they brake not a bone of him, but they piecced his side with a spear, looking upon him whom they had pietred according to the propheries of him, which were so clear, and descended sion, that there was nothing left by which they could doubt whether this were he or no who was to come into the world: but after all this, that all might be finally verified, and no seconds left, after three days' burial, a great stone being rolled to the face of the grave, and the stone sealed, and a courd of soldiers placed about it. he arese from the grave, and for forty days together carrened with his followers and disciples, and beyond all suspicion. transport of the bundled beethern at once. which is a number too great to give their so publicly and confidently affirmed at the very time it was done, and for ever after urved by all Christians, used as the most mighty demonstration, proclaimed, preached, talked of, even unbraided to the gainstriers, afferteed by eve-witnesses, the relatives and comparions of all those fixe handeed persons who were everythnewes, it is intinitely removed from a reato death as to the work which God ap- suitable suspicion; and at the end of those scinted-him, that he might become the days was taken up into heaven in the sight orld's sacrifice, and the great example of many of them, as Elias was in the pre-Now he, of whom all these things are

firmed by very many eve-witnesses, men, minute of our lives in matters of little and who were innocent, plain men, men that of great concernment, if we refuse to do had no bid ends to serve; men, that in our religion, which yet is to be conlooked for an perference by the thing in charted as other homan affairs are, by hosthis life; men, to when their master told man instruments and arguments of perthey were to expect not conven and over- sunder, remove to the nature of the elecfree, not proise of men or wealthy possessions, not power and ease, but a volunture cooler away cam and attendance tend their ministry, poverty and prisons, trouble and vesition; persecution and laboar, whiteeines and hasishment, bends and death; and for a reward they must startill a road day rome, but that was not to be at all in this world; and, when the day of restitution and recompense should tone, ther should never know till it come.

her most the bone of this and the faith of

Jeens, and the word of God so truste, so

consigned, they must rely wholly and for matters of fart he armoad better? and how could this be any thing, but such as to and to do good to every man; it progings triv upon motters of fact? what exected critisty can we have of any thing that was ever done which we saw out, or head churity, the rest of inscreece, the respect not, but by the report of wise and honest persons? especially, since they were such where life and broading win so far from ambition and pempourness, that, as they ended not notacilly and responsibly bose for the exist manager of mengelates as the fame that could be boood for amount them, as it must be a matter of their earn and spiteful words and actions; it permits procuring, and consequently expectain, so compared pleasures, where they can best it wast needs be very inconsiderable, not minister to health and societies, to confit to converies the danger and the loss, servation of families and binour of coins nor yet at all valuable by them whose municies; it teaches men to keep their tributing and perferors were around it: words, that themselves may be recorded in These we have plentifully. But if thete Then we have more; for so many did aftern these things which they saw and not be devocted by one another; and beard, that thousands of receive were con- communits obedience to superiors, that we Viscol of the reels of them: but then, if your not be reined in conjusters it comthese men offer their such, it is not more, bines sovernments, and confirms all road but yet not so much as we have, for they laws, and makes peace, and opposes and Maind these thines with their blood; they provents were where they are not just, and give their life for it testimony; and when where they are not necessary. It is a rereward can my man expect, if he gives - ligion that is life and spirit, not consisting his life for a lie? who shall make hist re- in ceremonies and external approximents. compense, or what can tempt hint to do but in the services of the heart, and the it knowards? but, after all, it is to be se- real truit of lies and books, that is, of good membered, that as God hates lying, so he words and good deeds; it bids us to do lates investigates: as we must not believe that to God which is preceded to his ex-

a lie, so neither stop up our eyes and collencies, that is, weekly him with the

teen; and, that they were true, was af- cars against truth; and what we do every it is an obstitucy, that is as contrary to

These things relate to the person of the upon secular affairs, that they might at- body Jesus, and prove sufficiently that it was extraordinary, that it was divine, then in him and therefore that it was his will which Jesus trught, and God signed, But then if nothing of all this had been. yet even the doctrine itself proves itself divine, and to come from God

Bishop Tenfor, \$ 100. Considerations respecting the Doc-

trine of Janu Christ. II. For it is a doctrine perfective of Now let it be considered, how could human mature, that teaches us to love God and to love one atother, to but no man, to us the noblest, the birtiest, and the bravest pleasures of the world; the jors of quiet spirits, the wealth of beneficence, and forbids us only to be beasts and to be devils; it allows all that God and nature inof nature, and forbids us to take pleasure in that which is the only entertyings of of devils, in ameders and receptors, malice all their just interests, and to do good to others, that good may be done to them a it forbids biting one mucher, that we may

best thing we have, and make all things cient presumption, security and possestive minister to it; it bids us do that to size, till they can be remountly distorbiour neighbour, by which he may be bet- ed; but, that now they can never be, is ter; it is the perfection of the pinned law, and agreeable to our natural necessidowns: it does not destroy reason, but instances it in very more things, and complies with it in all ; it both in it both heat , very first notion, exerut some few of the and light, and is not more effectual than it is beauteous: it promises every thing that we can desire, and set promises nothing but what it does affect a it mechains war against all vices, and penerally does ease to mortify those affections which reanot strength enough to conquer; and it does exerte in me those virtues which nesson of herself peyer knew, and after they are known, could never appeare suffiejectly : it is a doctrine, in which nothing is superfloors or burdensome; nor yet is care happiness to mankind, or by which God can be electified; and, if wisdom, and mercy, and restice, and simplicity, and holiness, and purity, and meekness, and ecotercoducas, and charity, be images of God and rays of divinity, then that doctrine, in which all these shipe so eloriously.

twined in the coupels, that is, in the writings of them, who were eye-witnesses and est, witters of the actions and sermons of Jenns, is not at all to be doubted; for of doctrine and institution; for it is madto be servants of the laws of Jesus, and yet to make a law of their own which he made not : so man doubts but that the Algorou is the law of Mahomet : that the Old Testament contains the religion of the Jews: and the authority of these books is proved by all the arymments of the religion, for all the arguments perstading to the religion, are intended to prove poother than is contained in those books; and, these baving been, for fifteen bundred years and more, treeised absolutely by all Christian assemblies, if any man shall offer to make a question of their pu-

lidinitely certain, because we have a long, immensial, universal tradition, that by those men where names thry bear; they were accepted by all churches at the later, which were first received by some charries, and then consensus to by all a they were acknowledged by the same, and nty published, their words cited, mucain made to them in all que-tions of religion, because it was known and controved that they wrote authing but that they knew, so that they were net decrived; and to say, they would'lie, must be made to apmur by semething extrinsical to this idquiry, and was never so much as plausibly nestended by any adversaries, and it being a matter of another mon's will, must be declared by actions, ar not at all.

But, besides, the race that wrote them miracles, they wrote prophecies, which are verified by the event, persons were cured at their a pulchres, a thing so faenemies of the relation; and, after all, is the window and the Providence, and is true in the doctrine of Jenus, needs no the goodness of God; all which is conother pookstion, but the reading the words, crewed to take carry that the religion. For, that the words of Jesus are con- which himself so adorsed and proved by miracles and mighty signs, should not be lost, nor new false writings be obtruded will of God become impossible to be

obrient. But to return to the thing: all those ness to suppose the Christians to pretend - exection things, which singly did surke famous so many sects of region opers, and remarked so many princes of their sects, all them epitod, and mean excer, which their eyes, double seleption dark and dire, could not see, me beared townber in this system of wisdom and boliness. Here, are plain processfull of deepe of prostery lie to are the measures of heliness and approaches to God described; obesience and conformity, mortification of the body, and cirvaand arts of society, and enion with heaven, perfection, imitations of God, and conthe discisses of the relicion have suffi- and descents, uson the plain erounds of hateral reason, and externi reliations for mot to firsh and blood, whose accretions it there is nothing communded but what set nothing of natural remon trucht but feet by the Spirit of God; and, when there is any thing in the religion, that is Posinst these and blood, it is only when freen, when firsh and bland other would Neder us from great felicity, or being us 1 law, that nothing can binder men to recrire and entertain, but a pertinicious

breness and lave to tice, and none can provise it has those who resides to be good and excellent; not, if the bely tolerator of power and mighty detaunstratege, yet, even the excellence of what he tarreid, makes him shope ht to be the guarter of the world Biston Timber.

\$ 164. Considerations personing the Effor, and the fastraments, of Christ's . Belleiser. III. But then let us consider what this extribut messon did effect, and with what

investments be brought so erest things to pass. He was to put a period to the rites of Moses, and the religion of the temple, of which the Jews were unloss even unto Military: to reform the manners of all traking, to confunnd the wisdom of the Greks, to beenk in pieces the power of the divil, to destroy the worship of all frice rods, to null down their oracles, and charge their laws, and by principles wise

and hely to reform the false discounter of the world But we what was to be troubt. Attinite in the unity of the Godhead, min & sain tor, that is the Clainting arithmetic There ar me, sad one are three, so Lorisa in his Philoentria, or some other, derides the " Ciristian doctrine: see their philosophy. Ex séide sibil sit. No: Ex sibile tentis, all things are made of nothing a and a man-rod and a god-man, the same person

Shirt and infinite, bern in time, and net from all eternity the Son of God, but yet been of a women, and she a maid, but we a mother a resurrection of the dead, reuniso of send and body; this was part of the Christian physicks or their natural

But then certainly "their moral was

pericads to regulate or to destroy, to restrain or sise to murtify: "fasting and penance, and humility, losing our enctiel, sed taking up the cross, and losing all our goods, and giving our life for Jesus:" as the other was hard to believe, as

But for a hom and under whose conduct be done, and all this to be suffered? Surely, for some glorious and neighty prince, who explender as far out shirtes the Ecman empire, as the jewels of Cleopatra outshined the swaddling clothes of the beheat Bethisbem. No, it was not so neither, For all this was for Jours, where his fide lowers prescied; a poor tabe, born in a gable, the son of a consenter, readled in a crincle, swarldfell in poor bloots; it was

for him whom they indeed called a God, but yet whom all the world knew, and they themselves said, was whipped at a post, rolled to a cross; he fell upder the realize of the Jews his courteymen, and

tile power of his Roman lords, a chean and a pitiful sacritice, without beauty and without colender. The design is event, but does not yet

seem monible: but therefore let us see what in-traments the boly Jesus chose to rifice those so mighty changes, to persunde so many propositions, to endear so great sufferings, to overcome so great

ties which this doctrine and this law from this Master were sure to meet withal. Here, here it is that the Divinity of the neury is reveloped. When a man rees to war, he raises as great an army as he can to out-number his enemy; but, when

God fights, three hundred usen, that his like a dog, are sufficient: pay, one word can dissolve the recatest army. He that means to effect any thing most have meren of his own preportionable; and if they be not, he most fail, or derive them from the migher. See then wish what instruments the bels-Jesus sets upon this errat reformation of the world.

Twelve nien of obscure and poor birth, of contenuable trades and our sity, within nut learning, without breeding : there men. wise world to dispute with the most facuous philosophers of Greece, to cut-wit all the

learning of Athens, to out-preach all the tay and delicious," it is so indeed, but Bommetators; to introduce into a newly-

settled emoire, which would be impatient theatre: but if a sober man shall stand of novelties and change, such a change as slove, unumed, undefended, or empremust destroy all their terroles, or remove, vided, and shall still that he will make the thence all their ends; against which change sun stand sail, or remove a mountain, of all the real of the world, and all the nas- reduct Xerney army to the seantline of situs, and all the seeming pretences which a single troop, he that believes he will and they could make must proofs be violenthe our do this must believe be does it by a epposed - a change, that introduced new laws, and capsed them to preese the old. to change that religion under which their the Bouss erroire obtained so great a ance was silly and humble, merk and peaceable, not apr indeed to do harm, but expension men to all the harm in the world. abuting their courage, blusting their swords, teaching usage and unactiveness. and making the soldiers' arms in a somzer osciess, and untying their military girdle: a religion, which contradicted their reasons of state, and erected new judicatories, and reade the Roman courts to be silent and without concest a religion, that ever countriance to the poor and pitiful that in a time when riches verse adared, and architica extremed the erestest poblerous, and pleasure no reculiar blendar to the rich or mighty. tracks they would become poor and bumble in some real scane or other; a religion that would change the face of things, and would also pierce into the secrets of the soul, and unravel all the intrigues of bearts, and reform all evil manners, and break sile habits into gentleness and counsel; that such a religion in such a time. prenched by such mean persons, should and the argements of the subtle, and the princes, and the interest of states, and the extinations of nature, and the biindoess of tral, and the force of custom, and the pleasures of sin, and the husy arts of the death that is against wit and power and money, and religion, and wilfolness, and force, and envire, which are all the things in the world that can make a thing impossible; this, I say, could not be for the inner force of paciningroments; for the man care arms become with an infant's

Dies, me covern wise empires with dia-If were inventence to send a feetmen to con mand Carsar to lay down his arms, to

higher power, than he can yet perceive a and so it was in the present transaction. For that the hely Jesus made invisible sportles hunted the decreas from their tripods, their navels, their deas, their hellow pipes, their temples, and their alters; that he made the cracles silent, as Lucius, Porobery, Colors, and other Heathers confess; that, regainst the order of new things, which let them be never so profitable or good do yet suffer proposely, and cannot prevail unless they commence in a tinte of adjustage and favour - not, that this should floorish like the polm by peessare, grow glorious by opposition, thrive by persecution, and was demonstrated by objections, arrors a higher cause than the immediate instrument. New how this higher came did intervene, is visible and notations; the amostics were not learned. but the hely Jeum received that he would send down windom from there, from the fother of solelys; they had no newer, but they should be invested with power from on high; they were ignorant and timerous, but he would make them learned and comfident, and so he did: he promised that in a few days he would send the Hole Ghost upon them, and he did so; ofter ten does they felt and saw electors into mission from Hensen, lights of may rable fire sitting upon their heads, and that light did illuminate their bearts, and the michte nuclear wind inselent there with a proper of speaking divery languages, and brought to their remembrances all that Jenes did and taught, and made there wise

racles, and witty to convince gainsa etc. and bucely instructed in the scriptures. and gave them the spirit of government, said the said of pembers This there was so public, that at the first verted on that very day, at the very time visible demonstration of an invisible power, that ignorant persons, who were never distant his briefs, and those himself into tunebs, should in an instant seeak all the Tyber, or keep a tayers next to Pempey's languages of the Bonus curping and in-

to conduct souls, and bold to venture, and

product to advise, and posserful to do mis

deal this thing was an accounty to be an the Christians of Damesons, weather liebe and excertain that it was so, so priblic and so erident, and so remonable, and so usefel, that it is not easy to say whether it was the indication of a greater power, or a greater wisdom; and now the means was proportionable enough to the higgest rule without learning, they could not cofute the jearned world; but therefore

tier could not break the devil a violence : but therefore God gave them power: videot outrage, they could not control against all the sistence of the Jews and Gentles: Last therefore God was their strength, and gave them fortitude: withon cost caution and providence, they could not avoid the trops of crafty perseottors; but therefore Gud eure them disting, and made them provident, and, as Reselved used Altolish received the using of God, the spirit of understanding to subjethen to work excellently in the Toberuscle, we had the apostles to make tripiders of this diviner takermode, which

God pitched, not man. Immediately uson this, the apostles, to make a folioese of demonstration and an endesiable consciction, gave the spirit to others also, to Jews and Gentiles, and to the men of Samaria, and they snake with traggerand prophesion; then they preachtion, and cured sil diseases, and raised the dead to life, and were brought before tiberals, and conferred the name of Jeoit of their name prophets, and not only presided agon wasters and work men. list even upon the bravest and wisest.

All the disciples of John the Bastist, the Nazarraes and Elimnites, Nicodermas and Joseph of Arimatica, Sergios tile presideat. Discreasing on Athenian under, and Printegress, Justines and Irengus, Athesigers and Origon, Tertulian and Clefirth of Alexandria, who could not be such fools as, upon a matter not certainly tric but probably false, to unused their former principles, and to change their liberry for a orison, wealth for newerty. leavar for disreputation, life for death, if by such exchange they had not been

secured of troth and boliness and the will But, above all these, was Sool, a bold

and a witty, a zealous and learned young man, who, going with letters to persecute of Nero, even in Rome itself, and in

from Heavenealed from his foriors march. represed by God's angel for persecuting the came of Jesus, was seat to the city. ed and sent abroad; and be become the prodigy of the world, for learning and peal, for pecaching and writing, for law bour and sufferance, for government and wisdom: he was admitted to see the hole form after the I and you taken into Use ten, he was taken on into Perodise, he conversed with angels, be saw unspendable rays of glory; and besides that himself said it, who had no reason to lie, who would get nothing by it here but a coringation of troubles, and who would get now thing by it bereafter if it were false; besides this. I say, that he did all those acts of scal and obediency for the promotion of the religion, does demonstrate he had rese son extraordinary for so solden a chance.

comparable sufferings; and therefore, as he did and suffered to much men such glarious motives, so he spared not to publish it to all the world, he spake it to kines and princes, he told it to the easious Jews; he had partners of his journey, who were witnesses of the miraculous accident; and in his publication be urred not feigned, not private, but done at noon-day under the test of competent persons; and it was a thing that prived

iself, for it was effective of a present, a great, and a permanent charge, But now it is no new wender, but a persuance of the same conjugation of creat sad divine things, that the fame and relirion of Jesus was with so incredible a

swiftness scattered over the face of the habitable world, from one end of the events uses the other ; it filleth all Asia immedistelly, it passed presently to Furney, and to the furthest Africans; and all the way it went it said nothing but a hely and an humble story, that he who came to bring it into the world, died an ignominious death, and yet this death did not take away their courage, but added much: for they could not fear death for that Master, where they knew to love for their sakes suffered death. and came to life again. But now infinite numbers of persons of both sexes, and all ares, and all countries, came in to the

look crucifix; and he that was crucified in the reign of Tiberius, was in the time

Nexo's family, by many remons exceeded, and a publican effect all this, for the seefer a God'; and it was open public record that he was so acknowledged a god this was by a Christian, Justin Marter, proed to the senate, and to the engenes themselves, who if it had been otherwise, could the Christian, who tyt did die for that Je-

the eross was were grown breasts, neighed co banners, rot umo cousts internal: confi-cate, their names offices, priests were their hooses, and so more kinds of Ulpianus hath spent seven becks in describing the variety of testures the more Christian was pot to at his first procuring: and yet, in despite of all this, and ten thousand other elicetions and impossibithem made it grow; if they had proce, the religion was prosterous; if they had persecution, it was still prosperous; if princes fuserand them, the world come in, because the Christians lived hollir ; if princes were incessed, the world came in heening the Christians died bearely, They courbt for death with creedings.

glibbits, the fires and the huming inons. which were like the chair of lifes to them. Incomments to every thorn to Morror Into-Who would not acknowledge the divigity of this person, and the excellency of this institution, that should see infants to timoer of Jores; and wise men preach this doctrine for to other visible reward, but shame and death, poverty and basishevents and hongmen converted by the blood of meeters, estimate muon their Toos, which their impions hands and Who would not have conferred the hocles done at the tembs of morters, and devils regulate at the regular of the terms of Jeons, and the world require to the honour of the poor Naparene, and kings and energy kinder the fret of the most tionner of the relieves lichs to consends.

of a peop residen of Judes? can we supnew all the world, or so error a test of munkind, can consent by chance, or suffer such changes for nothing? or for any thing less than this? The son of the poor mailen was the Son of God and the fishermen soulie by a divine spirit; and they exteled the world with believes and mirecies, with wisdom and power bigger than the strength of all the Borran lerions. And what can be added to all this, but this thing alone to prove the divinity of Josep 3 He is a God, or at least is tought by God, who can foresel fettore contingencies; and so did the holy Jesus,

and so sid his disciples. the Neuel Lord, while he was alive. foresoid that other his death his religion alive : lic foretold persecutives to bis do-Hole Ghost to be in a very few days after his ascension, which within ten days come to nave : he aemalogied that the fact of Mary Magdalene, in sucinting the head and feet of her Lord, should be oublic and known as the groupel itself, and soulen of in the same above the foretold the destruction of Jengusiem and the signs war, and numerimis after the matter of encoders, conductivally, named the nation thry desired to be grinded in the teeth of should do it, printed out the Bornet exgles; he foresold his death, and the monand the bended trees, the racks and the ner of it, and plainly before-band pubshould be the sien to that expendien, viz. the great argument to prove him to be the Christ, he emphasied that there should prise false Christs after him, and it come to now to the extreme error colormituef the nation; and listle, he foretold that his beloved disriple. St. John. should terry main the earth till his coming again, that is, to his coming to judgment spen Jerosalem; and that his religion should be preached to the Gentles, that it should be wattered over all the world.

and be received by all nations; that it should stay meen the face of the earth 170

his lost coming to judge all the world.

able to prevail against his church;" which

prophrty is made good thus long, till this

dyr, and is as a continual progress to

justify the directly of the surbor: the con-

nervous of Japes? Could's Jete fightman, it, for it proves that it came from God,

who foretald that it should continue; and by their own prophets; for when Isolah, the hely Jesus.

But, after our blessed Lond was entered into along the Ancieles also mere unplets. Agabas foretold the dearth that the publication of this, the old was abeqwas to be in the Russin comits in the dry of Cirodius Carser, and that St. Final feetold the exercipe in of Hereticks into Asia after his departure; and he and St. Peter, and St. Jude, and esperally the rot of the apentley, bad two great prediciffication of the doctrine of Jews, but as disciples, who were so broken with nearcriou; the one was, that there should and a sect of sile men, who should be ermies to religion and government, and one agreet anostage, which housened peterioady in the sect of the Grantics, which those three apostles and St. John tottefoule and thinly do describe:

end the other was, that although the Jevice nurley did miretally encoun the pilirion, is should be but for a while, for ties should be destroyed in a short time. We but, for the Christians, if they would ly from Jerusalem; and go to Vella, there Smil not a bair of their bend perish - the intication of this prophecy the Christians countly hazzed for, and wandered in fored so lone, and begin to be troubled when the great proof of their religion was lot resided; and, while they were in thereight of hours concerning it, the and Official did coope, and agreet as my clearen basered thousand of the nation; and from that day forward the nation was broken in Pers with intolerable calmities: they Procutered over the face of the earth and by a parabound mattern but not. The oil in I trouled wine, broken into bubbles but peter be an united twoole, till they are accesses of allow broke forcers, host about manben without priest or temple, without that or sacrifice, without city or country, without the land of promise, or the protrist of a blessing, till our Jesus is their ligh frest, and their Shepherd to gother then into his field : ottel this wery theme is 4 meles demonstration services the Jews und that neither societies of then not single

therefore it must continue, became it mid Jerenich, and Malachi, had prophecame from God; and therefore it came, and the rejection of the four and the from God. however it does and shall for coffine of the Gentiles and the change of cerr continue according to the word of the old law, and the introduction of a new by the Messias; that this was be, was therefore certain, because he taught the world a new law, and presently after more, and not only went into despetade. but into a total abolition amone all the weeld; and for those of the remnant of the scattered Jews who obstinately blasphone, the law is become impossible to them, and they placed in such circumstances, that they need not dispute concertains its obligation; for it being extern nal and corporal, ritual, and at last mode also local, when the circumstances are imposible, the low, that was wholly onremonial and circumstantial, most needs names way : and when they have lost their

priesthood, they cannot retain the law, as

no man takes care to have his besed

And it is a wonder to consider how the anger of God is good out your that miserable recole, and that so great a blindness is follow speed there; if being grident and thing but a shadow and undering of the ly verified in this; that all the predictions of the Messias are most underiably accounplished in the person of Jeyos Christ, so that they cannot with any plausibleness or culour he turned any other way, and he applied to any other person, although the Jews make Siterate offerations, and crosdigious dreams, by which they have fooled. ther, and will hope without reason, and are shallow while they suit the glorious body a while, in the mean time, the Christian persus for his convenient, and is at rest in promittle confidences and internal liabets claraties of the holy spirit of God, and loves be will die when he connot dispute, and is swinford and he knows not how, and is sum by comforts, and comforted by the excellency of his belief, which speaks nothing but boilers, and light and reason, and peace and satisfactions infinite; because he is sure that all the world can be bacer if they would live by the religion of Jesos.

normans can have folicity but by this; and hed on shows of the natural inclination that therefore God, who so decrees to make men hance. both so decreed that it shall for ever be upon the face of the at in the dark; for that they know there earth, till the earth itself shall be no is and ought to be something that both the more. Amen. Bishee Taylor.

. \$ 100. Considerations on the week Pretences of other Religious, IV. New. If persing this yest been of things are man shall but conferen the pretenors of any other relicion, and see how ther fall both of reason and believes, of wonder and divinity, how they enter by force, and are kept up by human intotests, how ignorant and undely, how unlearned and minful are their presences;

entirement to the brightness of that. For the Jews religion, which came from and was to expire into the Christian, it fertion; and the Jews needed no other arcument but this, that God both made this impossible now to be done: for he that ties to ecremenies and outward useges, temples and alturs, sacrifices and mints, troublesome and exerusive rites that there should be an abode and fat . . dwelling, for these are not to be done by an ambulmery people; and therefore, since God little scattered the people into mores and excepts of society, without temple or priest, without societies or situr, rict or vision, even cremunicating with accution and in sun-shine, by night and perfection of the soul, and the highest

not emine results to any man but what But for the Heathen religious, it is evi- his own inversees or persishases was duptly to be pecu, that they are nothing pleased to soin out of his own bowels;

which all men have to worship a God. when because they know not, they guess care and analylence of their affalrs. But the body of their religion is nothing but little arts of governments, and strategons of princes, and devices to secure the gopersonent of new nearners, or to make obedience to the laws sure, by being stcred, and to make the voke that was not natural, picasant by semething that is, But yet, for the whole body of it, who sees not, that their wer-breeings could not be sterred, because they were done by something that is impound? They appeared their male with adolpsies and interest

mixtures, by such things which Cate was advened to see, by glottonous eatings of Heaven, is therefore not note to be urner flesh, and income drinkings, and they tivel, because it did come from Heaven, did littare in Januaro apaguine, they sacritical men and warmen and children to being nothing but the insage of this per- their diemons, as is notorious in the rites of Barches Ounests amonest the Greeks. and of Juniter, to whom a Greek and w ready offered; in the moves of the oracles to Colcius, as appears in Homer and Virgil. Who sees not, that crimes were warranted by the example of their immertal ceds; and that what did discover themselves, they song to the honour of their ends, whose they affirmed to be passionne and proud, jealous and reveneyful, asserous and lustful, tearful and impatient, drunken and sleepe, werey and without Urinary Thomasian, without pro-- wanted 2 that the religious were made lating is policy and force, by ignorance, then no way but by collectry providence, and the force of customs by the preferit is but too evident, that God bath no- time on inveterate error, and loving of a thing to do with them in the naster of 'quiet and prosperous evil; by the arguthat religion; but that it is expired, and ments of pieneses, and the corresponno way obligatory to them or pictoing to denote of sementity; be the freed of orahim, which is become impossible to be clea, and the pageange of views; and beacted; whereas the Christian religion is cause they feared every change as an as everal as the soul of a man, and can combinade, as supposing eventurations of go more cose then our spirits can die, their old error to be the eversion of their and on weekle men countries and well-established correspond? And it cases, in fields and charches, in perce had been redinarily impossible that ever and you, invalitude and accept, in per- Christianity should have entered, if the nature and excellency of it had not been such as to enter like take into a fleror of brite in the essential roots of it, and is the word, or the sun into a window, without noise or vivience, without emotion and reason of man, and the gloridection of disordering the political constitution, with-

but did establish revenuments, accure Europe; what advantage will you have obedience, made the laws firm, and the persons of princes to be secred; it did not appose force by force, nor strike princes mies by patience, and overcame them by kindness; it was the court instrument of God to demonstrate his power in our weaknesses, and to do good to mankind by the imitation of his excellent good-

Lastly, he that considers concerning the religion and proponed Mahamet : that he was a victors person, Justici and tyrongiest; that he pronounded inendible and ridiculous propositions to his disciples; that it entered by the sweed, by blood and violence, by mupler and subbery; that it propounds sensual rewards, and allures to considered by bribing our breat lests : that it conserves itself by the same means it extered : that it is underwood and foolish. against reason, and the discourses of all wise ray no that it did no miracles, and made take prophecies; in short, that in the person that founded it, in the reficle it personder, in the monour of prevailing, in the reward it offices, it is unbody and foolish and rude; it must needs appear to be trason can ever be fride persuaded by argaments, that it is the daughter of God, and came down from Howen.

Since, therefore, there is nothing to be said for may other religion, and so very truch for Christianity, every one of whose pretences can be proved, as well as the things themselves do require, and as all the world expects such things should be proved; it follows, that the hely Jesus is the Sen of God; that his religion is commanded by God, and is that way by which that "there is up other name under Henten by which we can be sared, but only the name of the Lord Jorne."

Bishop Taylor.

Gentlemen

ture once more become the religion of of nature, notwithstanding, extends even

derived to your country, or to younglyes, from the exchange? I know your answer -you will have freed the world from the hypocries of priests, and the tyranov of superstition.-No; you forget that I wcurgus, and Numa, and Odin, and Mango-Copac, and all the great legislators of ancient or modern story, have been of oninion, that the affairs of vivil society-could gion; you must of necessity introduce a priesthood, with, probably, as much bypocrier; a religion, with, assuredly, more superstition, than that which you now reproduce with such indecent and illgrounded contempt. But I will tell you. from what you will have freed the world you will have freed it from its abhorrence of vice, and from every negreful incomtive to virtue; you will, with the religion. have brought back the dengreed moreling of Poganium; you will have robbed mankind of their firm assurance of another life; and thereby you will have despoiled them of their patience, of their humility, of their charity, of their chastity, of all those mild and ellent virtues, which (however despicable they may appear in your eyes) are the only ones, which melicrone

and sublime our sature; which Pagneism never knew, which spring from Christimity slone, which do or might roughtute our comfort in this life, and without the possession of which, another life, if after all there should happen to be one. must be more vicious and more miserable than this is, utless a miracle be est. ersed in the alteration of our disposition, a Perhaps you will contend, that the universal light of religion, that the truth and fitness of things, are of themselves wellcient to exply the nature, and monelete. the manners of mankind. Shall we rever have done with this groundless commendation of natural law? Lock into the first chapter of Peni's epistle to the Romans, and you will see the extent of its influence over the Gertiles of those days er if you dislike Paul's authority and the manners of notiquity, look into the 4 200. To the Sceptics and Jufdels of the more admired accounts of modern voyagers; and examine its influence ever

the Pagans of our own times, over the Gentlemen, sensual inhabitants of Oraheite, over the Suppose the mighty work accomplished, cannibals of New Zealand, or the the cross trampled upon, Christianity every remoratless savages of America, But where proscribed, and the religion of na- these men, are Barbarians,-Your law to them :- but ther have misused their remon :-- they have then the more need of, and would be the more thankful for that previous, which you with an irnecaut and fostidious self-sufficiency, selves, if they thought fit, become wise and algroom -I source with Cierro Ut mibit interest, utnum nema valeat, an merco valere possil i sie non intellien onid interrit, utrum perso sit sepient, an nemo

gase possit These, however, you will think, are not from these totals our measure of the eaccillenes of the law of nature; but rather from the civil. d states of China and Japan, or from the nations which floutionity was keard of in the world. You stand those mire of conduct, which an Individual inharmeted from the community, and desciped of the institution of monhind, could experitate for himself : but such a system of precents, as the most

enlightened men of the most enlightened pers Just recommended to our observence.

Where do use find this system? We

surrous most with it in the works of Streheros, or the Scythau Anacharsis; nor in of the Errorror Autoricus, or the slove smed arounted considerations of the wa-- sirtue, and the lateres of things, are not able to family even a Books bisself with perpensent netropoles of retiresmuch less are they able to parify the reds. hard receives of a vitigated heart, to curb she irregularities of appetite, or restrain the impermetty of pupies in common men. If you enler us to examine the works of Giferius, or Poffeedorf, of Burlateressi, or Herchinson, for what you sanders and be the last of nature a region. perhend that you are in a erest error, in selling your notions of natural last in dis-

coverable by susteral reason, from the ele-

up by Christian philosophers : since they

which was here foodly attributed to the excellence of your own unavised reason. natural reason, and how for it can proof moral duties, you must consult the have never heard of either the Jewish or the Christian dispensation, or of those other manifestations of himself, which trizerbs, before and witer the flood. It would be difficult perhaps any where, to rished in learning and in arts, before Chris- find a people entirely destitute of stalitionary notices concerning a deity, and of mean to vay, that he the law of nature, traditionary fears or expectations of one which you are desirons of substitution to other life; and the morals of markind the transit the county and do not unless, more have markets been no where purity so abandoned, as they would have been, in these points : however, it is a truth, which ennest be denied, how much soever is may be lamented, that though the some faint encertains of God, and his providence; set they have been alward greatly inefficacions in the production of good suggester, and highly decoratory to earth, except she Jews and Christians

rejection Christianity, still confines The-

you are either aware of, or disposed to ne-

knowledge the debt, or not) for those su-

bline speculations emorning the Drity,

ists are indebted to reselution (whether

all that is good in their Keran from Chris-The laws concerning isotice, and the tentration of dambers, concerning the security of property, and the performance . of contracts; concerning, in short, whote ever effects the well-being of civil society. inflicient percising: and if you choose to stills foreignized made a smade of systemal law, though you will eer against precriety of speech, yet you are so for in the right, that natural resum discovered, and the dependent of homen autore connelled butite laws therein contrined - and you will have moreover Carmenter, to mean philehave All laid their foundations, either sucher, on your side; who know of no law tariffs or expressly, many a minerials described of sources. Efficient from that which many rived from revelation. A thorottely know- had inscirated for their curation utility; ledge of the being and attributes of God; and which was various according to the and even those amonest correlves, who, manners of measin different climates, and chapre able

ception the Malamatans, who derive

hip, and yet clude the cornitories, and

. I am sensible, you will be ready to ere what is all this to the owners ! though the halk of mankind may never be able to investigate the laws of gutteral religion. more disposed to represent their pertions when investigated by others, ter collectors about nor other standard of meral receivade, than giall legislation set the inconveniences which may attrad the extinuction of Christianity, one

friend, or nazinet their dwn, as often as to a man of pleasure; and your way the force of intermediate effective their of life may have words you control with Presence, or the spriety of an aucless your religion .- As to your rapity, as a He excites their descendency: even couse of your infidekty, suffer me to propow, whilst we are personaled of a resur-, duce the sentiments of M. Bayle upon

to come, we find it difficult enough to projet the solicitations of sense, and to escape unspotted from the licentique manners of the world: Het what will become of our virgoe, what of the comequent peace and harpiness of society, if you persende us, that there are no such things? in two words,---roo may role vastriches by your atteropt, and you will perturbs min water contributes for wore wife-

But the consideration of the issuffice of

your design, is not the only one, which should induce you to abandon it; the ar-

gument a toto eacht to be warily ma-

paged, or it may tend to the silencing

our enquition to tay system of super-

stition, which has had the good fortune to be attestioned by widdle authorities it is, indeed, liable to no objection in the present case; we do not, however, whelly rely man its coverncy. It is not contended, that Christianity is to be reexisted, merely because it is useful; but be no proof of its truth,--- have not pro- because it is true. This you done, and don't there, as a proof of its much ; but think your chiestions well expected; we they are a strong and conclusive arout, if conceive them originating in your varity. set of its truth, at least of its utility; and wour immorality, or your missonethenthe consideration of its stiller may be a vice. There are many worthless docmotive to year-wives for examining, when trings, many appenditions observances. ther it may not chance to be true; and which the front or folly of reaching it easily to be a serious with some most have exceed the except to Christinofts. offers, and with every man of animal description the church of Books to exoff, if from any particular electrometricus appendence to Christianity, for Christianity this studies or in his education, he should timity itself, as preached by Christ, here the minfortune to think that it is end by the specifics; if you confound the not true. If you can discover to the Bornan with the Christian religion, you rising generation, a better religion than quite minapprehend its nature; and are the Christian, one that will more effice in a state smaller to that of men, (mentraffy animate their hours, and subdon tioned by Platarch, in his tentile of sixtheir practions, make them better men, or petitition) who, flying from superalibetter members of society, we impusting tion, leapt over reagon, and sunk into you to publish it for their advantage; downright atheism,-Christianity is not but til you can do that, we heg of you, a seligion very printable to a volutiones ant to give the reiss to their possions, by age, it will not conform its precepts to innling into their unvesticings minds the standard of fashion; it will not your permissions prejudices; even now, leasen the defortiety of vice by leasent then between ever, by their lawless but, to smellstioned but calls beening, wherea tun the repose of private families, and to dom; intrigue, adultery; and docting, In a strin of letaner on the mobiles : moreter: is will not needer the last. even now, they besined not, in lifting up it will not license the intemperance of a menderous arm arginst the life of their mankind; it is a troublesome monitor

that head; if the description does not You are, or would be thought, men of suit your character, you will not be of- reading, and knowledge, and enlarged Sended at it; and if you are offended with its freelogs, it will do you good : "This inclines me to believe, that libertines. the Des-Barreres, are not greatly permaded of the troth of what they say, They have made no does examination, which they are perpetually making a noise with; they speak from a principle of estrutation, and give themselves the Le in the time of danger.-Vanity has a enoter share in their dungtes, than conscience; they imagine, that the singu-Lority and boldness of the opinions which they maintain, will give them the reputation of men of parts :- by degrees, they pet a habit of boiding impious discourses; and if their varity be accompanied by a voluctoons life, their progress in that

road is the swifter.

The main stress of your objections, rests not upon the insufficiency of the external evidence to the troth of Christianity: for few of you, though you may became the future organizate of the sepute, or of the bar, have ever employed on hear in its exempasion; but it rosts upon the difficulty of the doctrines contained in the New Tenament : they excred, yearser, your comprehension; and were a instante voorselves, that you are not get arrived at the true standard of orthodes Little surrole and intensibile. Yes thick, it would be toking a superflower extense proofs, by which Christianity is more tare, the character of a man, who of Possidence, and of nature, is regular has had courage and candour enough to inscremable, equally past our feeding out schnuwledge it.

But what if there should be some in- markable, that the despect inquirens commedensible doctrines in the Christian religion; some circumstances, which in revenue, and spoken with most contheir causes, or their consequences, sur- fidence, concerning those things, which pass the reach of busins reason; are in revealed religion, mor seem hard to be they to be rejected upon that account? understood; they have ever avoided that

and consider whether revealed religion be not, in this propert, just upon the same focing with every other object of your contemplation. Even in mathematics. the science of demonstration in eif, though you get over its first principles, and learn to digest the idea of a point without parts. a line without breath, and a vorface. without thickness; yet you will find perpetual approximation of acces, which memorables, and of an infinity of infinities, each infinitely greater, or inticitely less, not only thou may fair quantity. but than each other. In physics, ren cantet connectend the primary case of any thing; not of the light, by which you see a nor of the elasticity of the oir, he which you hear; not of the fire, by which you are warned. In playinings, you cannot tell, what first give motion to the its metion is los voluntary thus that of the longs: nor why you are able to move your arm, to the role or left, by a sime ple relition; you connet explain the cause of animal least a par countebend the principle, by which your body was trined, nor by which it will be reduced to earth. In natural religion, you cannet comercioni de eternite et ampipresence of the Dony; nor casily undestand, how his pre-charge can be conestablished: since, in your orinson, the sistent with your foredone, or his immulead their carries with it its own refuta- tability with his concrument of moral tion. A gentleman as scale, probably, agents; mor why he did not make all his as over of too, and who ence believed, creatures cought perfect mor whe he perloops, as lattle as any of you, has did not create them somer; In short, strain a paire different conclusion from you cannot both into any hearth of the person of the New Tenament; his knowledge, but you will meet with subback thrown recentionable it not be 'jects above your a nonehearing. The thought in some periodiar parts) calies tall and the redemption of homen kind. hits, not early a distinguished triangul of the mar in apprehimable than the reason over projector, at Christianity over creation and the conservation of the ani-Deign that it exhibits, what is infantely turned the infinite nation of the works

in them both. And it is somewhat re-

understanding a wrigh the matter fairly a

self-sufficiency of knowledge, which examining this argument, which may,

mosièrement? throw the book saids, as unworthy of his further notice, from his wast of sea, "Peace, be still;" in vain will they

Percentiqued; if you reject the account, was too consingly contrived to be detectwithout making this examination, you re- ed, and contrived for too impious a perpet it from prejudice, not from reason. pose, to be credited as the word of Thre is, however, a short method of God.

springs from sgrorance, produces indiffe- perhaps, make as great an impression on resec, and ends in infidelity. Admira-your minds, as any other. Three men ble to this purpose, is the reflection of of distinguished abilities, rose up at diffethe greatest mathematician of the present rent times, and attacked Christianiaare when he is combasing as opinion, with owns objection which their malion of Newton's, by an hyperthreis of his could supress, or their learning could own, still less defensible than that which derise; but neither Celsus in the second le occours :- Tors les issers non in vois centure, not Porchery in the third, nor & ces exprits-firts, qui critiquent les the emperor Julian himself in the fourth virials de notre priirien, et s'en mocement, century, ever questioned the reality of the trime twee la plus imperimente suffi- miracles related in the gospels. Do but sace, ie news, chitifs mortels! combien you grant us what these men (who were et conthien des clioses our lesquels vogs more libely to know the truth of the trivenest si liviroment, sont-elles siles, matter, than you can be) granted to their sublines, et plus elevés, one otiles sur adversaries, and we will very readily let

learnelles le cound Neuton s'esure si von make the most of the morie, to which, as the last wretched shift, they Plato menations a set of men, who were were forced to attribute them. We can ferr imporant, and therefor themselves find you men, in our days, who from the appearely wise; and who rejected the mixture of two colourless liquous, will promont for the being of a God, derived produce you a third as red as blood, or of from the harmony and order of the uni- any other colour you desire; et dicte tree, as old and trite; there have been citias, by a drop resembling water, will men, it seems, in all ages, who in affect- restore the transparency; they will make ity develories, here corrigated truth; two floids endress into a solid body; in argument, however, is not the worse and from the mixture of liquors colder for heine old a ned smele it would have then ice, will instantly roise you a hereid been a more yest mode of resocning, if explosion, and a tremendous flame; these, to: had experiend the external evidence, and twente other tricks that will necfor the truth of Christianity, weighed the form, without having been sent with old accoments from miracles, and from our Savisor to Egypt to learn magic; misberies, before you had rejected the nay, with a bottle or two of cil. they While secount, from the difficulties you will compose the undulation of a lake, Bit with in it. You would lauch at an and by a little art, they will restore the Iton, who in peoping into a history of functions of life to a man, who has been Erelynd, and specing with the memion, an hour or two under water, or a day of the Thomas being frames, or of a or two buried in the snow; but in value shower of buil, or of snow, should will these men, or the greatest marician

that Erypt ever saw, say to a boisterous thilly to comprehend these phases, say to a fercess rotting in the grave, "Come forth;" the winds and the sea In exceldering the regressent from mi- will not obey them, and the pottid carlife, you will soon be consinced, that was will not hear them. You need not it is possible for God to work miracles; suffer sourselves to be deprived of the and you will be convinced, that it is as weight of this argument; from its harproofer for humans restiguous to establish sing been observed, that the Fathers have the truth of microsloss, as of physical acknowledged the supernatural part of or historical events; but before you can Paranium; since the Fathers were in no be confined that the miracles in ques- pondition to detect a cheat, which was ton are supported by such testimony as supported both by the disposition of the descrees to be credited, you must inquire people, and the power of the civil magisat what period, and by what persons, the trate; and they were, from that instiffity, books of the Old and New Testament forced to attribute to infernal secrecy what

RIEGANT EXTRACTS IN PROSE

With respect to prophery, you may, those who beheld its completion; and it ment have delivered, concerning the de- us of its present situation. solution of particular kinedoms, you may cidence between the prochecies of Deniel are nothing but shrewd conjectures, which any one acommed with the history of the rise and fall of empires, might certainly have made; and as you would not hold him for a prophet, who should now affirm, that Lendon or Paris would afford to future ages a spectacle but as arclancholy, as that which we now contouriste, with a sigh, in the mins of Agricentum or Palmyra a so you council persuade vourselves to believe, that the deconcistions of the prochess.

attention to an argument, which, if penperie considered, carries with it the Sumora said. That he would have broken his atheistic system to pieces, and embraced without repogrance the ordigars titch of Christians, if he could have Largens from the dead, and I question not, that there are many dishelievers. who would reknowish their deistic tenets, sande themselves, that God had ever so of the world, on to illumine the mind of any one man with the knowledge of fa- this proceeding has made untlinking ture executs. Amiraria strikes the senses. men per less regard to prochecy in re-

perhaps, have accestorized yourselves to requires, in many cases, some learning, in consider it as ecicinating in Asiatic en., all some attention, to index of the correthusiasm, in Chaldean mystery, or in the spondence of events with the predictions subtle stratagem of interested priests; and concerning them. No one can be conhave given younglyes no more trouble winted, that what Jerendoù and the other concerning the predictions of secred, peoplets for told of the fate of Babylon, than concerning the cracies of Parant that it should be besigned by the Medes; history. Or, if ever you have cost a glance that it should be taken, when her mighty moon this subject, the dissentions of men were drunken, when her springs learned men concerning the proper in- were dried up; and that it should beterpretation of the revolution, and other come a peol of water, and should retrain difficult prophecies, may have made you devolute for ever ; no one, I say, can be radily coprists, that all prophecies were consinced, that all these, and other parts equally printelligible; and more indebt- of the peopletic denonciation, have been ed for their accomplishment, to a fee, minutely fulfilled, without arendor some tunate concurrence of events, and the time in reading the accounts, which propliant ingenuity of the expositor, than to fine historians have delivered down to us the institued foresight of the prophet. In concenting its being taken by Cerus; all that the combets of the Old Texts, and which modern travellers have since

affirm the prophecies were written after the things prophesied of had happened; mother Pombers has, in our days, becau so astonishtd at the correspondence beturnen the prophery concerning the destruction of Jenusziem, as related by \$4, Matthew, and the history of that event. as recorded by Josephus; that, risker than embrace Christianity, he has ventured to assert (contrary to the faith of all ecclesization bistory, the beision of the against the looghty cities of Tyre or Balearned of all aces, and all the rules of bylon, for instance, proceeded from the enal criticism) that St. Matthew wrote insolution of the Doty. There is no his Gospel after Jerusalem Ind been doubt, that by some such general kind of taken and destroyed by the Romans. teasoning, many are informed to pay up You may from these impances perceive the strength of the argument from prophecy; it has not born able indeed to eien; or the modern Perobyry; but it los been able to compel them both, to be quilty of obvious falerhoods, which have nothing but impudent assertions to sur-

Some over-zealous interpreters of ple harrations, extended real predictions beyond the times and citriamstances to which they naturally were audied, and per level their realers with a theorest conint allerious and allegorical conceits; of the prison, who see it; a prophery ad- neral; there are some predictions howdresses itself to the understandings of ever, such as those concerning the pre-

out sate of the Jewish people, and the same trivial controlictions, in what they correction of Christianity, which are howerelated concerning the lat of Christ; diraity nature, that you will not perhaps

states which induce you to reject it; you have discovered, you there, so many cuttralictions, in the accounts which the Cirist, that you are compelled to con-

ni points of little importance. You cannot compace the history of the same

You observe, that peither Lake, por

Mark, per John, have mentioned the incidity fully, to comprehend the whole empity of Heral in murdering the infants remedies have given of the life of true, were the test more of a single on-

According to Matthew, Mark, and months, you say, between the toption and St. John, at the least above three yearswithings) But poone ever thought of dis- paother in continued operation, without Area of Vitellian or Veserion, because Toppened; but is it a just exactorion fram actions which they seem to have connectthe life and dorrigos of M. de Veltaine ed? Many instruces might be undered from the most admired biographers of anperiods; we have an obvious example of slight inconsistencies and contradictions. Who cornects the reaction of John the Reptist with the return of Joseph from with chapter to documer in the several. Ervot, though we are certain, that the

termions. Though we should grant you latter event proceded the former by a then that the everywhets had fallou into great many years. . .

John has vid nothing of the institution, deat, that if Christ assessed four times, of the Land's owner, the other France. lists have said nothing of the washing of the disciples' feet :- What then I are you nor asharmed to produce these facts, as instauces of contradiction? if omissions are contradictions, look into the history of the are of Louis the Foorterph, or into the moneral history of M. de Voltaine, and you

will meet with a great thundance of con-John, in mentioning the discourse which Jesus had with his mother and his beboard disciple, at the time of his creatifixion, any, that she, with Mary Mardalene, stood near the cross; Matthew, on the other bord, save, that Mary Mary delene and the other seconds were there behalding afor off; this you think a may ture, that Bedroor was not only the roose nifest contradiction; and scotlingly inmire, whether the women and the healeved disciple, which were pear the cross, would be the same with those, who stood for from the cross?-It is difficult not to temperate the bounds of moderation and road memory, in answering such suchistry; what! have you to learn, that thunch the Evarge late speak of the erncifixion, as of one event, it was not secomplished in one instant, but lasted several hours? And why the women, who were at a distance from the cross. mirls not, during its continuous, draw more the cross or from being sent the cross, saight not more from the cross, in mare than you can explain to either us, or yourselves. And we take from you your sely refuge, by denving expressly, that the different expraelists, in their mention of the women, speak of the same point

The evancelists, you affirm, are fallen er' the arrespances, by which Jesus mare-correction there the Acad : for Manhow is current cled by John, in a very mote-weight upon them, and blusts all their rial port of his natration; but till you do neal for inquire. that, you roust excuse me, if I cannot great, that the everyclists have events- is engaged in writing the history of Mount dieted each other in this point; for to Erro, has discovered a stratum of lava, common understandings it is peetly esi- which flowed from that mountain, se-

according to John's account, he must have recented fasion, according to that of Matthew and Linke, and thrice, accorditer to there of Merk The different expreedists are not only

properly of entire fiction each other, but Luke is said to have contradicted himself's for in his annual he tells us, that Joseph Bernarde Line Heaven from Bethaue and in the Acts of the Apostles, of which he is the eranted number. he informs us. that Jews recended from Mount Olivet, Year objection proceeds without from your ignorance of grarendry, or your ill will to Christianty; and upon either supposition, deserves our contenue; he riceas ed, however, to remember for the foof a town, but of a district of Mount Oliyet, aligning to the town.

From this specimen of the contradictions, swelled to the historiess of the life of Christ, too may indre for yourselves. what little reason there is to reject Christimics grow their account; and how sally you will be innoved upon (in a matter of more convenience to you then any other) if you take every thing for a contradiction, which the uncareful adversiries of Christianity think power to ceil coe

Before I put an end to this address. I empet help taking region of an arms ment, by which some rhilosophers have of late enderstoomed to overturn the whole votem of revelation; and it is the more necessary to give an answer to their objection, as it is become a common subject of philosophical conversation, especially amongst these who have visited the continent. The objection tends to invalidate, as is supposed, the authority of Moses: by shewing that the earth is much elder, than it can be proved to be from his account of the erention, and the speaks of two, Mark of three, Luke of seripture charactery. We contend, that two, and John of foor. That controlle- six thousand years have not yet clayed, tury propositions connot be true, is true since the creation; and three philosodily granted; and if you will produce phers contend, that they have inclubitaster place, in which Marthew says, that his proof of the earth's being at the least Jone Christ represent twice, and no fearteen thousand years old; and they offerer, it will be further granted, that he complain, that Moses longs as if dead

The Canonico Recupero, who, it seems,

cooling to his ordinion, in the time of the the account of the Canon himself; since soul Pinic war, or about two thousand years ago; this stratum is not yet covered with will, sufficient for the production of either corn or vines; it requires then, sons the Creen, two thousand years, at least, to convert a stratum of lava into a fertile feld. In sinking a pit near Jaci, in the

reighbourhood of Einz, they have discount existest muchs of seven distinct lost, one under the other; the surfaces of which were parallel and most of their coyord with a thick bed of rich earth; now, the eroption, which formed the lowest of these laws (if we may be allowed to craso, sees the Canon, from analogy, I flowed less the mountain at least fourteen thenand years arm ... It might be briefly anrecred to this objection, by degring, that there is any thing in the history of Moses reservent to this opinion congressing the errat antiquity of the earth; for though the rise and progress of arts and sciences, and the arrival amphindication of the bossion secies, reader it almost to a demonstration can the surface of this earth, than according to the Moraic secount; ver, that the such miss then constant out of morbins when man was alread some it, in rest, according to the puriments of some philouplers, to be proved from the original test of sociaed serioture); we might, I say, restr, with these philosophers, to this foring it in its fullest extent; we are under to recessive, however, of adopting their relation. In arrefer to show the weakness of the Casen's reposition. For in the first ther, the Cases has not smishenerily evablished his main fact; that the law in corrien is the identical large which Disfrom King, in the second Cartharinian var: and in the second place, it may be shorved, that the time necessary for conterring the Layer into feetile fields, must be terr different, scording to the different evoluteuries of the layer, and their dif-

or depression : to their being expused so winds, rains, and to other circumstances; int to the time, in which the beans of ion slag (which resembles lava) are covered with verdure, is different as diffrom furnises, seconding to the nature of the stag, and situation of the furnace; and

the crevices of this famour stratum are really full of rich, reed soil, and have prenty large trees growing in them. But if all this should be thought not sufficient to remove the objection, I will

produce the Caron an analogy, in opposition to his analogy, and which is grounded on more certain facts. Etua and Venawires resembled each other, in the causes which produce their eruptions, and in the nature of their lavas, and in the time necessary to mellow them into seil fit for vegetation : or if there be any slight dif-Scrence in this respect, it is probably not greater than what subsists between different layer of the same mountain. This being admitted, which no philosopher will dow, the Canon's analogy will prove just nothing at all, if we can produce an instance of seven different layer (with interincost stress of proviable earth) which have flowed from mount Vesuvius, within the source not of fautteen thousand, but of somewhat less than seventeen handred probable, that man has not existed longer years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil, is about two handred and lifer years, instead of requiring two thousend for the purpose. The eruption of Vessykas, which destroyed Herculaneam and Pompeil, is rendered still more famous by the death of Pliny, recorded by his rephere, in his letter to Tacitus; this event harmoned in the year 70 ; it is not yet then orite accenteen hundred years since Here laneurs was strallowed up; but we

> that " the matter which cavers the ancient town of Herculareons, is not the produce of one eruption only; for there are evidres much, that the matter of six errors tions has taken its course over that which . lies immediately allow the term. and was the cape of its description. These strata arreither of lava or hund master, with veins of good sail betwict them.'-I will not add another word upon this subject : e cree that the bishon of the diocese was not much put in his advice to Canonico Recopera-to take care, not to make his mountain elder than Moses; though it monthly have been full as reall to have short his mouth with a reason, as to have stopped it with the dread of an ecclesiastical

are informed by unquestionable authority.

You perceive, with what ease a little atsouthing of this kind is deducible from tention will remove a great difficulty; out had we been able to say nothing, in explanation of this phonomeron, we should not have acted a very rational part, in making our imporance the foundation of our infidelity, or suffering a minute philosopher to reb us of our religion. Your objections to revelation, may be numerous: you may find fault with the account, which Moses has given of the crea-

eto

tion and the falls you may not be able to get water enough for an universal deluge: nor room enough in the ark of Neah, for all the different kinds of aerial and terrestrial animals; you may be dissatisfied with the command for sacrificing of Isaac, for plundering the Egyptians, and for extirpating the Ganganites ; you may find fault with the Jewish mecesomy, for its ceremonies, its sacrifices, and its multiplicity of priests : you may object to the imprecations in the Pealers, and think the immaralities of David, a fit subject for dramatic ridicule: you may look upon the partial promedention of Christianity, as an insuperable objection to its truth; and warwardly reject the pondoess of God toward verreelers, because you do not comprehead, how you have deserved it more than others; you may know nathing of the ontrance of his and death into the world, by ene man's transgression; nor be able to comprehend the doctrine of the cross and of redemption by Jetus Christ; in short, if your mind is so disposed, you may find food for your scepticism in every page of the Bible, as well as in every appearance of nature; and it is not in the power of one person, but yourselves, to clear up year doubts; you must read, and you most think for yourselves; and you upon do both with temper, with candeur, and with care. Infedelity is a rank weed; it is nortured by our vices, and carnet be whether on a guilty as is may be observed. worrdifficulties, with respect to revelucion, may have hirst prison, from your own reflection on the religious indifference of these, wisen, from your earliest infacts, you have been accustered to revere and mitares elomentic irreligion may have made you willing bearers of libertine con-

bettern, to try it, to prove it, and not to hold is first unless you find it good. Till ves are disposed to undertake this task, it becomes you to consider with creat seriousness and attention, whether it can be for your interest to esteem a few witty sarcome, or meraphysical subdeties, or ignerged misserorrymtations, or unwarranted assentions, as unanswerable arguments against revelation; and a very slight reflection will convince you, that it will certainly be for your reputation, to employ the Sippercy of your rheteric, and the poignings of your ridicule, upon any subect, rather than upon the subject of re-

lizion: we begof you to examine it to the

I take my leave with recommending to your notice, the advice which Mr. Locks gave to a young man, who was desirous of becoming acquainted with the doctrines of the Christian religion. Soudy the bobe seriouse, especially the New Testament : Therein are contained the words of eternal life. It has God for its author: Sale variou for its end; and Truth without nor misture of error for its matter." Bishep Walson.

\$ 201. Mintales in judging of the Scripture style, 64. The books of the Old Testament, which

were written by the divise will and inspiration, were by the Jews of old usually divided into three several classes, whereof the first compechended the five books of Mouse; the second, all the prophets; and the third, those writings which thry called Claubim, the Greeks Hazingraphs; or backs that were written by huly men, but not with such follows of spirit as to be ranked among the peoplets. In this divi-sion they rexkuned five books in the first starry sight in the security and pine in the third; in all two-and twenty : secording to the number of the letters of their alphabet, and as fully comprehending all that was necessary to be known and believed, as the number of their letters did all that was requirite to be said or written; for in this method it is that they rause them.

(Exedus. der through life without a principle to di- The beeks of Moses. Levitious. Numbers. Deuteruptmy.

versation; and the uniform prejutices of the world, may have finished the business at a very early age; and left you to wan-

reet your conduct, and to die without home,

We are far from wishing you to trust the

Four books of the former ludges, and Buth. neuchets. Samuel 1, and 2. Kings 1, and 2. Fear books of the latter Jeremiah, and his Lamentations. prophets. . The books of the 12 lesser prophets. King David's Psalms. King Selomen's Proverbs. His Feelesinstes.

And the rest of the hole His Sour of Sanza. The book of Daniel.

The back of Erra and Nebemiah, The book of Chronicles 1, and 2. But he the books ever so gennine, and translators have taken a liberty to accomtheir traditions over so certain, we we can module the beauties of the language wherenot assesse them wrose he merupon divine- into they translate, to the idients of that Is impired, so long as we see in themser- whereas their author wrote; these have thereby themselves restrained from using such freedom in a divine composition; and have therefore left several Hebraic, the most exact energiand, the normalist reasons and other foreign physics in their version, which seem a little uncouth, and give the reader, who can look no farther, a very

trin characters inconsistent with with a nampostion. Surely the purest language, the mut perfect style, the greatest clearures, ing, the man of apparent convisioney, and, in a ward, all the excellencies of read writing, might be expected in a piece trepender dictated by the mirit of God: by books wherein we find the reverse of to the Deity.

sold notion of the original; though it is certainly monifest, that the most elegant nices of wratery that ever was framed, all this, it is iddle, if maximum, to ancribe if we reader it literally, and not give it the tree penies of the language whereunto we are admitting it, will lose all its beauty, and appear with the same disadvantage. 11. Another missake that we run leto.

I. Oue great mistake which the generdits of readers run into, is, to indee of the corposition of the Scripture, not from its original, but from its translations: for besides that its ancient writings, such as the bible is, there are allusions to saanr rice and customs that are now laid anide ; rod, for this reason, must needs seem flat. inese, had a great deal of spirit and propriety in thems, and besides that the Mebrew, is particular, is a language of a pecolor cast, both in the everyence of its words, and the cudence of its periods, and cotains certain expressions, whose emphasis can no more be translated into anthe language, than the water of a dianowd can be painted, without detracting from the original; besides all this, I say, the translators themselves, sometimes by remore into mintakes, and at all times by adiering too religiously to the letter of the text, have contributed not a little to make

is, when we confine elegatines to any nation, and account that the only proof of it, which is accommedated boths present tasse, We indeed, in these Europem countries, or importment; which, when they were whose languages, in a great measure, are derived from Greek and Latin, make them the putterns for our imitation, and account them the standard of perfection; but there is no reason why the eastern narises, whose languages have no affinity with them, should do the same; much less is it reasonable to espect it in writers who lived long before these Greek or Latin authees, we so much admire, were born. It is sufficient for them that they wrote acranding to the fashionable, and esteemed elegaence of their own times; but that the Holy Ghost should impire with certain achemes of speech, adapted to the modern the safe of the Sacred Weitings annear state, and such as were utterly unknown in lets advantageous. For, whereas other the countries where they lived, is a thing

consideration. The truth is, since Moses was bred up in all the refined learning and wisdom of the Egyptists; since Saleman was excellent in all kind of knowledge, and in a manner idolized by the eastern world; and since Daniel's premising youth was improved by the learning of the Chaldean sages; we have all the reason imaginable to believe, that they wrote according to the perfection of style which was then in use; that though their eloquence differs from ours, yet it is excellent in its kind; and that, if we have other notions of it, it is only because we are unacquainted with those bold allegories, and figurative ways of discourse; those dark sentences, surprising brevities, and inconnected

tramitions, wherein the nature of their true sublime did consist. III. Another mistake we run inco is, when we suppose that the critical rules of eloquence are any ways processary in divine composicious. The design of God, in recording his laws, was to inform our understandings, to cure our passions, and rectify our wills; and if this end be but attained, it is no great matter in what form of diction the prescription be given. We never expect that a physician's receipt should be wrote in a Ciceronian syster, and if a lawyer has made on a firm conveyance of an entate, we never enquire what elegancies there are in thewriting. When, therefore, God intends to do us far greater things than these; when he is delivering the terms of our salvation, and perceribing the rules of our duty; why should we expect that he should insist on the pieceics of scule and expression, and not rather account it a diminution of his authority, to be elaborate in trifles, when he has the momentous issues of another life to command our atsention, and affect our passions? In some net confined himself to any such order and exactness. The stars, we see, are not cast into regular figures; lakes and rivers are not branded by straight lines; nor are hills and mountains exact coors orpresmids. When a mighty prince declares his will by laws and edicts to his subjects, is he, do we think, careful at all about a pure style, or clegan composition? Is not the phrase thought proper enough, if it

that can never enter into any soher man's such occasions? Why then should we expect in the Oracles of God an exactness that would be unbecoming, and beneath the dienity of an earthly monarch, and which bears to proportion or resemblance to the marnificent works of the creation? A strict observation of the rules of grainmar and rhetoric, in elegant expressions, harmonieus periods, and sechnical definitions and partitions, may gratify indeed some readers; but then it must be reasted that tiese things have the air of lauman contrivance in them; whereas in the simple, unaffected, artless, unequal, bold, figurative style of the Holy Scriptures, there is a character singularly great and majestic, and what lanks more like divine inspiration, than any other form of com-

perities. Their observations being premised, if we should now consider the nature of elonarrow in several, us it is defined by Aristotle to be a faculty of persuasion, which Cicero unakes to cousiss in three things, instruction, deliebtion, and marine our reads ersor housers mind, we shall find that the Holy Scriptures have a fair claim to these

For where can we meet with such a plain representation of things, in point of history, and such cogent arguments, in point of precent, as this one volume furnisles us with? Where is there as history written more simply and naturally, and at the same time more publy and loftily, than that of the creation of the world? Where are the event leasure of morality taught with such force and perspiculty (except in the sermons of Christ, and the writings of the numbers as in the bank of Deuternnome? Where is the whole compan of devotion, in the several forms of confession, petition, supuliration, thanksriving, your, and praises, so punctually taught us, as in of the greatest works of nature, God has the bank of Pratus? Where are the rules of windom and newdroce so convinciously laid down as in the Proverbs of Solomon, Where is vice and impiery of all kinds more justly displayed, and more fully confoted, than in the threats and adminitious of the perohets? And what do the little warmths, which may be raised in the fancy by an artificial composure and vehemence of style, signify in comparison of those convers as much as was intended? And strong impulses and movements which the would not the fire strains of some modern. Halv Seriousness make smon mod mee's

ericies be thought pedantic and affected on souls, when they represent the frieldful-

instice of an anery God to stubboru offenders, and the bowels of his compassion, and unspeakable kindness, to all true penitents and faithful servants? The Holy Scripture indeed has note of those flasher arrangeness of speech, wherewith huggan compositions so plentifully abound, but then it has a sufficient stock of real and neculiar beauties to recommend it. To give one instance for all out of the history of Joseph and his family : the whole relation indeed is extremely uptoral; but the manner of his discovering himself to his brethern is inimitable. "And lomb could no lower refrain biarelfbut, lifting up his voice with sears, said-I am Joseph-doth my father yet live ?-And his brethren could not answer him : for they were troubled at his presence.

certainly can be a more lively description of Joseph's tender respect for his father, and love for his horthern; and, in like manner, when his breshres renemed, and told their father in what splendor and glory his son Josephlived, it is said, "that Iscob's heart fainted, for he believed them not; but when he saw the waggoos which losesh had sent for him, the spirit of la-60, their fatner, revived; and Israel said, it is enough-Joseph my son is yet alive -1 will re-and set him-before I die." Here is such a quetrast of different passions, blackness. They shall run like mighty of uter despondency, dawning lupe, and men - they shall climb the wall like men confirmed faith, triimphant joy, and poof war : they shall march every one in ternal affection, as no orange in the world his way, and they shall not break their could express more movingly, in a more ranks. They shall run to and fro in the car manner, or shorter commun of words. Nay more, had I leisure to gratify the carious. I might easily show, that those very figures and schemes of speech, which are so rose's admired in profuse authors, to where more conspicuous than in the sa-

Our figure, for instance, externed very forid amoon the masters of art, is, when all the members of a period begin with the same word. The firure is called anaphora: and vet (if I mistake not) the 15th pealm affords us a very beautiful pustire of this kind, "Lord, who shall shide in the tabernacle? Who shall dwell in far from being defective in point of elothy hely hill? He that walketh up- quency, and (what is a peculiar commenrigidy; he that back-bitth not with his dation of it) its style is tell of a grateful

toogue; he that maketh much of them that fear the Lord; he that sweareth to his burt, and chargeth not a be that putteth not out his money to usury, nor taketh reward against the innocent. He that does these things shall never be moved," The ancient orators took a great deal of pride in ranging finely their antitheta. Cicero is full of this, and uses it many times to a degree of affectation; and yet I cannot find any place wherein he has surpassed that passage of the prophet. " He that killeth an ox, is as if he slew a man : be that sperificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood." But above all other figures, that whereon poets and orators love chiefly to dwell, is the hypotyposis, or lively description; and And Losenh said to his horshorn, come yet we shall hardly find in the best classic pear me. I pray you: and they came near. authors, any thing comparable, in this reand he said I am Joseph-roor brothergard, to the Egyptians' destruction in the whom we sold ione Egypt." Nothing Red Sea, related in the song of Moses and Miriam: to the description of the Leviathan in Job; to the descent of God, and a stormat sea in the Psalmist; to the intrigues of an adulterous woman in the Proverbs; to the pride of the Jewish ladies in Isaiah ; is represented like the rayating of a country; and storming a city by an army; "A fire desoureth before them, and behind them a devolate wilderness, and nothing shall escape them. Refore their face peeple shall be pained; all faces shall gather

> city, they shall run upon the wall; they shall climb up upon the bouses; they shall enter into the windows as a thief," The description is more remakable, because the analogy is carried quite throughout without straining, and the whole proceives of a complexing army in the manner of their march, their destroying the pravision, and huminy the country, in their stay, line the walls, breaking into besoes, and running about the vanquished city, are fulby delineated and set before our eyes. From these few examples (for it would be endless to proceed in instances of this kind) it appears, that the Holy Bible is

> > Apper :

variety; sometimes malestic as becomes tions which ofigurines help the imperfethat " high and hely one who inhabiteth eterpier:" togetimes to low as to answer the other part of his character, " who dwelleth with him that is of an humble spirit;" and at all times to proper, and adapted so well to the several subjects it sixely will perceive, in the parrative costs of it, a strain so simple and unaffected; in the peopletic and depositional constitues an animated and subline: and in the dectrinal and preceptive, such an air of dig-

nity and authority, as seems to speak its original divine. We allow indeed, that method is an excellent art, highly conducive to the clearness and perspiculty of discourse; butthen we affirm, that it is an art of modern invention in comparison to the times when the sacred neumen wrote, and incommisble with the manner of writing which was then in young We indeed in Forance who, in this matter, have taken our examples from Greece, van hardly read any thing with pleasure that is not disputed into order and sorted under proper heads; but the eastern nations, who were used to a free way of discourse, and urver cranned their notions by methodical limitations. would have despised a composition of this kind, as much as we do a school box's therner with all the fortialities of its exerthis was no neverdent for other nations. much less can we think, that God Almighty's method ought to be confined to human laws, which, being designed for the narrowness of our conceptions, might he improves and injerious to his, where

" throughes are as far above ours, as the beavern are higher than the earth." The truth is, inspiration is, in some measure, the language of another world, and carries in it the reasoning of spirits, which, without controversy, is vanily different from ours. We indeed, to make things lie plain before our understandings, are forced to sort them get into distinct partitions, and consider them by little and ittle, that so at last, by gradual advances, we may come to a tolerable conception of them : but this is no argument for us to think that more spirits do reason after this no need of these little methodical distinct found ther in thy temples.

tions of our intellects. Now, though we do not assert, that the Immune of the Holy Scriptures is an exact copy of the reaunine of the cole had market very since they came by the inversation of the Holy Chort. it is but reasonable to expect that they should translated into another toorue always retain some marks of their originals. And hence it course to your though the Holy Chost does worehole to streek in the language of men, yet, in his divine comneutrinos, there are name traces to be found of that hold and unlimited ratiocination which is needling to the heurenly inhabitasts, whose noble and flaming theorbit see never clogged with the cold and jejune laws of human method. Stuckloune.

200. A Proper or Palet.

Most gracious Lord God, my merciful Father: from my with up, my Creator, my Rolecmer, my Comforter. Thou, O. Lord, soundest and searchest the depths and security of all brarts a thest arknowledges the puright of boart t thou indeed the hypocrite; thou ponderest men's thurselve and deiges us in a halance, there measurest their intentions as with a line t vanity and crooked ways cannot be hid

Remember, O Lord, how the servant harla walked before they cressenber, what I have tille would, and what hath been principal in my intentions. I have loved thy assemblies. I have mourned for the disvisious of thy church, I have delichted in the brightness of thy sanctuary. This vine, nation. I have ever prayed unto thee, that it might have the first and the latter rain. and that it much stretch her househes to the seas and to the foods. The state and bugad of the paor and oppressed have been precious in mine eyes : I have hared all crueley and hurdness of heart; I have (though in a despised weed) procured the good of all men. If you have been my enemics, I thought not of them, neither hath the sun about set upon my displeasures, but I have been as a dove, free from superfluiry of malicinospess. The creamanner. Their understandings are quick tures have been my books, but thy Scripand intuitive : they see the whole compass tures much more. I have southt thee in of extinual inferences at each; and have the courts, fields, and eardens; but I have

Thousands have been my sins, andten of Christ, Isav, inits native simplicity and thousands my transgressions, but thy same- purity, is so reasonable, so excellent, and tifications have remained with me, and my of such irresistible evidence, that had it heart (through the grace) both been an never been convented by superstitions from ansyenched coal upon thine alter.

O Lord, my strength! I have since my by power from without; but it most of youth met with thee in all my ways, by necessity have captivated mankind to the the fatherly companions, he the comfact, abedience of faith: 'till the knowledge of ableohastisements, and be the most visible the Lord had filled the earth, as the waprovidence. As the favours have encreased ters cover the sea .--men me, so have the corrections and at . Whatever difficulties there may be in thou last been always near me; Q Lard! some of the historical, or prophetical, or Anderer as my worldly blessings were ex- controversial parts of the books of Scripalted, so secret darts from thee love niese- ture, set as to the practical part, the duties ed me; and when I have accessed before recogned of a Christian in order to salvamen. Have descended in hamiliation her, tien, there is no man that ever read the fore thee. And now when I thought recousts of Christ and his apostles, or ever most of peace and bosour, the hand in beavy upon me, and hath hembled me, well what our Saviour meant by comaccording to the former foring kindness keeping me still in the fatherly school, not as a bastord, but as a child. Just are the indements upon me for my sine, which are more in number than the sands of the for what are the sarely of the yea? Earth, beavens, and all these, are outling to thr percies. Besides my innumerable sins. I confess before thee, that I am a debour to men or misery in the world to come ; by thee for the gracious talent of the gifts our Saviour himself, our merciful and comand eraces, which I have prither not into passionate indee. There never was any a mapking, now not it, as I neight, to ex- man in the christian world, but felt the changes, where it might have made best reasonableness and importance of this docpeole, but mis-spent it in thises for which I was least fit; so I may traily say, my soul hat been a stranger in the course of my telerimare. Be merciful unto mr. O Lord. for my Saviour's rule, and receive me into

\$.03. The dectrine of Christ a dectrine

of truth and simblicity. The Gospel of Christ, astaurht by himself and his apostles, in its prigical plainness and purity, is a doctrine of truth and stood, so reasonable to be practised, so arresable to the natural nations and reason of mankind, so beneficial in its effects. if men were really governed by it; teaching them nothing but the worship of the trie God, through the mediation of Christ: and towards each other, junior, rightcomsen, meet ness, charity, and universal road will; in expectation of a future indement. and of a lasting state of happiness in a bet-

within, it sever could have been concerd

heard them read, but understood perfectly mandior us to worship the one true God of nature, the Author and Lord of the universe, and to do to all men as we would ther should do to us; and that, "denviug ungudliness and worldly lusts, we shoulds live suberly, righteously, and godly in this present world :" in expectation of being nightcoasty and impartially adjudged, acconding to our works, to a state of haupitrine; and, whenever these things have been repeated to him, was immediately conscious to himself, either of having folloaned or transpressed these precents.

\$ 201. On the superiority of Sacred History and Christian Hulesophy. In the histories which have been left us

Dr. Clark.

by men, we see nothing but the agency of man. They are men who obtain the victories, who take torns, who subdue kings done, who dethrone sovereigns, to elevate simplicity, a doctrine so easy to be under- themselves to the supreme power. God appears in no part, men are the sole actors of all these things. But lo the history of the Hely Books it is God alone who performs the whole; God alone causeth kings to roim, placeth them upon their throots, or deposith them again. It is God alone who disposeth of kingdom and empires, who giveth peace or exciteth war ; God slove anneareth in this Sacred Himory : it ter morld. for them who love God and is he, if I may so meak, who is the sole keep his commandments; this dectrine hero. The kings and the consumerors of

his will. In short, these Divine Books there to be accomplished every day, they unfold the ways of Providence, God, who waited with confidence the fulfilment of conceals himself in the other events re- those of which all the world at this day are corded in our histories, seems to reveal him- the witnesses .-

self in these; and it is in this book alone histories which men love left us. religion to our times, contain the first mo-

numeros of the origin of things. They are more ancient than all the fabulous nonduction of the human mind, which have since, in somelancholy a manner, amused the credulity of the following ares. And as error always springs from truth, and is cipal actions of this Divine History, that the fables of Paganism find their foundation; so that one may say, there is no error which pays not thereby housest to the antiquity and authority of our Sacred

Writings. The sincerity of Moses appears in the simplicity of his history. He used no preeautions to gaincredit, because he supposes those for whom he wrote were not destitute of faith, and because he relates noise but hers which were publicly known, to preserve the memory of them rather among their descendants, than to instruct that geperation in the nature of these.

He concealeth not in a mysterious mauner the hely books from the people, lest they should discover the falsebook of them. like as the vain oracles of the Sybils were laid up with care in the Capitol, which was built to keep up the pride of the Romans, exposed to the eyes of the priests alone, and produced form time to time by fragments to justify to the minds of the people, either a dangerons enterprize, or an union war. Here the unsoletic books were daily read by a whose people : the young and old, the women and children, the priests and the common nearly, the kings and subjects, were bound without ceasing to have these in their hands a green one had right to study their day, and to discover their hopes there. Far from thattering their pride, they declared fally the ingratitude of their fathers; they amounted in every page their misfortunes to be the just chastisement of their crimes; they reproached kings with their lewdress; wisdom of all men. ratests with their injustice: the owns with constancy and infidelity, and this notwith- phers submitted their proud reason to this standing these hely books were dear to hely fully; she announced nothing but

There is a nobleness, and an elevation in that we outht to learn to read the other the sagains of the Goord, to which mean and gravelling minds cannot attain. The religion which forms great sools, appears

to be made only for them: and in order to be great, or to become so, there is a ne-Philosophy discovered the shame of the

passions; but she did not teach how to conquer them; her necesses percents were tather the colorism of virtue, than the remedy of vice. It was even necessary for the elsey and triumoh of religion, that the present peninses, and all the power of selves, inorder to render men virtages. If the Socrateses and the Platon, had not been and had not in vain attenued to regulate manners, and correct men by the sole force of reason, man might have been able to do hongur by his virtue to the superiority of reuses, or the beauty of virtue itself: but these preschers of wisdom did not make wise men; and it was secessary that the vain efforts of abilicands should not pare new triumples for erace.

In short, it was religion, which exhibited to the world the true wise man, to love since announced to us, by all the nomp and parade of human reason. She has not limited all her slory, like philosophy, to the essay of hardly forming one sage in a centure mounts over the lad model with them cities, empires, desarts : and the whole universe has been to her another Lucean, where in the mixt of public places she both regarded wisdom to all markind It is not only appropriate most polite nations that she lath chosen berwise men; the Greek and Barbarien, the Roman and Scychiae, buch been equally called to the divise obilescoles; it is not only for the learned that she bath reserved the solding knowledge of her mysteries; the signale have acombessed as well as the sace : and the ignorant themselves have become her dames and appelles. It was necessary that the rese wisdom should become the

But forther still - her dectrice was fastish. their profusion; the people with their in- ness in appearance; and yet, the philloso-

BOOK L MORAL AND RELIGIOUS.

became her disciples. She alone came to teach marking that charity bumilies. temperance might be seated on the threne, and that the seat of the passions and of pleasurus, might become the seat of victue and innocence. What a glory was this forreligion! Massillan, Sixhon of Clermont.

4905. The Links of Posts inherfort. If the glorious light of the Gossel be sometimes overcast with clouds of doubt, so is the light of our reason too. But shall we deprive ourselves of the advantage of either, because those clouds cannot perhaps be entirely removed while we remain in this mortal life? Shall we obstinately and feawardly shut our eyes against that day, spring from on high that has visited as. because we are not as yet able to bearthe full blaze of Lie beams? Indeed not even in heaven itself, not in the highest state of perfection to which a finite being can ever actain, will all the countries of Providence. all the height and the depth of the infuire wisdom of God, be everdisclosed or undermood. Faith, even then, will be necessary: and there will be mysteries which cannot he nenetrated by the most expliced archappel, and truths which cannot be known by him otherwise than from revelation, or believed upon any other report of assest than a submissive confidence in the divine wisdom. What, then, shall man presume that his weak and marrow understanding is refficient to raide him into all truth, without any need of revelation or faith? Shall be complain that the ways of God are not like his ways, and past his finding out? True philosophy, as well as true Christianity, would reach us a winer and modester part. It would teach us to be content within those bounds which God has assigned to us, " casting down imprinations, and every high thing that exalteth itself against the knowledge of God, and beinging into captivity every thought to the obedience of Christ." Lord Lattleton.

4 906. The simblicity of the Sacred Writers, I cannot forbear taking notice of one other mark of interrity which annears in all the compositions of the sucred writers. and particularly the Evangelists; and that is, the simple, unaffected, unormanental, and unostentatious manner, in which they deliver truths so important and subline, and facts so magnificent and wonder. fid as are capable, one would think, of the surgestions and guidance of human

crosses and sufferings; and yet the Cassars Highting up a flame of ocatory, even in the dullest and coldest breasts. They meak of an appel descending from beaven to focuted the miraculous conception of Jesus; of another proclaiming his birth, attended by a multitude of the heavenly host praising God, " and saying, glory to God in the highest, and on earth peace, good-will

towards men " of his star supersing in the East 1 of angels ministring to him in the wildersess; of his glory in the mount a of a voice twice heard from beaven, saying, " This is my beloved son ;" of innumerable miracles performed by him, and by his disciples in his name; of his knowing the thoughts of men; of his foretelling future events; of predigies accompanying his crucifixion and death a of an auera descending in terrors, opening his sepalchre, and frightening away the soldiers who were set to guard it; of his rising from the dead, ascending into beaven, and pouring down, according to his promise, the various and miraculous gifts of the Hely Spirit upon his apostles and disciples. All these reputing incidence dothese inspired historians relate nakedly and plainly, without any of the calcurings and brighteniars of thetaric, or so much as a single note of admiration; without making any comment or remark upon them, or drawing from them any conclusion in honour either of their master or themselves, or to the advantage of the religion they preached in his name; but contenting themselves with relative the maked truth, whether it seems to make for them. or against them; without either magnifying on the one hard, or pallisting on the other, they leave their couse to the unbiassed judement of mankind, tecking like coming speciles of the Lord of truth, to convince rather than to persuade; and cherofore coming, at St. Paul speaks of his preach-

but with demonstration of the Soirieand of power, that," adds be, " your faith should not stand in the wisdom of men, but in the power of Cod." And let it be remembered that he, who speaks this, wanted not learning, set or elementee. as is evident from his speeches recorded in the Acts of the Apostles, and from the testimony of that great critic Lencinus. who in rectoring up the Gercian orators, places among them Paul of Tarsus a and surely, had they been left solely to

ing, " not with excellency of speech,-

not with enticing words of man's windom.

sold of the written book, the second ve- both not God expressed himself error

pics. I say, wreaser than ever Tully, or Demosthenes, or Plato, were possessed of, mere homan wisdom would doubtless have presented them to make use of, in order to recommend in the strongest manner, the religion of Jesos Christ to mankind, by turniur their attention to the divine part of his character, and hiding, as it were, in a blaze of heavenly light and glory, his . Infernities, his sufferiors, and his death, And had they upon such topics as these, and in such a cause, called in to their assistsure all the arts of comparition, chessele. and logic, who would have blamed them for it? Not these persons, I presume, who, duzzled and cautivated with the glittering ernaments of human wisdam, make a mock at the simplicity of the Gostel, and think it wit to ridicule the style and language of the Holy Scriptures. But the all-wise Spirit of God, by whom these secred writers were guided into all truth, thought fit the proper comments and deductions, which, having endued us with reason, he both enabled us to make. And showth a careless and superficial spectator may finer he perceives even in this fair volume muny inconsistencies, defects, and superfluities ; yet to a diligent, unprejudiced, and

wisdom, they would not have failed to lume, if I may so speak, of the revelation lay hold on such topics, as the wonders of God, the Huly Scriptures. For as in of their moster's life, and the transcendent the first, so also in this are there many purity and perfection of the noble, gene- passages, that to a cursory, unobserving runs, benevolent morality contained in his reader appear idle, unconnected, unacprecepts, fornished then with. These to- countable, and increasistent with those marks of truth, wisdom, justice, mercy, and benevolence, which in others are so visible, that the most careless and inattentive cannot but discrea them. And even these, many of them, at least, will often be found, upon a closer and stricter examination, to accord and enjucide with the other more plain and more intelligible passages. and the same wise and harmanious composition. In both indeed, in the natural as well as the moral book of God, there are, and ever will be, moor difficulties, which the wit of man may never be able to reselve : but will a wise philosopher, because he cannot comprehend every thing he sees. reject for that reason all the truths that lie difficulties over-holonce the many plain and infalliable evidences of the finger of God, which appear in all parts, both of his greated and written works? Or will to direct or permit them to proceed in a he presume so far upon his own wisdom. different method; a method, however, as to say, God sught to have expressed very analogous to that, in which he hoth hismelf more elearly? The point and been pleased to reveal himself to us in the exact degree of clearness, which will great book of nature, the stangerdous frame equally sain the different capacities of of theuniverse; all whose wonders he hath men in different ages and countries, will, indeed it sufficient to by before us in I believe, he found more difficult to for silence, and expects from our observations, than is imagined; since what is clear to one man in a certain situation of mind, time, and place, will inevitable be obscure to another, who views it in other positions. and under other circumstances. How various and even contradictory are the readives and comments, which several men, in the several ages and climates of the world, rational enquirer, who will take pains to have made upon nature! And yet her examine the laws, consider and company characters are equally legible, and her the several parts, and regard their use and laws equally insettigible, in all times and tendency, with reference to the whole dein all places . " There is no speech nor sign of this amazing structure, as far as his language where her voice is not heard; short abilities can carry him, there will ap- her sound is gone out through all the pear, in those instances which he is capable earth, and her words to the end of the of knowing, such evident characters of world." All these misrepresentations wisdom, poorness, and power, as will leave therefore, and misconstructions, of her him no room to doubt of their author, or works, are chargeable only upon manto suspect that in those particulars which kind, who have set themselves to study he hath not examined, or to a thorough them with various degrees of capacity, knowledge of which he cannot perhaps at- application, and importunity. The questain, there is nothing but felly, weakness, tion then should be, Why both God given and analigaity. The same thing might be men such various takents? And not, Why

POOR I MODEL AND PRINCIPUS

as far as it concerns man to know, is, that tianity, which not only assures its disciples, God will require of him according to what that they shall rest from their labours in he hath, and not according to what he both, death, but that their works shall follow tot. If what is necessary for all to know, them; and by allowing them to rejoice in is knowable by all; those men, upon hope, teaches them the most effectual way whom God bath been pleased to bestow of becoming patient in tribulation? especities and faculties superior to the volgar, have certainly no just reason to complain of his basing left them mate, shocking, and hortful; as it supposed norrials for the exercise of those talents, which, if all things were entally plain to all seen, would be of no great advantage to the possessors. If, therefore, there are in the sucred writings, as well as in the works of nature, many passages hand to be anderstood, it were to be wished, that the wise and fearned, instead of being offorded at them, and teaching others to be so tro, would be persuaded, that both God trives to consider and examine them carefully and impartially, and with a sincere desire of discovering and embracing the truth, not with an arrogant unphilosophieal conceit of their being already sufficiently wise and knowing. And then I doubt not but most of these objections to revalation, which are now useful with the eventtot confidence, would be cleared up and removed. like those formerly made to Creation, and the Being and Providence of God, by those most ignorant, most absurd, and yet most self-sufficient pretenders

and Sceptics. \$ 207. The superiority of Christian phi-Lossphu mer the Strical.

that it is impossible for one person to be in employment; but in an are, food of prefruit, and another to be the sufferer. This, on the supposition of a future state, will certainly be made true at last; but in the stoical sense, and system, is anabsolute extransmire. Take nor merson of obtion understanding, with all the feelings of hutospity about him, and see whether the subtlest Stoic will ever beable to convince him, that while he is insulted, oppressed, and tortured, he doth not suffer. See what confort it will afford him, to be told. that, if he summers his afflictions and illtreatment with fortifude and nationer. death will see him free, and then he and his persecutor will be equally rewarded: will equally lose all personal existence, and nor teach, that all, externals were indifreturn to the elements. How different ferent, which did teach a fitture stone of

structure 4 and the summer to this expertise. The the consultations recovered by Chale-The Stoical doctrine, that human souls are literally parts of the Deity: was emally

tions of his being to be wicked and miserables and by debasing men's ideas of the divine dirnity, and teaching them to think themselves essentially as good as he, pourished in their minds an irreligious and fatal presumption. Far differently the Christian system represents mankind, nor as a part of the essence, but a work of the hand of God: as created in a state of ionproveable virtue and happiness; fallen by an abuse of free will, into sin, misery, and weakness; but redeemed from them by an Almighty Saviour; furnished with additional based of reard strength; commanded to use their best cudeavours; made sexsible, at the same time, bow wretchedly de-Sective they are ; yet assured of endless felicity on a due exertion of them. The Stoic philosophy insults human nature and

discourages all our attempts, by enjoining and promising a perfection in this life, of which we feel ourselves incapoble. The Christian religion shows compassion to our weakness, by prescribing to us only to reason and philosophy, the Atheirs the practicable task of siming continually at further improvements, and animates our endeavours, by the promise of a divine aid, equal to every trial,

Specifying thus the errors and defects Epictetus often laws indown as a maxim, of so celebrated a system, is an unpleasing ferring the guesses of leatings appacity before the unerring Advertions of Cod. is secured on this occasion necessary to obable to reason and natures that of the Stoics, for the most part, founded on notions, intelligible to few; and which none gotld admit, without core radiction to their own hearts. They reasoned, many times, admirably well, but from false principles; and the noblest of their practical precepts ; being built on a sauly busis. In at the mercy of every strong temptation.

Stoiciem is indeed in easier unions inferior to the doctrine of Socrete, which did suicide. It doth not belong to the present subject to show, how much even this best system is excelled by Christianity. It is sufficient just to observe, that the author of it died in a profession, which he had always made of his belief in the normlar deiries, whose superstitions, and impure worship were the great source of corruption in the Heathen world; and the last words he uttered, were a direction to his friend, for the performance of an idolatrous ceremony. This melancholy instance of ignorance and error, in the most

illustrious character for window and vietne in all heathen antiquity, is not mentioned as a reflection on his memory, but as a perof of human weakness in general. Whether reason could have discovered the great truths, which in these days are ascribed to it, because now seen so clearly by the light of the Gospel, may be a cuestion; but that it never did, is an undeniable fact : and that is enough to teach us thankfulness for the blessing of a better information. Secrates, who had, of all mankind, the fairest pretensions to set up for an instructor, and reformer of the world, confessed that he knew nothing, referred to tradition, and acknowledged the want of a superior guide; and there is a remarkable namere in Epictetus, in which he renerseuns it, as the office of his supreme God,

munkind, as a teacher and example.

Upon the whole, the several sects of Heathen philosophy serve, as an entery striking impances of the imperfection of human wisdom; and of the extreme need of deprayed reason, and to replace natural religion on its true foundation. The Stoics every where resify the poblest real for virue, and the honour of God; but they attempted to establish them on principles inconsistent with the patter of man, and contradictory to touth and experience. By a direct consequence of these principles shor were liable to be seduced, and infact. of on were seduced into neide, heard-beartedness, and the last dreadful extremity of

human guilt, self-murder, But however indefessible the philosophy of the Spring in several instances may be. it auntury to have been of very important are, in the heathen world; and they are, dence, to check the torrent of corruption, on many accounts, to be considered in a and to preserve the sense of moral obligavery remeccable light. Their dectrine of tions on the minds of the emplitude, to

recompence; and arresable to that, forbad, evidence and found principles, was an excellent preservative from the mischiefs, that might have arisen from the scepticism of the Academics and Pyrrhonists, if unopposed: and their realists defence of a particular providence, a valuable antidote to the atheistical scheme of Enigurus. To this may be added, that their strict notions of virtue in most points, (for they sadly failed in some) and the lives of several among them, must contribute a good deal to preserve luxurious states from an absolately universal dimelateness; and the subjects of arbitrary government, from a wrenched and contempoible posillanianity.

Even new, their compositions may be read with great advantage, as containing excellent rules of will-contributent, and of social behaviour; of a noble reliance on the aid and protection of heaven, and of a perfect resignation and submission to the divine will; points, which are treated with great clearness, and with admirable spirit, in the Jessens of the Stoics; and though their directions are seldom practicable on their principles, in trying cases, may be rendezed highly useful in subordination to Christian reflections

If, among those, who are so unhappy as to remain upconvinced of the truth of Christianity, any are prejudiced against it by the influence of number antable inclinations: such persons will feed very little ador of one dejuted by him, to appear among vantage in rejecting the doctrines of the New Testament for those of the Portico: unless they think it an advantage to be laid under moral restraints, almostequal to those of the Gornel, while they are deprived of its encouragements and supports. tict, and piety, meet with small indulrence in the stoic writings; and they, who profew to admire Enictetos, unless they nursue that severely virtuous conduct which be every where prescribes, will find themselves treated by him with the utmost decree of score and contempt. An immeral character is indeed, more or less, the out-cast of all seets of philosophy; and Seprea quotes even Epicurus, to prove the universal obligation of a victuous life. Of this great truth, God never left himself without witness. Persons of distinguished talents and opportunities seem to have been raised, from time to time, by Proviwhen the various occupations of life left ben little leisure to form deductions of their own. But then they wanted a proper continistion to enforce their precepts; they internitioned with them, through false reasoning, many gross micrakes; and their manyidable fiquenance, in several important points, entangled them with daubts, which easily degenerated into perturbious

If there are others, who reject Christianity, from motives of dislike to its peculiar doctrines, they will scarcely fail of entertaining more favourable impressions of it, if they can be prevailed on, with icufrom whence alone the Christian religion is to be learned, with the stoic writings; and then fairly to equiple, whether there is any thing to be met with in the discoveries of our blessed Saviour, in the writings of his anosales, or even in the absourest parts of the prophetic books, by which, equitably interpreted, either sheir senses or their reason are contradicted, as they are by the naradures of these philasonbers a god if not, whether notices from above of things in which, though we care. prehend them but imperfectly, we are possibly much more interested, thus at preseat we discress, much not to be received with implicit veneration; as mefal excrcises and trials of that dury, which finite understandings over to infinite wisdom.

\$ 208. The more we study the Scriptures the more we shall perceive their divine origin, and the more we shall udmire

Miss Carter.

The more we read, the more we meditate on the Holy Scriptures, the more we shall discover in them an inerhantible source of light, and of all manner of instruction; that their language is not the because of men, our the subject a retuduction of their incernity; that they have a character peculiar to the unclves, and different fears the compositions even of the erestest and heat men; that they are exempt from all vulgar passions and interests, and to the ordinary views of human prudence and forecast: in fine, that no man ever raised bimself so much above humasite as to produce a work, in which all is m superior to man.

The most accurate of the Pagan authors jah, of Elishs, and the other prophets a are justly charged with errors, darkness, the reproduction of Szul; the fall and re-

and uncertainties, with respect both to facts and decides a but it became the wise and creat Being, who inspired the sacred perman, to exempt their mocks from all such imputations) and, accordingly, he has favoured them with every argument of truth and persuasion, adorned them with the graces of humante and sestiment. lighted up and colivered them with the brightest examples of virtue and sanctity, armened to their study and meditation such belos and communications of his Holy Spirit as garner he described, and made the belief and practice of them the only foundation of true peace and happiness .-Every our readily allows no subject can be easyl so the life of our Lord and Saviour Jean Christ; that is, to the incarnation and births, the mirreter and doctrines. the sufferings and death; the resurrection and ascernion of a God become man to reform and save a sinful and lost world: and whoever imagines this history can be better wrote than it is by the Evancelists, has is yet to learn. But though it becomes a Christian to be particularly conversant in this and the other writings of the New Test-ment, we there is not new nest of the Old which does not furnish ample matter of instruction.-The book of Genesis, in the account it gives of the erration, of the fall and puniAment of our first parents, of the rightcoursess of Noah, of the delure, of the wonderful obodience of Abraham, and the promise made by God to reward it, of the destruction of Sodem, and the providence of God over the patriarch. Joseph, presents to our minds the most suitable subjects to fill them with every christian seatiment of reverence for the Supreme Being and his laws, love of his pandorus, and dread of his justice. When we on on to Exactor, we see the woulders wrought by the Almighty in favour of his people, the imperionce of Pharzels, and the various chastisements he which the murmorings and idelatry of the Israelcus and Numbers set forth the accuracy which God exacts in his worship : Deutersound, the specify of his laws : Indus. the accomplishment of his promises. In the book of Judges, we see the strength and weakness of Sampson; in that of Rath, the plain-dealing and equity of Boaz ; in these

of Kings, the holiness of Samuel, of Eli-

pentance

pentance of David, his mildress and natience; the wisdom and sin of Selomon; \$200. Benutiful instances of Friendship the niety of Herekiah and Josiah. In Esdray, the real for the law of God : in Tobit, the conduct of a hely family; in Judish, the names of grace; in Either, prodence; in Job; a pottern of admirable patience. The Maccabres affords such in-Stances of personal and national beavery : such an evalued and generous leve of our country, and all this grounded on the true principles of valeur and patrictism, as the most boasted atchievements in profuse story are perfect strangers to. The Proverbs and Ecclesiastes, and the other two books which go under the title of the Wisdom of Sciences and of the Son of Sirach, teach a more useful and sublime philosophy than all the writings which Greece and Rome have published. The mobile images and reflections, the profound less proceeds for the covernment of life. sufficiently witness their inspired origin, This treause, indeed, is thrown together in a confused manufactore, above all order, that every one may callect and digest such observations as chiefly tend to his own Hely Chost, rather than pretend to assign

that mareer, vet, I think, we perceive the forth the nature, substance, and rud of our obligations; and, without entering on minute discussions, in taking in the whole compan of duty; for by this means the paths of life are not only pointed out to each individual, and his personal character formed; but the minds of mankind, in general, are furnished and enriched with the beauty, copienness, and variety of all virtues .- The Prophets announce not only the promises, but also the characteristic marks of the Messiah, with the threats against sinners, and those calamities. which were to belot the Jews and other notions. The Paplets unite in the markets the chief subjects, and all the different exgellencies of the Old Testament, In a word, every thing in the Socred Writings will anough, as it truly in, boly, grand, and profitable, provided it be read with

suitable dispositions.

in the Scriptures.

One of the strongest and most affecting instances of a faithful attachment to be

met with in history, occurs in the friendship which substituted between two females, The instance alluded to, is recorded in the Jestish annals, and most pathetically related by one of the sacred pen-men. The reader need not be told, that this is the friendship of Naomi and Roth, Two very remarkable instances of friend-

ship occur in the history of our Savieur's life: it may not perhaps be altogether unnecessary to state those in all their striking circumstances.

The Evangelists, in relating the miracles which Christ performed at Bethany, by etstoring a person to life who had lain some reasonings on human actions, and excel- days in the grave, introduces his narrative by emphasically observior, " that Jesus loved Lazarus;" intimating, it should seem, that the sentiments which Christ penaltar species of that general beneveleace with which he was actuated towards particular instruction. And though it be- all maskind. Agreeably to this explicawhen the sisters of Laurens sent to acbrother lay; they did not even mention his name; but pointed him out by a more hancurable and equally noterious designation; the terms of their message were, " behold! he whom thou lovest is sick!" Accordingly, when he informs his disciples of the notice he had thus received, his expression is, " our friend Lazarus sleepeth." Now that Christ did not upon this occasion use the word friend in its loose undistinguishing acceptation, but in a restrained and strictly appropriated sense. is not only manifest from this plain account of the fact itself, but appears farther exident from the sound. For, to be was advancing to the grave, accompanied with the relations of the deceased, he discovered the same emotions of grief as swelled the hosoms of those with whom Lazarus had been most intimately consected; and synunathining with their common nerow. he maked into tears. This circumstance was too remarkable to escape particular observation; and indoors from the specta-

Phillips.

and obvious reflection. " behold! how he He added, that in case either of the legaleved him !" But in the concluding extantrophe of our the survivor in his stead. Charisenus died Saviour's life, he was a still more decisive 'very soon afterthe testators in consequence proof, that sentiments of the strangest per- of which, Arethen took each of these social attachment and friendship, were not singularly confidential legicles to himself: unworthy of being admitted into his sucred, and celebrating the marriage of his only

become. They were non deeply, indeed, daughter and that of his friend, on the impressed to be estimated own to the same day, he divided his feeture excellemost exeruciating townents. In those between them. dreadful moments, observing among the afflicted witnesses of his poinful and iron- attention these respective examples, are minious sufferiors, that faithful follower, duly considered; it must be acknowledged, who is described by the historian as " the that the former rises as much above the disciple whom he lound:" he distinguished. Lotter in the proof it exhibits of sublime him by the most convincing instance of su-friendship, as it does in the dignity of the perior confidence, exceen, and affective that characters concerned. Upon the whole ever was exhibited to the admiration of then it appears, that the divine founder of mankind. For, under circumstances of the Christian religion, as well by his own the most aconiging numerous, when it example, as by the spirit of his moral mich be thought innomible for human doctrine, his not only encouraged but connature to retain any other sensibility but secrated friendship. that of its own isespeciable sufferings : he recommended to the care and protection of this his tried and appropried friend, in stress of peculiar regard and endearment, the most tender and second chiest of his orivate affections. But no language can represent this puthetic and affecting scene, with a force and energy equal to the subline simplicity of the Evangelist's own narrative; 14 Now there stood by the cross of Jenas, his mother and his mather's sister, and Mary Mandalene. When Jesus saw him. his mother, and the disciple by, whom he leved; he saith to his mother, Behold the vourable to all the kind, and all the suson! Then he saith to the disciple, Behald

thy mother ! And from that how that dissiple took her to his own home." It may safely be asserted, that among all those memorable examples of friendship which have been celebrated with the highnot be produced a single instance, to which the most distinguishing features of exalted amity are so strongly displayed, as in the hape, that bears even a faint resemblance to it, is that famous transaction, recorded by Lucian in his dialogue insided Texa- turn they cantain the most marnifecent derius. Fardamidas being on his death-hed scriptions that the soul of man can commade his will, by which he bequeathed his prehend. The burdred and fourth Psalm, and marker to the care and protection of in particular, displays the power and cood-Arethous and his daughter to Charings now of Providence, in creating and new nos, to be disposed of in marriage accord-

tees should happen to die, he substituted When the very different circumstances

\$ 210. Fine Morality of the Coapel. Is it biggrees a believe the subline truths. of the Gospel with full assurance of faith? with it fer a thousand worlds: I contratulate the man who is possessed of it; for, amidst all the viciositudes and calamities of the present state, that man enjoys an inexhaustible fund of constation, of which

- There is not a book on earth so fa-

blime affections, or so unfriendly to haterd and personation, to tyrasor, injustice, and every sort of malevolence as the Gospel .-It breather nothing throughout but merry. benevalence, and peace. Poetry is sublime, when it awakens in est encamiums by the ancients, there can- the mind any great and good affection, as please, or postriction. This is one of the noblest effects of the beart. The Pauling. are remarkable, beyond all other writings. formular relation. The only one, per- for their power of involving devous emations. But it is not in this respect only that they are subline. Of the Divise ma-

ing to his discretion; injoining him, at of animals in it, with such majestic the come clame, to give her as appole a per- bereity and broaty, as it is vain to look tion at his circumstances would admit. for in any human composition.-

Such of the dectrines of the Coupel as or public charity of any kind, existed in are level to burnan capacity appear to be agreeable to the purest truth and the soundest morality. All the genius and learning of the Heathen world; all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to newher such a sestem of moral dity, and to rational an account of providence and of man, as is to be found in the New Texament. Com-

pared, indeed, to this, all other moral and theological winters Loses discountenanced, and like fully shows Brottie.

\$211. Beneficence to the poor more forcibly eniouned by the Gestel, than by any other The Christian Scriptures are more copieus and explicit ursen our obligation to bestow relief upon the poor than almost any other. The description which Christ hath left us of the proceedings of the last day, establishes the obligation of Lousty, so far as his authority can be depended upon, beyord controversy, "When the Son of man shall come in his glory, and all the hely angels with him, then shall be sit upon the threne of his glory, and before him shall be gathered all nations; and he shall separate them one from another .-Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingden prepared for you from the foundation of the world; for I was an honored, and we case me meet: I was thirsty, and ye gave me drink: I was a stranger, and ve took me in : maked, and ye clothed me; I was sick, and ye visited me: I was in prison, and we came upon me.-And inasmuch as we have done it to one of the least of these my brethren, ye have done unto me." It is not necessary to understand this passage as a literal account of what will actually tons on that day. Supposing it only a semical description of the rules and principles, by which the supreme arbiter of our desirer will regulate his decisions, it conveys the same lesson to us : it emply demonstrates of bour error value and importance these duties in the sight of God are, and what stress will be laid upon them. The apostles also describe this virtue as propiniating the di-

vice favour in an eminent degree; and

the world; whereas most countries in Christendom, have long abounded with these institutions. To which may be added, that a spirit of private liberality seems to Bourish against the decay of many other vieture: not to mention the legal provision for the poor, which obtains in this country, and which was unknown and unthought of by the most polished nations of antiquity. Rev.W. Paley.

\$ 212. The simplicity of the Gospel gives

it an air of sublimity. The graceful negligence of nature always pleases beyond the truest ornaments that art can device. Indeed, they are then truest, when they approach the nearest to this negligence. To attain it, is the very trioumhol art. The wise artist, therefore. always completes his studies in the great school of creation, where the forms of elegasce lie scattered in an endless variety : and the writer who wishes to pessess some portion of that sovereign excellence, simplicity, even though he were an infidel. would have recourse to the Seriptures, and make them his model.

The pathetic and sublime simplicity of our Saviour's whole description of the last indepens cannot be paralleled in any writing of any age. -In the Gospel we find no pomp displays of reasoning; no laboured and difficult distinctions; no long and learned of virue: but virue itself represented to the life; in examples, and precepts, which are level to the plainest understandings - in familiar occurrences: in short and simple narrations; inactions, or discourses, real or issagined. And perhaps, among other things, it is this unsystematic form, this neg ect of art and method, which produces that graceful ease, that youerable, majestic simplicity, that air of truth and originality. which distinguish the Seringuess from All human writings Rev. 7. Mainwaring.

\$ 213. The Bible, as a very curious and ancient history, worthy our attention. Were the Bible but considered impartially and attentively, in its most advantarrous lights; as it contains all the written revelation of God's will new extent: these recommendation have produced their as it is the basis of our national religion, effect. It does not appear that before the and gives vigour and spirit to all our sa-tines of Christianity, an bospital, infirmary, cial laws; as it is the most ancient, and consecuratly, evines collection of historical are were in the nobles, strain of signifiincidents, moral progress, and political inplaces, sobly sublime and meetical, and in others, sweetly moural, plain, and usaffected: in a word, as the being well, accusinged with it is highly requisite, in order to make usen useful and ornamental in this life, to say nothing of their happinew in the next, it is to be hoved, that a cool reflection or two of this sort, might isduce the more increases and rational among them, to let the Bible take its turn, which pass through their hands either for answerent or instruction. And should such an externament once become fashienable, of what mighty service would it be to the interest of relivious, and con-

consequently the happiness of mankind!

Roy, S. Croxall. \$ 211. Excellence of the Sacred Writings. If we examine the Sacred Records, we shall find they comist of four different kinds, the poetic, oraterical, historical, and didactic forms. The menic lies chiefly in the book of Pasiens, of Job, and several detached payrages in the President, particularly of Issish. They enotein many noble effects of unmixed puerry or pure imitation: yet, these being all centered in one intention, that of expelling the works. and celebrating the power, windom, and goodoess of the Duity, do generally purtake of the character of eloquence, being chiefly of the lyric kind. In all these, the great character of simplicity is so strong-Ir predominant that every attenue teens bellish them, by adding the supermore. hath ever been found to wealen and debase

As to the seateries or puthcele mosts. Insurperable might be produced, coul, if not superior to any occur-jed for profune antionty. In these, the leading character of simplicity is no less remarkable. Our Saviour's parables and exhortanions are generally admirable in thin quality. Filled with unfergued companion for the weakness and miseries of man, they breathe nothing but the nurses honevalence. St. Paul a but conversation with his friends at Endeses, on his departure for Jerusalem; his discourse on the resurrection, and oncine the power, nor so small, but it comps. rity; his reproofs, his commendations, his within thy care; thy condons and wisdom. poologies, especially that before Agrippo, show themselves through all thy marks,

city. And as a perfect model of this kind. we may give the story of fascah and his brethren, which for tenderness, true pathes, and unmixed simplicity, is beyond compare, superior to any thing that anterars in ancient story. But as the most important part of Scrip-

ture lies in the historical and precentive parts especially in the New Testament, urbence chiefly our idea of daty must be drawn : so we find this uniform and simple summer eminently prevailing throughout, in every precept and narration. The histery is conveyed in that artless strain which alone could adopt it to the capacities of all marking; the necessary delivered by our Saviour are drawn from the principles of common sease. Improved by the sport exalted love of Ged and man; and either expressed in clear and direct terms, or coached under such images and allusious, as are every where to be found in nature, such as are, and must ever be universally known, and familiar, to all mankind; in which we may further observe, his manper of teaching was greatly superior to the justly applauded Socrates, who, for the mest part, drew his images and allusious from the loss known arts and manners of the city. Through all this variety of striking albusion and moral process the style ever consistent the tame, montarned, timpile, velement and realestic t vet never drawing the reader's attention on itself, but on the divise sentiments it conveys. To this we may further add, that there several indeed composition are mixed and tanifed with such propriety and force, as is " aree to be equilled in my other writings. rary decorations of style in transference. The poetical curts are heightened by the greatest strakes of electrones and necesst, a the cortheric law that mablest impresses and stricted morals; and the assessive is stuggibened and enforced by all the aids

> treaton of marking. Rer. J. Brown.

4 215. Outen Anne's Preper-Abnishty and eternal God, the disposer of all the affairs in the world, thereas nothing so great as not to be subject to-

of meery, electronics, and parables calcu-

lated at core to engage the imagination,

to touch the passions, and command the

and the locine binders and mercy do an-sake to here all advenity, with nationernear in the several dispensations of thy I will author but what thou willest, O providence, of which, at this time I ear- God; became 'tis agreeable unto thee, nessly disire to have a deep and huzthle sense. It has pleased they to take to the mercy my descript healthcal, who was the comfort and for of mr life, after we had lived tegether many years logoily in all conjugal love and effection. May I readily submit mostly to the most pleasure, and sincerely resign mine own will to thine, with all Christian patience, receluses and famility. Do thou reactionly during the errors and fallings of my life, which have let thy judgments bring me to sincere and unfeigned repentance, and to answer the wise ends for which then has sent them. Be thou pleased so to assist me with the grace of the Holy Spirit, that I may contique to rovers the people which they have committed to my charge, in guilliness, righteourness, justice, and mercy. In the management of all affairs, public and private, grant I may have a strict regard to thy hely will, that I may diligently and heartily advance thy clory, and ever entirely depend on thy providence. Duthus may do the greatest good I can in all my capacity, and be daily improving every Christian grace and virtue; so that when theo shalt think fit to put an end to this abort and uncertain life. I may be made a partaker of those gracious, endiess inchwhich then hast prepared for those that lave and fear thee, through Iona Christ our Lord. Ames.

216. Prince Eugene's Prayer. I balleys in thre. O my God! Do then exempthen my faith: I have in thee; confirm my hopes: I love thee; inflame my love more and more: I return of all my sings hast do thou encre us invisormance! As my first beginning I worship thee; as benefactor, I projet thee; and as my onperme presector I pray unto these that is may please thee, O Lord, to evide and lead me by the providence, to keep me in shedience to thy justice; to consist me her the meety, and to protect me by the almights power, I sobnet outo the all my torughts, words, and actions, as well as my officians, print, and sufferings, and f

desire to have thre siways in my mind, to

to all my works in thy name, and for thy nome,

O rive me evace that I may be attentive in my prayer, temperate in my diet, vigilast in surguadors, and enmoveable in all ened purposes. Grunt, most merciful Lord. that I may be true and faithful to those that have entrusted ane with their secrets : that I must be constrous and kind towards all now, and that both in my words and actions, I may show some them a good example. Divove mylicart to admire and praise thy goodness, to hate all errors and evil warks, to love my neighbour, and to despise the world. Assist me, good God, in subdiving but by mortification, coveto ones by liberality, anger by mildress. and lobergroupess by real and fervency. Eashle metocardact myself with prudence in all transposions, and to show courage in dancer, parience in adversity, and in prospersey an bumble mind. Let the grace Illuminate my understanding, direct my will, sangify my body, and bless my soul. Make one dilligent in curbing all irregular affections, realism in involving the grace, careful in keeping the communications, and constant in working out my own salvation. Finally, O God, make me sensible how little is the world, how great thy hravens, how short time, and how long will be the bleved eternity. O that I may prepare myself for death! that I may devad the independent, that I may avoid the torogram of hell, and obtain of thee, fenn Christ our Lord, Amen.

6 217. The see years Alterest dring. The sad evening before the death of this poble wouth I was with him. No one was there, but his physician, and an intihad raised. - At my coming in, he said: You, and the physician, are come too late and have neither life, our hore. You both aim at miracles. You would raise

Heaven, I said was merciful-Or I could not have been thus guilty. What has it not done to bless and save tence! I plucked down min!

I said, The blessed redeemer-Hold! held! you wound me!...This is the rock on which I split-I denied his

Refusion

Refusing to hear any thing from me, or wouldst struggle with the martyr for his take any thing from the physician, he lay stake; and bless heaven for the flames ;silent, as far as sudden darts of pain would that is not an everlasting flame; that is permit, till the clock struck. Then with

vehemence: Oh, time! time; it is fether shouldest still more. With what an eye of distracthus strike thy murderer to the heart .-How art thou fled for ever! A month !-Oh, for a sineleweek! I ask not for wears:

though an are were too little for the much I have to do. On my saying, we could not do too much: that heaven was a blessed placelost!-Heaven is to me the severest part

Pray you that can. I never neared, I cannot pray-Ner need L. Is not beaven on my side already? It closes with my conscience. Its severest scrukes but second

TRY OWN. His friend being much touched, even to tears, at this (who could forbear? I could not) with a most affectionate look, he said: Keep those tears for thracif. I have

tendone thee .- Dust weep for me? That's cruel. What can pain me more? Here his friend, too much affected, No. stay. They still mayer hore .-Therefore hear me. How madly have I talked? How mully hast than lineard and believed? But look on you neesent state. as a full asswer to thee, and to speedly

This body is all weakuess and pain, but mr soul, as if streng up by topment to greater strength and spirit, is full powerful to resum full misher to soffer. And that. which thus triumphs within the issue of mortalier, is doubtless immortal,-And, as for a Deity, nothing less than an Almirhty could judict what I feel. I was about to congratulate this passive,

involuntary, confessor, on his asserting the two prime articles of his creed, exterted by the rack of nature; when he thus, very

No. no! let me speak on. I have not long to speak-My much injured friend ? my seed, as my body, lies in rains; in scattered fearments of broken thought: strikes it back on the nost. I turn and

not an unquenchable fire. How were we strock! Yet upon aftertion, what a face of despair, he cried out a

my extravarance has beerared my boy : my unkindness has murdered my wife ! And is there another Hell? Oh! those blambened, yet most indulgent, Lord God! Hell itself is a refuge, if it hides me from the frown. Suon after his understanding failed,

His terrified imagination attered horrors not to be reneated, or even forces. And ere the sun arose, the gay, young, noble, in reviews, accomplished, and most wretched Altamont expired.

\$ 218. The Majesty and Supremacy of the Scriptures confessed by a Sceptic.

I will confess to you, that the majesty of the Scriptures strikes me with admiration. as the purity of the Gospel bath its influcture on my least. Peruse the works of our philosophers with all their pomp of diction; how mean, low contemptible are they, compared with the Scripture! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what narity in his manner! What an affection gracefulness in his delivery! What sublimity in his maxims! What profund wisdam in his discourses? What persence of

replies! How great the command over his nassions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation! When Plate described his imprinary good man loaded with all the shame of guilt, yet meriting the highest rewards of virtue, hedescribes exactly the character of Jesus Christ: the resemblance was so striking, that all the Fathers perceived it. What prepotestion, what blindness must

mind, what subtlety, what truth in his

remore for the past, throws my thoughts it be, to compare the son of Segroniscus on the future. Worse dread of the future, to the son of Mary ! What an infinite disprepartion there is between them! Socrates turn, and find no ray. Didst thou feel dring without pain or ignominy, easily suphalf the mountain that is on me, thou ported his character to the last; and if

his death, however easy, had not convised \$219. John Last of Racheslar's dairy his life, it usisht have been doubted whether Sucrates, with all his wisdom, was any thing more than a vain repliet. He inwould it is will the thory of morely, Others, however, had before por them in practice; he had only to say therefore examples to precents. Aristites hat been day had given up his life for his consury before Socrates electared patriction to be a duty t the Sourtain were a tober people before Socrates recommended solvicity a absorded in victors mrs. But where could Jesus learn, among his connections, that pure and subline morality, of which extende? The greatest wisdom was stude America amongst the most bigotted finativirtues did former to the vilest people on earth. The death of Socrates, personably philosophizing with his friends, appears for a that of Jeun's expiring in the micht of agonizing paint, abused, invelted, and accused by a whole nation, is the more harrible that could be feared. Secretes exemplating torongs, prayed for his meroffers termemers. Yes, if the life and sleath of Socrates were those of a rige, the life and death of Jean are there of a sinfa Shall we surveye the evaspelle history a not the mode of beings on the central to the hostery of Socrater, which solve,'v write such a history, than that was welly should furnish the subject of it. The tion, and strangers to the negality contrivial in the Gospel, the mort, of whose

with are so striking and inimitable, that

to incenter would be a more patenishing Common.

When John Earl of Rochester came to set and comider his provision guik and danger, what invectives did he one against himself, tenning hisself an ungrateful dog, and the vilest wrench that the sun these spect wishing he had been a crawling lever in a disch. a link-bor, or a becgar, or had lived in a dangers, rather than offeeind Gul as he had done! He sest awful incoures to his progressers in sis, and advised a profession of character, that came to visit him to these words : O remember that I've contents God to more, He is an avenging God, and will visit you touck your con-cience as he both dese mine. You and I have been friends and singers together a great while, therefore I am the more free with you. We have epinious; our personations have been false and groundless, therefore God grant you reportance. And seeing the same gentlemen the sext day, he said. Perhaps you were disabliged by my plainters with you verteefay: I make the words of truth and relicencies and striking his hard or his fewest, added, I hope God will touch

He condemned that feelish and abourd philosophy which the world sa much admicol, researced by the last Thomas Hebbs ; which, he said, had undone him, and some more of the lest parts in the

He commonded that his perfore writ-He wished his sen might never be a wit: which is, as he explained it, one of selves in abusing God and religion. He prompted be would not control any

And for the elementary of others, he subspilled the following recurtation, and ordered it to be published, (vie.) For the brackt of all those whom I may have drown has six by my example and

supercomment. I leave to the world this my Les deslaration, which I deliver in the pressure of the great God, who knows the am now appearing to be judged: That from the busines of my soul, I detest and ablier the whole course of gar furner wicked wicked life; that I think I can never sufficiently admirethe gasdness of God, who has given me a true sense of new permicious opinions and vile practices, by which I have hitherte lived without been, and without God in the world; have been an open enemy to Jesus Christ, doing the semast devette to the Holy Spirit of green; and that the greatest testimony of my charity to such, is, to warm there, in the name of God, as they regard the welfare of their immortal sools, no more to desay his being or his providence, or despite his postern : no more to make a much of sin, or contenn the pure and excellent religion of my ever bleued Bolermer, thro'

Declared and almed in the presence of Ann Rocisencer, Robert Partons, June 19, 1680.

\$ 220. To the Biographer of Blune,

Upon the whote, Doctor, your meaning is good; but I think you will not socceed, this time. You would necound us, let the example of David Home. Eva., that athrthe proper assistate against the fear of death. But much, he who convellect, with complacency, on a friend thus misemplaybur his taleuts in his life, and then, arousing himself with Lucian, White and Charee, at his death, mor smile over Babylen in rains system the earthmake, which destroyed Lisbon, an approachly occurrence; and congratefute the baselened Phorash, on his greethrose in the Rod Sea. Doollery in such circumstances, is neither more

Mosely produces, boothingwild, And several wee.

Would we know the handful and people lential influences of false philosophy on the human beart? We need only contemplate them in this most deplorable instance of Mr. Home, These sayings, Sir, may anpear harsh; but they are salutary. And if departed spirits have any knowledge of what is passing upon earth, that person will be regarded by your friend as readering him the truest services, who by energy of expressions, and warmth of exhertation, shall most contribute to prevent his writings from producing these effects whom

mankind which he no lancer wishes they should produce. Let no gaza decrive himself, or he deceived by others. It is the voice of exernal Truth, which crieth aboud, and saith, to you, Sir, and to me, and to all the world - " He that believed on the " Son, both everlating life; and he that " helieved not the Son, shall not see life;

By way of contrast to the behaviour of Mr. Itanac, at the close of a life, passed to lay before yourself, and the public, the cious, and admirable Hooker, who had spent his days in the service of his Maker

whose merits alone. I, one of the recutest After this monrey, therefore, soule the of sinners, do yet loos for mercy and forauthor of the Ecclesiastical Polity, imme-I have lived to see, that this world is

made up of perturbations; and I have I. ROCHESTER. been four heresorium to leave it, and wathering confect for the dreadful bour of miding ner account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a consesses void of officer towands him, and nowards all men; yet, " if " thus, Lord, shouldest be extreme to " mark what I have done amiss, who " can shide is?". And therefore, where I plead not my rightcorners, but the face giseness of my unrighterestess, through his merits, who died to purchace pardon for against aimary, And since I over the a death, Land, let it not be terrible, and then take thing own time; I school to it. " Let not mine, O Lord, but the will be " done!"-God both brand nor daily petitions; for I am at peace with all minseed be in at me, or with me. From such bleved assurance I feel that inward joy, which this world can peither give, nor tile from not. My consciouse beareth me this wieness, and this witness makes the three less of death for ful. I could wish to five, up do the church more service t but cannot hope its for "my days are

" past, as a sleafow that returns not." His weether biggrapher adds-More he would have speken, but his mirits failed him a and, after a short conflict between nature and death, a coriet sigh put a period to his last breath, and so, he fell asleen-And now be seems to rest like

Lazarus in Abraham's besom. Let me

here draw his curtain, till, with the most glorious company of the patriarchs and anostles, and the most noble army of martyrs and confessors, this most learned, most humble, and most holy man shall also a- wake to receive an esernal transmillion and with it a creater decreeof clory, thancommon Christian shall be made partakers of ? Doctor Smith, when the hour of his de-

parture bence shall arrive, will copy the example of the believer, or the infidel, as have no eninion of that reader's head, or heart, who will not exclaim, as I find myself obliged to do-" Let me die the death of the righteon. and let my last end be like his!" Ecr. G. Herne.

PHYSICO-THEOLOGICAL REFLECTIONS.

4 1. Reflections on the Horrows. THE planets and comers which move wand the Sun as their centre, constitute what is called the Solar System. Those where which are near the Sun not only finish their circuits sooner, but likewise move faster in their respective orbits, than The motions of the planets are all per-

formed from west to cast, in orbits nearly circular. Their names, distances, bulks, and periodical revolutions, are as follow: The Son, an immense globe of fire, is placed near the common centre of the or-bits of all the planets and comets: and turns round his axis in 25 days 6 hours. His diameter is computed to be 763,000

miles. Mercury, the nearest planet to the Sun. eyes roundhim in 87 days 23 hours, which is the leagth of his year. But, being seldom seen, and no spets appearing on his surface, the time of his rotation on his axis, is as yet unknown. His distance from the Sunis computed to be 32,000,000 of miles, and his diameter 2,600. In his course round the Sun, he moves at the rate of 93,000 miles every hour. His light and heat are almost seven times as great as

eurs; and the Sun appears to him almost Venus, the next planet inorder, is computed to be \$9,000,000 miles from the sun; and by moving at the rate of 69,000 miles every hour in her orbit, she goes round the Sun in 995 of our days nearly. Her diameter is 7,506 miles; and by her mution upon her axis the inhabitants are car-

ried 43 miles every hour. The Earth is the next planet above Vemus in the system. It is 82,000,000 miles from the Sun, and toes round him in a little more than 365 days. It travels at the rate of 1 000 miles every bour on its axis: orbit it moves at the rate of \$8,000 miles every hour; which motion, though 120 times swifter than that of a cannon ball, is little more than half as swift as Mercury's metion in his arbit.

The Meen is not a planet, but only an attendant upon the Earth; going round it in a little more than 29 days, and round the Sun with it every year. The Moon's diameter is 2,180 miles, and her distance from the Karth's entere 220,000. She roes round her orbit in about 27 days, at the rate of near 2,300 miles every hour. Mars is the planet next, in order, being

the first above the Earth's orbit. His distimes from the Sun is commuted to be 125,060,000 miles; and by travelling at the rate of 47,000 miles every hoor, he ones cound the Sun in about 687 of our days. His diameter is 4,444 miles, and by his diumal rotation the inhabitants are carried 556 miles every hour.

lupiter, the birrest of all the planets. is still higher in the system, being about 425 COO OLO wiles from the Sun; and ening at the rate of x2,000 miles every hour in his orbit. His annual period is finished in about 12 of our years. He is above 1,000 times as big as the Earth, fee his than tentimes the diameter of the Earth. Juniter turns round his axis in near ten hours, and his year contains upwards of 10,000 of our days. His counterial inhabitants are carried nearly 20,000 miles

every hour, besides the 25,000 abovepermissed is his appeal metion. Jupiter has four mount. The first goes round him in about two of our days, at the distance of \$22,900 miles from his centre- the second performs its repulstion in about three days and a half, at 364,000 miles distance: the third in a little more than seven days, at the distance of \$80,000 is about 8,000 miles in digreter. In its miles : and the fourth in near 17 days, at

the distance of 1,000,000 miles from his night, and different seasons to all, where Besides these moons, Juniter is surrounded by faint substances, called bolos, is which so many changes appear, that cerning their names or use.

philosophers are not agreed either con-Saturn, the next to Jupiter, is about 780,000,000 miles from the Sun; and travelling at the rate of 18,000 miles every 30 years. Its diameter is 67,000 miles; and therefore it is neter 600 times as big

This planet has five moons; the first goes round him in near two days, at the distance of 140,000 miles from its centre: the second in near three days, at the disnew of 187,000 miles; the third in four day and a half, at the distance of \$63,000 miles; the fourth in about 16 days, at the datance of \$600,000 miles: and the fifth in about 80 days, at the distance of

1.800,000 miles. Besides these moons. Saturn is attended with a thin broad ring, as an artificial globe is by an horizon; the nature and use of which are but little known at present,). Generium Sidos, the remotest of all the planets yet discovered, is near 40,000 miles in diagrapher, and approach of 82 years is performing its revolution. How many moons this planet is attended by it amknown. Two have been already disco-

with will further discoveries. Every person who looks upon, and compares the vesteraval moons toerther, which belong to Jupiter, Saturn, and the Geor- with long transportent tails or trains, intetion Sidut, most be awared at the yest magnitude of these three planets, and the poble attendance they have in respect to our little Earth; and can never being himself to think, that an infinitely wise Ceraregetables here, leaving the other planets To suppose that he had now view to now appeared in the year 1650, when pearest breefe, in creating those mouns, and giving the Son, to be 2,000 times botter than redthem their motions round their respective but iron, and that, being thus bested, it primaries; to imprine, that he intended must retain its brat until it comes round these vast budies for any advantage to us, again, although its period should be more when he well knew that they could never than 20,000 years; and it is computed be seen but by a few amountmers ununing to be only 575. through releasures; and must be gave to

they would be convenient; but of no manner of service to us, except only what immediately regards our own planet, the Farth: to imprise. I say, that he did all this on our account, would be charginghim inminusly, with having done much in vaint and as abound, as to imprise that he has created a little sun and a planetary system with the shell of our Earth, and introded them for our our. These considerations assemt to little less than a positive proof, that all the planets are inhabised : for if they are not, why all this care in furnishing them with so many moons, to supply these with light, which are at the prester distances from the sun? Do we not see, that the farther a planet is from the Sun, the greater apparatus it has for that purpose? save only Mars, which being but a small planet, may have atcome too small to be seen by us. We know that the Earth goes round the non, and turns

round its own axis, to produce the vicininades of summer and winter by the former, and of day and night by the latter metion, for the benefit of its inhabitants. May we not then fairly conclude, by parity of reason, that the rod and design of all the other planets is the same? And is not this agreeable to the beautiful harmour which exists throughout the universe? Surely it is and raises in as the most marnifornt. ideas of the Suprome Bries, who is every vered. And, if the ingenious and indefa- where, and at all times present : displaytirable Mr. Herschel is succed with life for his never, wisdow, and goodness, and health, we may expect to be favoured among all his creatures! and distributing happiness to insomerable ranks of various beings !

The corners are solid enouse bodies, ing from that sale which is turned away from the Sur. They move about the Sun in very eccentric ellipses, and are of a much greater density then the Earth; for some of them are heated in every period to such a degree, as would vistify or dissipace any substance known to us. Sir Isase Newton computed the best of the comet, which

It is believed, that there are at least the planets regular returns of day and 21 comets belonging to our system, mov-X 4

ing in all sorts of directions. But of all and every one of these existing such grathrue the periods of three only are known tifications as the nature and state of each of the three appeared in the years 1531. 1607, 1682, and 1758, and it expected to " appear every 75th year. The second of them appeared in 1552 and 1601, and may be expected to return in 1780, and every 195th year afterwards. The third. having last appeared in 1680, and its neriod being no less than 575 years, connot return until the year 2225. This comet, at its greatest distance, is about 11,200,000,000 miles from the Sun ; and at its least distance from the Son's centre. which is 49,000 miles, is within less than a third part of the Sun's applicationerer which is nearest the Sun, it flies with the progring swiftness of 880,000 miles in an hour; and the Sun, as seen from it, annears an 100 degrees in breadth, consequently 40,000 times as large as he appears to us. The assembling length that this comet Turn out into cranty water, compared to our minds an idea of the vast distance between whose attractions all the corners must been clear, to return periodically, and 20 reund the Sen ; and it shows us also, that the reasest stars, which are probably those that seem the largest, are as hig as our Sun; and of the same rooms with him-

and bright to us as they'do at such an insmense distance. The extreme heat, the dense at most derrethe gross vapours, the chaesic state of the comers, seem at first sight to indicate them alterether upfit for the turpoves of animal life, and a most miserable habitation for varional believes and therefore some are of epinion, that they are so more belly for turnenting the danned with perpetual vicinitudes of heat and cold. But when we consider, on the other hand, the infinite nomer and modness of the Britzthe latter inclining, the former emission him to make creatures suited to all states and eigenmetances; that matter exists only for the take of intelligent beings ; and it pregnant with life, or pecessarily valuervient thereto; the numberless species, the astonishing diversity of animals in earth air, water, and even on other animals: every blade of grass, even tender leaf, every natural fluid, swarming with life,

with any degree of certainty. The first requires: when we reflect moreover, that some centuries ann, till cancrience undecrived us, a great port of the earth was indeed unimabitable t the terrid zone. by reason of excusive heat, and the two cold: it seems his ble probable, that such numerous and large masses of durable matter as the comets are, however unlike they be to our earth, are not destinate of beings capable of evenemolating with wonder, and schooledging with gratitude, the wisdom, symmetry and beauty of the creation; which is more plainly to be observed in their expensive your through the heavens, than in our more confined circuit, net rupouse them instrumental in recruiting the expended fuel of the Sun; and supplying the exhausted meisture of the rds. nets?-However difficult it may be, cir-Constanced as we are, to find out their particular declination, this is an undoubset truth, that wherever the Deity exerts his nower, there he also manifests his window and resolutes. The fixed stars, as renears from several

distance frem un. Our Earth is at so great a distance from the Sun, that if seen from theree, it would arried no birrier than a otherwise, they could not anuerr to large point, although its circumference is known in he mornish of the tipo miles. Yet that distance is so small, consumed with the Earth's distance from the fixed stars, that if the other in which the Parth money round the Sun were weld, and seen from the nevert sear, it would likewise process no biever than a room, although it is an least 162,000,000 miles in diameter. For the Earth in going round the Sun is 107,000,000 miles water to some of the stors at one time of the year, than at another; and yet their apparent magnitudes, still romain the same; and a telescore which marrifes show 900 times, does net scaribly marnife them; which proves them to be at least 400,000 times farther

> It is not to be imprined, that all the stars are placed in one concave surface, so at to be emally distant from usy but that they are regreered at immense distances So that there may be as erest a distance

between any two neighbouring stars, as between our Sun and those which are searest to him. Therefore an observer, who is nearest to any fixed star, will look spee it alone as a real sun a real counider the rest as so many shisting points placed at regal distances from him in the firma-

By the help of televones we discover throughly of story which me invisible to the naked eye : and the latter our elasses. are, still the more become visible; so that Mr. can set no limits rither to their room. ber or their distances. The celebrated Hurgens carries his thoughts so far, as

to believe in not impossible, that there may be stars at such inconcrivable dised the Earth since its creation, although the relocity of light be a million of times greater than the velocity of a cannon-bullet: and Mr. Addison vecy insily sha series, this thought is far from being curavagant, when we consider, that the utiverse is the work of infinite names. prompted by infinite guedoesn; having in infinite space to exert itself in ; so that our imprination can set no bound.

The Sin appears very bright and large in comprison of the fixed stars, because we keep constantly near the Sun, in comparison of our immense distance from the stars. For a spectator, placed as near to my star as we are to the Son, would see that year a booky as large and bright as the Sua society to us; and a spectator, an for distant from the Sun as we are from the start, would see the Sun as small as we He a star, divested of all its circumvolving planets: and would recken it one of the stars in numbering them.

The stars, being at such immense disticers from the Sun, cannot possibly remive from him so strong a light as they seen to have; nor any brightness suffititt to make them withle to so. For the Sen's rave must be so scattered and dissipated before they reach such remote objects, that they can never be transmuch back to our even, so as to render these objects visible by reflection. The stars therefore which with their own notice and unhorsewed luttre, as the Sun does : and since each particular star, as well as

the Sun, is confined to a particular pertional souce, it is plain, that the start are And then, to an attentive considerer, it of the same nature with the Sun. h is no ways propable, that the Al-

planers of our system, together with their

mighty, who always acts with infinite wisdon, and does nothing in vain, should erene so many glerious suns, fit for so source important corpores, and place them at such distances freen one another, witheen peoper objects near enough to be benefixed by their influences. Wheever imapipes they were created only to give a faint

glimmering light to the inhabitants of this globe, must have a very superficial knowledge of astronomy, and a mean ecision of the Divine Wisdem: since, by an infinitely less exection of circuity power, the Drity could have given our Earth much more light by one single additional moon,

lessed then of one sun and one world only in the universe, as the unskilful in tisces, that their light has not yet reach- astronomy imagine, that science discovers to us such an inconceivable number of sunt, systems and worlds, disperted through boundless space, that if our Sun, with all the planers, moons, and comers belonging to it, were amiliated, they could take in the whole creation, than a grain of sand from the scu sheer. The space they pusiess being comparatively so small, that it mould scarce be a sensible

blank in the universe, although Saturn, the autermost of our planets, revolves about the Sun in an orbit of 188, 100,000 miles in circumference, and some of our camers make excursions upwords of 10,000,000,000 miles beyond Saturn's orbit: and yet, at . that amuzing distance, they are incomparably season to the Son than to any of the stars : as is evident from their keeping clear of the attractive power of all the stars, and returning periodically by vir-

are of the Sun's attraction, From what we know of our own system, it may be reasonably concluded, that all the rest are with equal wisdom contrived, situated, and provided with accommodation for rational inhabitants. Let us therefore take a survey of the system to which we below: the only one accession ble to us; and from thence we shall be the better enabled to judge of the nature and end of the other systems of the universe.

For although there is almost an infinite variety in the parts of the creation which we have opportunities of examining, yet there is a general analogy running through and connecting all the parts into one scheme, one design, one whole !

will appear highly probable, that the

meens, are much of the same nature with cereion. If human imprination can conhim; and have, where it would not be inconvenient, regular returns of summer and wineer, soring and autumn. They have warmer and cooler climates, as the and, in such as afford a possibility of discovering it, we observe a regular motion round their axis like that of our Earth. causing an alternate return of day and night; which is necessary for labour,

the Sun, and therefore misy least of his made to it merain; and extning by one or war globe. more of their mount, and a greater quantity of light in the night-time.

does excities, and even sulcanors. These executes and boundless sentenies. similarities leaves us no room to doubt, but cities of knowing and adering their bene- have been accommodated by it, still con-

creociveable distances from one another, clude, they are made for the same purof inhabited advants, kent by gravitation

our Earth, and destined for the like our- cover it, does this rive of the works of the poses. For they are solid coarse globes. Creator! Thousands of thousands of sons, capable of supporter; animals and vege- multiplied without end, and ranged all tables. Some of them are begger, some less, around us, at immense distances from each other, attended by our thousand times ten theurand worlds, all in rapid spetion, vet calm, regular, and harmonious, invariably begins the noths negocibed them; and these worlds peopled with myriads of intelligent beings, founed for endless pregreation in perfection and felicity. If so much power, wisdom, goodness,

terial creation, which is the least considerable part of the universe, how great, how wire, how could must be he, who made and governs the whole! Ferguson. 4.2. Refertions on the Earth and Sea.

It has been already observed, that the Earth ranks as a planet in the solar system ; Such of the planets as are furthest from that its diameter is near 8,000 miles, and its circumference about 25,000. The surlight, have that deficiency made up by se- face of it is divided into land and water t yeard moons, which constantly accompany, the land is artin divided into four sorts. and revolve about them, as our Moon re- which are called Europe, Asia, Africa, and values about the Earth. The remainst play America. The area and unknown much not has over and shove. It broad sing on. of its perfect contain 160 500 006 segree compassing it; which, like a locid rose miles; the inhabited parts 38,990,569; in the heavens, reflects the San's light very | Europe 4,436,063; Asia 10,768,823; certiesaly on that planet; so that if the Africa?, 654,807; America 14,110,824; remoter planets have the Sun's light faint- in all 199,512,555; which is the number or by day then yee, they have an addition of source miles on the whole surface of

And if we examine it a little farther what an admirable specimen have we of On the furface of the Meen, because it the divine skill and goodness! This globe is nearer us than any other of the celestial is intended, not only for an habitation, but for a marchance of conveniencies. And if blance of our Earth. For, by the arrive- we examine the veveral appreciate of our ance of relexcepes, we observe the Moon great abode, we shall find reason to be as he full of high mountains, have valleys, charmed with the displays both of nice

The surface of the ground, coarse as it that all the charge and meets in the year, may seem, is not the laboratory where the tem are designed as commediate habits, must exemisite encretions too surfarmed. tations for creatures colowed with capa- And though a smultitude of generations

times incehaustible, The appropriate of the ground, for from being a defect, beinhown its brauty and arguents in sechiness. Here it is scooped into deep and slightered vales, almost constantly overred with verdure, which yields an easy couch and agreeable food to the various tribes of carde. There it extends into a wide, even country, which samually bears a copieus harvest; an harvest not

only

eals of the principle wheat, which is the staff of our life, but of the annointed barler, and various other erain, which are food for our animals, The furrows vary their produce. Ther

being forth flax and bemo, which belo us to some of the most necessary accommodrians of life. These are wore into ample volumes of cloth, which fixed to the mast, give wings to our ships. It is twisted inis vast lengths of coolers, which gives serves to the crane, and singers to the pulley, or else adhering to the mehor, secure the vessel, even amidst the driving tempat. It covers our tables with a praceful

elegance, and surrounds our bodies with a shrishing warmth Youder arise the hills, like a grand amphitheatre! Some are clad with mantling vises, some crowned with sowering codars, some ragged with mis-shapen rocks or yawaing with subterraneous caves. And

even those inaccessible crags, those gloseny critics, are not only a refuge for wild gots, but sometimes for those of whom the world was not worthy. At a greater distance the mountains pe-

strate the clouds, with their aspiring hows. Their sides arrest and condense the vapones as they float along. Their cavented bowels collect the dripping treasees, and send them gradually abroad by trickling springs; and hence the waters iscreasing roll down, till they have swept through the most extensive climes, and regained their native seas.

The vine requires a strong reflection of the son-beams and a large proportion of warmth. How commorbantly do the hills and mountains minister to this purpose! May we not call those vast declivities the prées-walls of nature? These concretee the solar feet, and completely riven the tree! O that any should turn to value. ble a gift of God into an instrument of

tis ? What is nature but a series of wooders? That such a variety of fruits should rise from the insipid, spedid earth? I take a walk through thy garden or orchard in wood on the ground. They have neither small. some per motion : yet in a little time they verid with leaves, and at last loaded with are more eminently useful. These form fruit. I have wondered at the account of houses for peace, fortifications for war.

those pradigious engines, invented by Ar- These constitute the arches of the bridge, chimedes. But what are all the inventions the arms of the mole or quay, which of men, to those mice automata of mature? screen our ships from the most temperatures

The forest years myriads of massy badies, which, though neither gay with blossoms, ner rich with fruit, sepole us with timber of various kinds. But who shall cultivate them? The tail were codless. See therefore the ever wise and gracious ordination of providence! They have no pool of the spade or the pruring-knife.

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They want no help from man. When sawed into beaus, they sustain the roofs of our houses. They make carriages to convey our heaviest loads. Their substance is so plient, that they are easily formed into every kind of furniture : yet their texture so solid, that they compose

the most important parts of the largest enrines. At the same time their pressure is so light that they fleat upon the waters, Thus while they serve all the ends of archirecture, and bestew numberless conveniencies on the family, they constitute the very basis of navigation, and give be-

If we descend from the ground floor of our habitation into the subterraneous lodgments, we shall find there also the most exquisite contrivance acting in concert with the most profose goodness. Hereare

various minerals of surreceion efficacy a heds fraught with metals of richest value; andmines, which yield a metal of a meaner anness, but superior usefulness. Without the assistance of icon, what would become we sould scarce either for the mast, or drop the faithful anchor. We should scarce have any ornament for polite, or

snessil for common life. Here is an inexhaustible fund of comhuntible materials. These mallify the most stubborn hars. They melt even the most stubbeenties, and make it more dutile than the softest clay. By this means we are farnished with the most curious and serviceable manufacture in the world; which admits into our bouses the chear-

ing light, wet excludes the wind and rain s. which gives new eves to decrepid age, and many enlarged views to philosophy a beinging near what is innuentely remote, December. There stand several lors of and making visible what is immemely Here are quarries stocked with stones, are beautiful with blossoms, they are co- which do not snarkle like gens, but

seas. The concemposatively soft in the tender demand, My sea, give me thing

others so remarkably cheap, that they

admirable is his precention in removing PURROUSE States on tenesure them. Were the bowels, wendare adenos the face of cleaving it with chinks.

Well then may even the inhabitants of given it to the clolden of uses. Has be-

The rocks which bound the sea, are here prodicionly ligh and strong, an greend the laborated the mone? His may excellenting homor argent both winds and terials could not be extrated from their manys. Not that the our spectate engineer And were his work countried, it could intervene, and not only renees the rolling letters, but speak the amazing Majesty Here are various assertments and hely. Greater shows, he is confined to no ex-

reslient. He loss a hank of despicable in appearance, is already to be used have a read rend the most forium about of and sanling sea. And through the wores less themselves, they corned presuit: though gay share and sizes some on delincole, they ever, not they cannot have seve. Nay, is it not remarkable, that sand in than rock? Accordingly the up is contipersons; all so perfectly near, as to give usually gaining upon a rocky shore; but it is continually losing on a sandy shore; A multiplicity of other valuable stores, unless where it sets in with another. Thus is locked up in those people vanies. But it has been gaining, from age to age, upon the ker of all is given to industry, in or- the isle of Pouland and the Land's End in der to produce coch as necessity designals. Conswall, undergonier, throwing down, and smallowing up one hoge rock after mother. Mean those the sandy shares both on our routhern and western courts. gain continually upon the sea.

Bereith the rocks framework lies a smooth, level sand, almost as form as a well consucted causeway; insonuch that the tread of an herse scarer insuresses it. and the waters never penetrate it. Without this wise contrivance the searching waves would invitage into the Jean of the carth: and the earth itself would in some places be hellow as an houry-comb, in others bibuleus as a monre. But this closely-comessed payeness is like claring the bettern of the universal canal; so that the returning tides only complidate its substance, and prevent the sun from

Here the main rells its surges from would to would. What a speciacle of marreference and terror : How it fells the mind and mazes the imagination! It is the most august object under the whole beaven. What are all the carple on earth, to this immense reservatory? What are the proudest palaces on earth, to yender concave of the skies? What the most permpour illuminations, to this source of day? They are a spork, an atom, a drep. Nav. in every spark, and atem, and dren, that proceeds from the hand of the Almighty. there is the manifestation of a windom

Let executive a sincle does of water, only so much as will adhere to the point of a needle. In this speck assessment philoogler engoyees no less than shirteen thought globules. And if sommy thoucode reigt in so small a speck, how many is the supressured extent of the ocean? Win con count them? As well may we cross the wind in our fist, or mete out the

saivene with our span, Not are these regions without their store inhabitants, clouded in exact conirrair to the clime; not in swelling wool, or buoyant feethers, but with as mah compactness and as little superfluity is possible. They are clad, or rather seather in scales, which affiere close, and or bid in a kind of mount oil; sion which spored mething can be more light, ed at the same time nothing more salid. h hisders the fluid from nenetration their lish: it prevents the cold foun chilling their bland; and enables them to make their way through the waters, with the unset facility. And they have each mainbladder, a curious instrument, her which they rise to what height or sick to revenous izwa.

what depth they please. to low of the sword-fish is leverbased The san-fish is one cound mass of firsh a edy it has two fine, which act the purt of ears. The polypus, with its numerous feet and clave, seeing fitted only to crawl. Yet at excencence rising on the back enables it in other a steady course in the wayer. The shell of the nautilus forms a kind of boot. and he unfurts a membrane to the wind he a sail. He extends also two arms, with which, as with ears, he rows himself glorg. When he is disposed to dive, he

without either chart or compant, size and form. Some lodged in their shells, ten to have no higher employ, than imlabing natziment, and are alguest rooted to the rocks on which they lie; while others sloot sloor the yielding flood, and rage the spicious regions of the deep. Hurr

and a power absolutely incomprehen- various in their figure! The shells of some seem to be the rode productions of chance eather than of skill or design. Yet even Useouth as they are, they are exactly suited to the exignacies of their respective newages. Some on the other had are exaremely next. Their structure is all symme-

try and elegance. No enamel is comparable to their nobish. Not a room in all the polaces of Europe is so aderned as the bedchamber of the little fish that dwells in mother of pearl. Where the is such a misture of red, blue and trees, so delightfully staining the most clear and glis- . But what I admire more than all their .

beauty, is the provision made for their safety. As they have no speed to escape, so they love no dexterity to slade their foe. So that were they naked, they mu t he an easy neer to every free-baster. To prevent this, what is only cleathing to other animals, is to them a cloubing, an house, and a castle. Thry have a fartificcation which grows with them, and is a part of themselves. And by means of this they live scoore amilds millions of

Here dwell mackerel, herring, and va-It is impossible to enumerate the scaly rious other kinds, which when lean wanhorfs. Here are animals of monstroop der un and down the ocean; but when fat slapes, and amoreing qualities. The up- they throug our creeks and bays, or hount the running stream. Who bids these ittentrace and sharp swood, with which creatures leave our shares when they bethough not above sixteen feet long) he come usfit for our service? Who rallies scriptes not to engage the whale himself, and recalls the undisciplined vagrants, as noon as they are improved into desirable food? Surgly the forlow is signof, the summans issued, and the naird of reunion settled, by a Providence ever indelgent to mankind, ever leading us with

herrefer. These supreach, while those of enermoon size and appearance abandon our shores. The latter would fright the valuable fish from our coasts a they are therefore kept in physses of the ocean; just as titikes sail, and at once sinks to the but-, wild beauts, impelled by the same overten. When the weather is calm, he ruling nower, hide thouselves in the re-

trouts again, and performs his yawage cesses of the forest-One circumstance relating to the natives Here are aheals upon shouls of every of the deep is very association. As they are continually obliged to devour one annther for necessary subsistence, without extravedinary recruits, the whole watery race most been be tetally estinct. Were they to being furth no more at a birth than land animals, the increase would be far to:

small.

small for the consumption. The weaker brine? Yet the son draws off every mobut by millions: a single female is prevmant with a nation. Mr. Lawenback counted in an erdinary cod, 9,384,000

errs. By this amaring expedient, constant reparation is made, proportionable to the immerce boxock. And as the sea abounds with animal inhabitants, so it does also with vegetable amazing the power, of the world's adoraroductions: some soft as wool, others hard so stone. Some rise like a leafless shrub, some are expanded in the form of a sively beneficial! That water, without net; some grow with their heads down- which we can scarce perform any business, wards, and seem rather hanging on, then or entire any comfort, should stream by springing from the juttings of the mcks, our houses, start up from the ground, drop But as we know few particulars concern- down from the clouds! Should come from in general. The herbs and trees on the extremities of the ocean! How amazing

collect the one, and with roots to attract monoches the thirst both of man and every the other. Whereas the sea plants, having animal! Doubeless the power by which sufficient nourishment in the circumambient this is effected, can make all things work waters, have no need to detach roots into the ground, or forage the earth for motename. Instead therefore of penetration. they are but just tacked to the bettom, and affiere to some solid substance only with them from brief tout to said fro by the agitation of the waves, We see from this, and munberless other instances, what diversity there is in the

eneration of the areat Creator. Yes each new pattern has a necoliar feners of Considered in another view, the sea is that erand reservoir which supplies the earth with its fertility; and the air and sun are the mister envires, which work without intermission, to raise the water from this inexhaustible cistern. The clouds as aqueduous convey the genial steers along the atmosphere, and distribute

white How hardly do we estract a drop of

species would save be destroyed by the ment millions of tons in vancoust exhalastronger, and the stronger themselves must tions, which being securely ladged in the soon after perish. Therefore to supply bottles of heaven, are sent abroad sweetenmillions of animals with their food, and ed and refined, without the least brackish yet not depopulate the watry realms, the tincture, or binominous sediment: sent issue produced by every breeder is almost abroad upon the wings of the wind, to incredible. They shawn not by scores, distillies down and rain, no name in fountains, to trickle along in rivulets, to roll from the sides of apparation, to flow in copious streams, amidst burning desorts and through populous kingdoms, in order to refresh and fertilize, to beautify and enrich every soil in every clime. How aniable is the goodness, how

ble Maker? How autiable his goodness, in distribution so largely what is so extening these, I would only offer one remark the ends of the earth, to serve us, from the dry land are fed by the juices that permease. his power? That this boundless mass of the soil, and fluctuate in the air. For this fluid sale, so incolerably museous to the purpose they are furnished with leaves to taste, should be the original spring, which torother for our road.

Vast and various are the advantages which we receive from this liquid elementy The waters clide on in anarison currents. which not only their the adjacent country, but by giving a brisk motion to the air. prevent the stagnation of the vapours. They pass by large cities, and quietly rid them of a thousand nuisances. But they are also for for more honourable services. They enter the rundous of a prince, float every alteration is an improvement, and in the canal, ascend in the jet d'eau, or fall in the grand cascade. In another kind they alwar our mills, toil incessantly at the wheel, and be working the largest engines. tale upon them an unknown share of our fatiree, and save us both labour, time, and

So foreibly do they art when collected. And how do they insingate when detached? They peretrate the minutest tubes of a plant, and find a passage through all its them in seatonable and regular proper- meanders. With how much difficulty tions, through all the regions of the does the labourer push his way up the counts of a ladder? While there come their loads to a much erester bright, and perfectly sweet water from this vast pit of climb with the utmost ease. They conver equiphment from the lowest fiberchature principle of corruption; by the other it that wave amidst the clouds. Thus they feraish the whole veretable world with the trees of the Lord are full of say, even the cedars of Lebanen, which he hath blanted. And notwithstanding their vast elevation and predictions diffusion, not a single branch is destitute of leaves, nor a siurle

Sesides the salutary and meful circulation of the rivers, the sea has a motion no less advantageous. Daily for five or six hours, it flows towards the land, and for the same time, retires to its imment caverus. How great is the power that protrudes to the shares such an inconcrivable weight of waters, without any concurrence from the winds, often in direct opposition to them? Which hads the mighty element revolve ally massive and remassive this universal. with the most exact punctuality? Did it thoroughfare! Whole harvests of corn, advance with a lawless and unlimited swell, and vistages of wire, lodged in volatile is might deluce whole continents. Was store-houses, are walted by the breath of is irregular and uncertain in its aurounches. navigation would be at a stand. But he- wafted, enermous and unwieldy as they

exceeding its appointed bounds, it does over the hills, no prejudice to the country and serves all the ends of traffic. The flux is ready to convey his vessel to those vast hodies, which the strength of a the very doors of the owner, without any Jerion could scarce more! That the air basard of striking on the rocks, or of be- and water should carry to the distance of ing fastened in the sands. Has the mer- many thousand miles, what the united chant freighted his ship? The reflux bears force of men and machines could scarce it away with the utusest expedition and drag a single yard! safety. Rehold, O man, have highly then set favoured by the Maker! He hath but this fluid common, than which nothing is all things in subjection under thy feet. All more wide or more wild? Here is no tract, sheep and even, all the beauty of the field; no posts of direction, nor any but where the fourte of the gir, and the fisher of the sea. the proveller may ask his way. Are they Yea, the surges of the sea are subservient to thee. Even these, wild and impeturns an they are, are ready to receive this surprising stone was discovered, ships thy load, and like an indefatigable beast

then choosest. What preserves this vast flood in perpenual purity? It receives the refere and bith of the whole world. Whatever would defile the land and pullute the zir, is transmixed to the occas. How then is this heart of the ecean, and to range from receptacle of every nuisance kept clean, pole to pole. By this means are imported kept from contracting a noisome and nes- to our islands the choice productions of tilential tales? 'Tis partly by its inces- every nation under heaven. Every tide sast motion, and party by its salmess. By -conveys into our parts, the creasures of the the one it is secured from any internal premotest climes. And almost every private

planted in the earth, to the toomost twies, works itself clear of any adventitions defilement. Consider the sea in another capacity,

recessary provision, by means of which and it connects the remotest realess of the universe, by facilitating the intercourse between their respective inhabitants. The ancients indeed looked on the occean as an impossable rulph. But we find it just the reverse; not a bar of separation, but the great bond of union. For this purpose it is never exhausted though it supplies the whole earth with rain; por everflows, though all the rivers in the universe are perpetually augmenting its stores. By means of this we travel farther, than birds of the strongest pinious fly. We cross the flaming line, visit the frozen pole, and wing our way even round the globe.

What a mobile of chine are continubraves, to the very ends of the earth : ing constant inits stated period, and never are, almost as speedily as the roe bounds

Astonishing, that an element so unstable, should bear so immense a weight! That Is the sailor returned from his vorage? the thin air should drive on with such speed How are the mariners conducted thre

guided by a pillar of fire? No, but by a mean and otherwise worthless fossil. Till crept timorously along the coasts. But of barthen, carry it to the place which this mides them, when nething has these are seen above, and nothing but seas below. This gives intelligence that shines

clear in the thickest darkness, and remains steady in the most tempestuous aritations. This emboldens us to launch into the

Nav., they satisfy the desolate and waste cessary, either to destroy the sulphurous vaground, and cause the bud of the tender pours, or disloder any other nations matherb to spring forth; that the natives of ter, which might prejudice the delicate the lonely desert, the heads which know temperature of either, and obscure its no master's stall, may nevertheless expe- more than crystalline transparency. rience the care of an all-supporting parent. How wooderful! that pendant lakes should be diffused. Build mountains beaped

over our heads, and both sustained in the thinsest part of the atmosphere! How surprising is the expedient which, without which is the life of nature: its refraction vessels of stone or brass, keeps such loads of water in a busyant state! Job considered this with hely admiration. Deal thou know the balancings of the clouds? How such pondrous bodies are made to have in even poise, and haver like the linkest down? He bindeth up the waters in his thick cloud: and the cloud, though no-

not rent under all the weight. and are dispensed in result showers. They spread themselves as if straiged through the orifices of the finest watering pot, and form those small drups of rain which the clouds distil upon man abundantly. Thus, wines of an atmosphere, instead of drawning the earth, and sweeptribute their stores to men, animals, vegetables. as they are able to hear them.

rious parties of winds, mild or fierce, gen- stantaneous swiftness, through an whole tle or boisterous, famished with breezy busisphere; and though they fill whatwines, to fan the clowing firmament, or ever they pervade, yet they straiten no else fitted to act as an universal besons, and place, embarrass no one, encumbernathing. by sweeping the clumbers of the atmasubere to cleause the fine serial fluid, ment, we may discern the footsteps of the winds, the air would stagnate and become putrid: so that all the eyest cities in the the annile carriet under our feet is tinged the seeds of numberless plants, which, the sight, Besides, as the several brighter

for the attention of man, spring whenever their picroing flash is ne- vantage.

Above all is sinuste a radiant and majestic orb, which eslightens and cheers the inhabitants of the earth: while the air, by a singular address, amplifies its usefulness. Its reflecting power augments that heat,

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power prolongs that solendour, which is the beauty of the creation. I say, aurments the heat. For the air is a cover which, without oppressing us with any perceivable weight, confines, reflects, and thereby increases the vivilving heat of the sun. The air increases this, much in the same manner as our cloaths rives adthing is more loose and fluid, becomes by ditional liest to our body: whereas when his order tenacious, as casks of Iron, is it is less in quantity, when it is attenuated, the solar heat is very sensibly diminished. When the sluices are owned and the Travellers on the low mountains of Ame-

waters descend, one would think they rica, sometimes experience this to their should pour down in terrents. Whereas cost. Though the clime at the foot of instead of this, which would be infinitely those yest mountains is extremely hot and permicious, they coalesce iono globules, sultry, yet at the top the cold is so excessive. as often to freeze both the horse and rider to death. We have therefore great reason to praise God, for placing us in the commodious concavity, the cherishing

The emanations of light, though forming away its finits, they cherish universal ed of inactive matter, yet (associating nature, and (like their great Master) dis- power of divine wisdom,) are refined almost to the subtlety of spirit, and are scarce inferior even to thought in speed. By But beside waters, here are cantoned va- which means they spread, with aimest in-Every where indeed, and in every ele-Without this wholesome agency of the Creator's wisdom. The spacious casepy over our loads is nainted with blue; and world, instead of being seas of elegance, with green. These coleurs, by their soft would degenerate into sinks of corruption. and cheering qualities, yield a perpetual At sea, the winds swell the mariner's refreshment to the eye. Whereas had the sails, and speed his course along the wa- face of nature glistered with white, or tery way. By land they perform the office glowed with scarlet, such dazzling loses, of an immense seculuman, scattering abroad instead of chearing, would have fatigued

though the support of many animals, are colours are interspersed, and form the pictoo small for the management, or too mean tures in this magnificent piece, the green and the blue make an admirable ground, Here are lightnings stationed, in act to which shows them all to the atmost ad-

Had the air been much grosser, it would tritize foud of nature can never be exhave dimined the rays of the our and darkened the ebr. Our longs would have been clogged in their vital function, and men drowned or sufficient therein. Were it anuch more subtile, birds would not be able to wing their way through the firmtment: neither could the clouds be sustained, in so thin an atmosphere. It would close likewise the organs of respiration: we should gasp for breath with as much difficulty

of their native element. \$ 4. Reflections on the Vegetable Crection. As to vegetation itself, we are sensible all our reasonings about the wooderful operations of nature, are so full of uncertainty, that, as the wise man truly observes, Hardby do we gives wright at the things that are upon earth, and with labour do we find the things that are before us. This is abundantly verified in venerable nature. For dualized watery floid, while they imbibe though its productions are so obvious to the dew and rain, which contain much us, yet are we strangely in the dark concoming them, because the texture of their and sulphurous particles; and the various vessels is so for and intricate, that we can trace but few of them, though assisted with the best microscopes. But although we can never hoor to come to the bottom and

fest principle of things, yet may we every where see plain signatures of the hand of a Divine Architect. All vegetables are composed of water and earth, principles which strongly attract each other: and a large portion of air, which strongly attraces when fixed, but strongly repels when in an elastic state. By the combination, action, and re-action of those few principles, all the operations in veretables are affected.

part, and invigorate their say, and meeting with the other engeally attractive principiles, they are, by reutle heat and motion. enabled to assimilate into the neurishment of the respective parts. Thus maricion is gradually advanced, by the searer and arrive at such a degree of combinency, as to term the several parts of veretables. And at length, by the flying off of the watery vehicle, they are compacted into land sub-

But when the watery particles again soak into and disuring them, then in the union of the parts of vegetables distolved, and they are prepared by patrefaction to ap- consists in the gradual dilutation and extennear in seeing new form, whereby the pa- sion of every part till it is stretched out

All these principles are in all the parts of vegetables. But there is more oil in the mere evalued name of them. They seeds ahouse with oil, and conveniently with sulplur and sir. And indeed, as they contain the rediments of future vegetables, it was receivary they should be stored with from netrefaction, and also be active in and as little success as father do, when our promoting groundation and vegetation, And as oil is an excellent preservative

against cold, so it abounds in the san of the more porthern treet. And it is this by which the ever-greens are enabled to keen their leaves all the winter. Leaves not only bring nourishment from

the lower parts within the attraction of the growing fruit, (which like young aniarals is famished with proper instruments to suck in thence) but also carry off the resalt and sulplore for the air is full of seid combinations of those are doubtless very serviceable in necessaring the work of vegetation. Indeed so fine a fluid as the air. is a more proper medium, wherein to prepare and combine the more exalted principles of vegetables, than the gross watery fluid of the sap. And that there is pleasy of these particles in the leaves is evident, from the sulphureous exaditions often found on their edges. To these refued serial particles, not only the most racy, penerous taste of fruits, but likewise the most grapeful adours of flowers, yes and their beautiful colours, are probably owing.

In order to supply tender shoots with The particles of air distend each ductile marishment, nature is careful to furnish. at small distances, the young shoets of all sorts of trees, with many leaves throughout their whole learth; which, as so many iointly acting powers, draw plenty of sap to there. The like provision has nature made, in

nester union of these principles, till they the cors, grass, and need-kind: the leafy spires, which draw mourishment to each isigt, being possided long before the stem shouts; the tender stems would easily herak and dry up, on an to recept their growth, had not these scabbards been provided, which both support and keep them in a supple and dutile state.

The growth of a woong bud to a thost,

ture while the shoot is growing, by the terward provided, in preportion to their extunsion of which, the tender ductile need, by the errater extonsion of the shoot is discended in every part. But leaves. A still more beautiful apparatus when each year's shoot is fully grown, then the mich resolvable dries up. - Menn, some and flowers, which both nearest and time nature excelledly negotides for the energy negrishment to the embryo finit growth of the succeeding year, by preserv- and seeds. But as seen as the calix is set a tender ductile most in the bud, re- formed into a small fruit, containing a miplets with succedent pith. Great care is note, seminal tree, the blossors falls off, Mewise taken to keep the parts between the bank and wood always supple with slicer moisture, from which ducide motter

the woody fibres, vesicles, and buds are formed. The rreat variety of different substances in the same vegetable, proves, that there are needing vessels for conveying different seets of nutriment. In many vegetables some of those versels are philaly seen full of milky, yellow, or red nutriment.

Where a secretion is designed to comsetd of hard-scene feuits, it does not immedistrib grow from the stone, which would he the shortest way to concey nourishment to it. But the umbilical vessel feather a compass round the concave of the street, and then enters the kernel near its cone. By this artifice the vessel being much prolonged, the meeting of the says is thereby setted. ed, and a viscid nutriment convered to the

seed, which turns to an hard substance, Let us truce the vegetation of a tree, from the word to its full maturity. When the seed is sown, in a few days it imbibes so much moisture, as to swell with very error force. he which it is enabled both to strike its room down, and to force its stem out of the ground. As it grows up, the fest, second, third, and fourth order of latrral branches shore out, each lower order being longer than those immediately above them, not only as shooting first, but be- the dust from firing surviveds like snoke: case inserted nearest the root, and so draw- and when in the same medies one plant is ing greater pleasy of sup. So that a tree mule, and the other female, there the dust is a camplicated engine, which has as in carried in abundance by the wind from many different powers as it has branches, the male to the fessale. We cannot also And the schools of each county security of suichout admiration changes, that were the tree is proportioned to the whole of flowers expand themselves when the non

the tourishment they attract, more is growth, that nature prevides small, dost should be congulated, or otherwise

in a quantity sufficient for their small de-The pith of teres is always full of mois- mand; a greater enancity of which is afleaving it to imbibe pourishment for itself.

which is beought within the reach of its function, by the adjoining leaves. Let us proceed to make some additional reflections upon the vegetable kingdom. All places produce seeds: but they see entirely unit for propagation, till they are imperenated. This is performed within the flower, by the dost of the archera fulling man the moist stiemen where is burses and sends forth a very subside matter, which is absorbed by the style, and convered down to the seed. As soon as this operation is over, those organs wither and

fall. But one flower does not always contain all these; often the male organs are on erse, the female on mether. And that nothing may be wanting, the whole apparatus of the authors and stirmats is in all flowers contrived with weederful wisdoes, and are of the same bright. But wherethe pistil is longer than the stigmata, theflowera credice, that the dest may full less the minusta, and when impremated rise against that the seeds may not fall out. In other flowers negative an erect situation. Nav. when the flowering season comes on, they before. Lastly, when the male flowers are placed below the female, the leaves are very

shines, and close when either rain, clouds, But house also are an accommon to non- or exercise is coming as less the emital

nation is over, they do not close, either upon showers, or the approach of evening, For the scattering of seed, nature has provided nutaberless ways. Various berries are given for food to animals; but while they eat the polp, they sow the seed, them forth with his dang. The junipers also, which fill our woods, are sown in the same master. The cross-bill that lives on fir-cones, and the haw-finch which feeds on

pine-cones, sow many of those seeds, especially when they carry the cone to a stone or stump, to strip off its scales. Swine likewise and moles, by throwing up the earth, prepare it for the reception of seeds, whole earth should be covered with plants. In order to this he adapted the nature of each to the climate where it grows. So that some can bear intense beat, others intense cold. Some love a moderate warmth. Many delight in dry, others in moist ground. The Alpine plants love magnitudes whose toos are covered with eternal mow. And they blow and ripen their seeds very early, lest the winter should overtake and destroy them. Plants which will grow no where else, flourish in Siberia, and near Hudson's Bay. Grass can bear almost any temperature of the

gattle. Thus neither the scorching sun nor the sinching cold hinders any country from buying its veretables. Ner is there any soil which does not bring forth some. Poud-weed and water-lilies inhabit the waters. Some plants cover the bettom of rivers and seas; others fill the marshes, Some elethe the plaint; others grow in the driest woods, that scarce ever see the the seeds may ripen and he sown, sun. Nay, stones and the trunks of trees are not word, but covered with liverwort. The wisdom of the Greater appears no not rob them of neurishment. And as clude all other plants, which would contheir stems shout up to high, they are proposally be extirmated, unless the insect easily preserved from cattle. The leaves semetimes premared a place for them. And

air: in which the good Providence of

Ged appears; this being to necessary all

rendered useless. Yet when the imprees falling in autumn must many plants against the rigour of winter; and in the summer afford both them and us a defence against the heat of the sun. They likewise imbibe the water from the earth, part of which transmiring though their leaves. is insensibly dispersed, and helps to moisten Either they disperse them at the same the plants that are round about. Lastly, time; or if they swallow them, they are the marticular structure of trees contripeturned with interest. The misletoe al- butes very much to the preparation of ways grows on the other trees; because insects. Multitudes of these lay their the thrush that eats the seeds of them, casts eggs upon their leaves, where they find

both food and safety. Many plants and shrubs are armed with thorus, to keen the animals from destroy, ing their fruits. At the same time these cover many other plants under their branches, so that while the adjacent grounds are robbed of all plants, some may be preserved to continue the species. The morres which adorn the most har-The great Parent of all, decreed that the ren places, preserve the smaller plants, when they begin to shoot, from cold and depurht. They also hinder the ferment. ing earth from forcing the roots of plants upward in the spring, as we see happen annually to trunks of trees. Hence less

morses grow in southern climates, not being necessary there to these ends. Sea-matwend will bear no soil but nore sand. Sand is often bleven by violent winds, so as to deluge as it were meadows and fields. But where this grows, it faces the sand, and gathers it into hillocks, Thus other lands are formed, the ground increased, and the sea resulted, by this wooderful disposition of nature. How careful is nature to preserve that ever the globe, for the nessishment of usefulplant, grass! The more its leaves are eaten, the more they increase. For the

Author of nature intended, that vegetables

which have slender stalks and erect leaves

should be conious and thick set, and thus afford food for so vast a quantity of graging animals. Bet what increases our wonder is, that although grass is the principal food of such animals, yet they touch not the flower and word-hearing stems, that so The caterpillar of the moth, which feeds upon grass to the great destruction thereof, seems to be formed in order to where more than in the manner of the keep a due proportion between this and growth of trees. As the roots descend other plants. For grass when left to grow doeser than those of other plants; they do freely, increases to that degree as to exhence it is, that more species of plants. Then a sort of exterpillar, and several other M soy other time But all plants, sooner or later, must sub-

mit to death. They spring up, they prow, runted, and exceedingly hasten its return they flourish, they hear fruit, and having fnished their course, return to the dust tesie. Almost all the black mould schick, amounted in water over return to earth? A covers the exeth. is confine to dead weretables. Indeed, after the leaves and stems are pose, the roots of plants remain: but these too at last rot and change into thistles, so argued and goarded by nature? made. And the earth thus nemared, resters to plants what it has received from then. For when seeds are committed to the earth, they draw and accommodate to their own nature, the more subtile name of this mould: so that the tallest tree is in reality nothing but mould wonderfully composseled with air and water. And from here plants when they die, just the same kind of mould in formed as gave them birth. By this means fertility remains continually universupted: whereas the earth could

ret make good its annual consumption. were it not constantly required. In many cases the crustaceous liverworts are the first foundation of vecetation. Therefore between despised they are of the utmost convenience, in the gronour days when such feet smean out of the sea there are no natiohed by the force of the waves, that hardly any berb is able minute countries on linearments ones benin to cover these dry rocks, though they have his bring thisber. These linersough driest are into fine earth, In which a larger kind of liveryrarys strike their rooms. These altadie and turn to mould: and then the varises kinds of macury find pourishment. Lattle, these dainer yield such please of mould, thus boths and abruha equile take ross and live upon it. That trees, when dry or out down, may

their destruction in a singular manner. Let us still trace and revere the ways of a First the livermosts begin to strike mot in housecost Reiner who not furniturally them; afterwards the moisture is drawn but with design, not in wrath but in telf a way between the bark and the stoud. insufficient to consultur.

prosecur, when this extremillar has laid sorts of bestles, hore numberless hales waste the pasture the preceding year, than through the trunk. Lastly, the woodnerkers come, and while they are serking for insects, shatter the tree, already curto the earth from whence it came. But how shall the trunk of a tree, which is norticular kind of worm netforms this work, as scafaring-men well know-

But why is so inconsiderable a plant of Because it is one of the most useful plants that every. Observe as hear of clay, on which for many years no plant has sprung un . Les bost the seeds of a thistle fix there. and other plants will quickly come this ther, and soon cover the ground; for the thistles by their leaves attract moisture from the air, and by their roots send it into the clay, and by that means not only thrive themselves, but provide a shelter for other

plants. Indeed, there is such a variety of wish dem and profesion of goodsess, displayed in every object of rature, even in those that seem useless or insignificant, and what is more, in many of those which to 2n igna-

race and superficial observer, appear nonicers, that it is part doubt to the true philosopher, nothing has been made in vain-That is a feer as suell as prives observation of Sir John Pringle, founded on the expemake its habitation upon them. But the riments of Dr. Priestley, that no vegetable grows in vain, but that from the dak of the ferry to the error of the field, every to neurishment but the little mould and individual plant is serviceable to manking impercentible marticles which the min and if not above distinguished by some nelvane virus, we making a part of the whole. which cleames and purifies our atmosubere. In this the fraveaut rose and deadby night-shade co-coerate; nor is the herbore, nor the woods that flourish in the most remote and improvided regions unreaffeable to us, nor we to them; considerian how constantly the winds convey to them our vitiated air, for that relief, and not remain useless to the world, and lie their neurishment. And if ever these samelanchely spectacles, nature hustons on lutary gales rise to storms and hurricages,

get of them, whence nurrefurion follows, more than shakes the naters and the sice Then the mushroom-kind find a fit place together, to bury in the deep those papeled to grow on, and corrupt them still more. and pestilential efforis, which the vege-A particular sort of beetle next makes him- tables upon the face of the earth had been 4.5. General Reflections and Observations on Bearts, Kieds, Fisher, and other in-

ferior parts of the Works of God. No part of master is destinge of inhabitants. The words, the waters, the tenants; while the vickling air, and those traces where mon can never, but with much art and dance, aread, are also

passed through by makingles of the most beautiful beings of the creation. Every order of animals is foted for its situation in life; but none more apparently than hirds. Though they fall below

beasts in the scale of moure, yet they hold the next rank, and far surpass fishes and insects, both in the structure of their badies, and in their spracity.

The body of man presents the greatest wariety: beasts, less perfectly formed, discover their defects in the simplicity of their conformation: the mechanism of birds is vet less complex: fabes are furnished with fewer organ still; while insects, more imperfect than all, fill up the chavm between animal and veretable nature. Of man, the most perfect animal, there are

beasts are more numerous; birds are more various still; fabes yet more; but insects afford an immense variety. As to the number of saimals, the species of beasts, including also serpents, are not very numerous. Such as are certainly

the curious, acribed, are near five handred, and the which they receive into their lange, in species of fishes, secleding shell-fish, as some measure asswering the same end. many : but if the shell full are taken in. above six times the number. How many the blood and bodies of most fishes to their of each come remain undiscovered, we cold element, yet, to show he can preserve

cannot very nearly conjecture. But we a creature as but as becaus themselves in may suppose, the whole sum of beasts and the coldest water, he has placed a variety birds to exceed by a third pure, and fishes of these conscious lishes in the northermost by one half, those that are known.

both terrestrial and aquatic, may for mues- nal heat, and keeping off the external cold, for vie even with plants themselves. The keeps them warm even in the seighbourexpensions alone, by what Dr. Lister has shood of the pole. Another proof that God observed and delineated, we may conject can by different means produce the same ture carnet be less, if not many more, effect, is the various ways of extraction than three thousand species.' Inticed this the nutritions juice out of the aliment in contentation were much too live: for if various constructs.

there are a thousand species in this island. and the sea near it; and if the same ninpartion hold between the insects natives of Envland, and those of the rest of the world: the species of invects on the whole globe will amount to ten thousand.

this lower world, be so exceedingly great; how great, how immense must be the passer and window of him that formed thomalb! For as it argues far more skill is an artificer, to be able to frame both clocks and watches, and pumps, and many other sects of machines, than he could disengines; so the Almighty declares more of his wisdom in forming such # multitude of different sorts of creatures, and all with admirable and unreproveable art, than if he had created but a few. Again: The superiority of knowledge

would be displayed, by contriving engines for the same purposes after different fashies, as the moving clocks or other togives by springs instead of weights; and the inkaitely wise Greater has shewn, by many instances, that he is not confined to one only instrument, for the working one but three or four species; the kinds of effect, but can perform the same thing by divers means. So though most firing creatures have feathers, yet hash be enabled several to fly without them; as the bat, one seet of ligard, two sorts of fahes, and numberless serts of intects. In like manner, although the air bladder in lishes known and clearly described, are not seems necessary for swimming; yet are above an hundred and fifty. And yet many so formed as to swim without it, as probably not many that are of any consi- first, the cartillaginess kind, which neverdecable biguess, have escaped the notice of theless around and descend at pleasure, although by what means we cannot tell: The species of birds. Inssen and de, accoudly, the consensus kind; the sir-

seas. And the conings fat wherewith their The inners, taking in the exampuious, budies is included, by reflection the inner-

Yet again: Though God has tempered

In man and beasts the food, first chew- a right line, sowards the object that put it ed, is received into the storagely, where it is concerted and reduced into chyle, and

for mixed with the cholor and nancreate joice, it is farther subtilized, and rendered so fluid, that its finer parts easily enter the mouth of the Jacteal veins. In birds there is no chewing; but in such as are not carterred in many, especially piscivorous ard, by the working of whose muscles, conted by email neighber, which they orallow for that purpose, it is ground stall, and so transmitted to the intestines.

In evipocous rentiles, and all bind of topeats, there is another chemies nor commission in the number, but as they reallow animals whole, so they voidshe skim tohookeen, having entracted the autotions inices. Here, by the bue, we may observe the wonderful delatibility of the always and gullets of surpents. Two co-demonstrate the great Creator's care. tire adult mice have been taken out of the bigger than one's little finger.

pace in their stomach, reduce skin, bones, mai substances. 28 bosta fortis does irun. tion, that all brokes are more markings. This may be agreeable enough to the pride

us, a degree of reason? Many of theirache causes reach at once, if a stool or chair cies. And some include in their nexts stands near it, first mounts that, and thence - sufficient and agreeable food, to serve their proceeds to the table? If he were mere young till they come to motority, clock-week, and his enerion caused by a "And for the young themselves a state

in motion. Were it true, that brutes were mere mato evacuated into the intestines, where be- chines, they could have no perception of pleasure or pain. But how contrary is this, beaten or cormented? How contrary to the common sense of mankind? For do we not all naturally pity them, apprehending them to feel main just as we do? Whereas

the crees, or anti-stomach (which is ob- no man is troubled to see a plant torn, or cut, or manufed how you please. And birds) where it is maistroad by some nea- how contrary to Scripture? A rarifront per juice, and then transferred to the rig- man reparteth the life of his beast : but the tender mercies of the wicked are cruel. Prov. xii. 10. The former clause is unually readered, a good man is merciful to his heast. And this is the true readering. as ameears by the opposite clame, that the wicked is cruel. Greelty then may he exercised towards hearts. But this could not be were they mere machines. " The natural instinct of all creatures, and the enecial apprision, made for same of the most helpless, de in a particular manner

First. What an admirable principle is stanach of an adder, whose neck was no the natural affection of all creatures toward their young! By means of this, Fisher, which neither chew, nor evial, with what care do they norse them untheir meat, also, by means of a corrosive thinking no mains too creat to be taken for them, no danger too great to be ventured and all into chale. And not this inter upon, for their mend and wourky! How slews no acidity to the taste. But how will they caress them with their affectimild soever it tastes, it corrodes all ani- onate notes, put food into their mouths, nuckle there, cherish and keen them warm. Several eminent men have been of epi- teach them to pick and eat, and gather find for themselves - and, in a ward, norform the whole part of so many morses. of man; but it is not agreeable to daily deputed by the sovereign Lord of the world, energation. Do we not continually oh, to help such yours and children commen serve in the brutes which are round about till they are able to shift for themselves. Other animals, insects in particular, tion cannot be accounted for without it; whose offspring is too numerous for the as that commonly noted of clory, that run- parent's provision, are so renerated as to sing before their masters, they will step at need none of their care. 'For they arrive the parting of the road, till they see which immediately at their perfect state, and so way their masters take. And when they are able to shift for themselves. Yet thus have gotten what they fear will be taken. for the paternal instinct (equal to the most from them, they non away and hide it, rational foresight! extends, that they do Nay, what account can be given, why a not drop their eggs any where, but in dog being to leam on a table, which he sees commodious places, suitable to their spe-

material spring, that spring being once parent is not able to carry their about, to tet to work, would carry the machine in clothe them and duadle them, as man decla - dath: how admirably to it contrived, that all nicely accommodated, as well to the they hunt for their test, suck, pick, and take in their preper food !

On the other hand, the young of man, (as their parent's reason is sufficient to help, to muse, feed and clothe them) are born utterly helpless, and are more absolutely than any creature cast upon their parent's care.

Secondly. What admirable provision is made for some of the most helplels creasures, at a time when they must otherwise utterly perish! The winter is an impreper season to affeed foed for insects and many other animals. When the felds,

trees, and plants are naked, and the air is chilled with frost; what would become of such animals, whose tender bodies are impatient of cold, and who are nourished only by the produce of the spring or summer? To prevent their total destruction. the wise Preserver of the world has so orelered, that in the first place, those who are impatient of cold, should have such a peculiar structure of body, as during that season not to suffer any waste, nor consequently need any recruit. Hence many sorts of birds, and almost all insects, pass the whole winter without any food : and most of them without any respiration. It seems all motion of the animal juices is extinct. For though cut in pieces they do not awake, nor does any fluid core out at the wound. This sleep therefore is little less than death, and their waking, than a resurrection; when the returning tun rewives them and their food together.

The next provision is for such creatures as can bear the cold, but would want food, This is provided against in some, by a long patience of hanger, in others by their wanderful instinct, in laying up food before hand, against the approaching winter. By some of these, their little treasuries are at the proper season well stocked with provisions. Yes, whole fields are here and there bearead with the fruits of the neighbouring trees laid carefully up in the earth, and covered safe by provident little covering !

animals Creator's indelgence to the poor, shiftless manner, for making their passage through irrationals, that they are already furnished the earth, wherever their occasions lead with such cloathing as is proper to their them. Their body is made throughout of dace and business! with hair, with fea- small rings, which have a curious appahers, with shells, or with firm armature, ratus of muscles, that enable them with

they can soon walk about, and begin to element wherein they live, as to their seshift for themselves! How maturally do veral occasions there! To beauts, hair is a commodious cloathing ; which, together with the apt texture of their skin, fits them in all weathers to lie on the ground, and to do their service to man. The thick and warm fleeces of others, are a good defence against the cold and wet, and also a soft bed: yea, and to many, a comfortable coverior for their tender young.

All the animals near Hudson's Bay are closthed with a close, soft, warm for. But what is still more sometising, and what draws all attentive minds to admire the windom and goodness of Providence is, hat the very does and eats which are brought thisher from England, on the approach of winter change their appearance, and acquire a much longer, softer, and thicker coat of hair than they originally had. And as hair is a commodious dress for beauts, no are feathers for birds. They are

not only a good guard against wet and cold, but nicely placed every where on the body, to give them an easy prasage through the air, and to waft them through that thin medium. How curious is their texture for lightness, and withol close and firm for strength! and where it is necessary they should be filled, what a fight, medullary sobstance are they filled with ! so that even the strongest parts, for from being a lead to the body, rather help to make it light and basyant. And how curiously are the vanes of the feathers wrought with capillary filaments, neatly intermoven together, whereby they are sufficiently close and strong, both to guard the budy against the injuries of the weather, and to impower the wings, like so many sails, to make strong impulses on the air in their flight,

No less curious is the clouding of reptiles. How well adapted are the rings of some, and the consertions of the skin of others, not only to fence the body sufficiently, but to enable them to creep, to perforate the earth, and to perform all the offices of their state, better than any other

Observe, for instance, the terument of And what a predigious act is it of the the earth-worms, made in the completest

wreat strength to dilate, extend, or con- than a determinate number of all sorts of tract their whole bady. Each ring is creatures. And if they should increase to Ekewise armed with stiff sharp prickles, double or treble the number, they must which they can even at pleasure, or shut, starve or devour one another. To keep close to their body. Lastly, under their the balance even, the great Author of naskin there is a slimy juice, which they ture both determined the life of all creaemit as occasion requires, so lubricate the tures to such a length, and their increase to body, and facilitate their passage into the such a number, proportioned to their use earth. By all these means they are en- in the world. The life indeed of some abled, with ease and speed, to work them- hursful creatures is long; of the lion in selves into the earth, which they could particular. But then their increase is exnot do, were they covered with hair, fea- ceeding small; and by that means they thers, scales, or such cleathing as any of do not overstock the world. On the other the other creatures. How wisely likewise are the inhabitants. lives of those creatures are generally short. of the waters cleathed! The shells of some And besides this, they are of great use to fishes are a strong guard to their tender man, either for food or on other occasions. bodies, and consistent enough with their This indeed should be particularly ob-

Admirable likewise is the sagacity of every hair, feather, or lock of wool, to or two at a birth. guard or keep warm the tender bodies, both of themselves and their young! And with what art do they thatch over and coat their nexts without, to decrive the ble source whence both man and beast deeve of the spectators, as well as to evard and fence them against the invaries of the lives on what veretates, and veretables, meather

Even insects, those little, weak, tender or veretated it is impossible for any creatures, what artists are they in build- thing to live, without destroying someing their habitations! How does the bee thing else. It is thus only that animals gather its comb from various flowers, the can subsist themselves, and propagate wasp from solid timber! With what ac- their species, curacy do other insects performe the earth, wood, yea stone itself! Farther each species, animal or veretable, not only ret, with what care and neatness do most of them line their houses within, and seal them up and force them without! How artificially do others fold up the leaves of trees; others glue light bodies together, organized beings. These pass from body and make flusting bours, to transport themselves to and foo, as their various oc- ing to the nutrition and growth of each,

that made and governs the world, we hath no power, survive and pass into have in the balance of cremures. The other beings, bringing with them nourishwhole surface of the terransonus clobe, ment and life. Thus every production, can afford room and propert to no more every renovation, every increase by gene-

hand, where the increase is great, the

slow motion; while the scales and fins of served, as a signal instance of divine proothers afford them an easy and swift pas- vidence, that useful creatures are produced in great plenty; others in smaller numbers. The predicious increase of insects, brute animals, in the conveniency and both in and out of the waters, may exemmethod of their habitations. Their ar- plify the former observation. For intrachitectonic skill herein exceeds all the skill merable creatures feed upon them, and of man. With what inimitable art do would perish were it not for this supply, same of these poor, uncaugh creatures. And the latter is conferred by what many lay a parcel of rude ugly sticks or straws have remarked; that creatures of little. together? With what ourissier do they use, or by their varietourers, persicious, line them within, yea, wind and place either arbiton bring forth, or have but one

How remarkable is the destruction and

renaration of the whole animal creation! The surface of the earth is the inexhaustirive their subsistence. Whatever lives, in their turn, live on whatever has lived

God in creating the first individual of mave a form to the dust of the earth, but a principle of life, inclosing in each a eventer or smaller quantity of organical particles, indestructible and common to all to body, supporting the life, and minister-And when any body is reduced to ashes. Another instance of the wisdom of Him these organical particles, on which death ration of natricion, suppose a peccediar capacity of that amazing reservoir, and destruction, a conversion of substance, an necession of these are raical partiebal which ever substitute in an equal number, render

nature always equally full of life. The total quantity of life in the universe is therefore perpetually the same. And whorever death seems to destroy, it destroys on tout of that primitive life which is distant through all organized below. Lound of injuring nature, iteasy causes it to shine with the weater lustre. If death is permitted to cut down individuals, it is only, in order to make of the universe, by the reproduction of beings, a theatre ever crowded, a spectacle over new. But it is never ner-

mitted to destroy the most inconsiderable That beings may succeed each other, it is necessary that there he a destruction among them. Yet, like a provident mether, nature in the midst of her inexhaustible abundance, has prevented any wante. by the few species of carnivorous animals, and the few individuals of each meries multiplying at the same time both the spegies and individuals of those that feed on berbare. In veretables alse seems to be profese, both with regard to the number and fertility of the species.

In the sea ladeed all the species are carnivorus. But though they are perpetually preying upon, they never destroy each other, because their fruitfulness is equal to their depredation.

Then three successive area stands Pleased with the works of thing own hands. Let us add a few more reflections on

the world in general. The same wise Beior, who was pleased to make manprepared for him also an habitation so advantageously placed, that the beavens and the rest of the universe might serve it both as an ernament and a covering. He constructed likewise the sir which man was to breathe, and the fire which was to nottain his life. He presented also metals. sales, and all terrestrial elements to renew and maintain throughout all ages, what-

ever might be on any account necessary

The same Divine Ruler is manifest in all the objects that compose the universe. It is he shot cannot the dee band to summe above the surface of the occass, gauged the

propertioned it to the fluid it contains. He college the riving vincers, and cause them to distill in gratle showers. At his command the sun darts his enlivening rays, and the winds scatter the nextous efflavia, which, if they were collected together, might degree the human race. He formed those hills and lafer mean. tains which receive and retain the water within their bowels, in order to distribute it with economy to the inhabitants of the plains, and to give it such an impulse, as micht enable it to excepte the unexen-

ness of the lands, and convey it to the remotest habitations. He spread under the plains hads of clay. or compact earths, there to stop the waters, which, after a creat rain, make their way theough innumerable little nassages. These sheets of water frequently remain in a level with the neighbouring rivers, and fell our wells with their redendancy, or as those subside, flow into them again, He proportioned the variety of plants in each country. In the existencies of the in-

habitants, and adapted the variety of the sails, to the nature of those plants, He endeed summerous animals with mild dispositions, to make them the demestics of man; and taught the other animals to govern themselves, with an aversion to dependance, in order to continue their species without leading man with too many cares.

If we more nearly survey the animal and veretable world, we find all animals and plants have a certain and determined form, which is invariably the same. So that if a monster ever appear, it carnot propagate its kind, and introduce a new species into the universe. Great indeed is the variety of organized bodies. But their number is limited. Nor is it pessible to add a new genus either of plants or animals, to those of which God has created the rermina, and determined the

The same Abuiebty power has created a neering number of simple elements, essestially different from each other, and invarighly the same. By these he varies the scene of the universe, and at the same time pervents its destruction, by the very immucability of the nature and number of these clements, so that the world is for ever changed, and yet eternally the same. Yes if we would account for the priving of these elements, we are involved in end- serve to correct our pride, and show how less uncertainty. We can only say, he who has appointed their different uses in turn of things. How extremely limb comall ages, has rendered those uses infalli- we possibly know, either of the largest or Mr. by the impossibility of either destroying or increasing them.

Herein we read the characters of his power, which is invariably obeyed; of his wisdom, which has abundantly provided for every thing - and of this tender kind. ness toward man, for whom he has provided services equally various and infallible. It is an additional penol of his continual care of his creatures, that though every thing be composed of simple ele- And perhaps, if duly existered, the fabric ments; all placed within our reach, yet no power is able to destroy the least particle of them. Nothing but the same cause which was able to eire them birth, can annihilate them, or change their notice, In truth, the design and will of the Crea- kinds may there be, graduatly decreasing tor is the only physical cause of the general acconomy of the world; the only physical cause of every organized body, every revmen that flourishes in it; the

clear and full conception of effects, na- himself. Human languages and characters tures, and causes. For where is the thing which we can fully conceive? We can no more comprehend either what body in general is, or any particular body, sunpose a mass of clay, or aball of lead, than may read in his own langues. It conwhat a mirit, or what God is.

If we turn our eyes to the misspest parts of animal life, we shall be lost in autonishment! and though every thing is alike easy to the Abnighty, yet to unit is motter of the highest wooder, that in those of members to be put in motion, more of his wrath. Seasonable rains, son-thing wheels and pullies to be kept going, and a 200 korvest denote his bounty and employee. greater variety of machinery, more ele- and demonstrate how he open his band, gance and workmanship (so to speak) in and fills all living things with Menteurs the composition, more beauty and onna- near. The renotately succeeding renormment in the finishing, than are seen in the tions of plants and animals, imply the enormous bulk of the crossidle, the ele- eternity of their first caree. Life, subsitephant, or the whale. Yea, they seem to ing in millions of different forms, shows be the effects of an art, as much more exquisite, as the movements of a watch are, and death the infinite disprepartion be-

than those of a coach or a waggon. Hence we learn, than an atom to God is as a world, and a world but as an arem : just as to him, one donis anathranend years, and a thousand poors lad geome day. Evrey

inadequate our notions are, to the seal nasmallest part of the creation? We are fornished with organs capable of discresion. to a certain degree of great or little only. All beyond is as far beyond the reacts of our conceptions, as if it had never existed.

Proofs of a wise, a good, and powerful Being are indeed electrible from every thing around us; but the extremely great and the extremely small, seem to furnish us with those that are most convincing. of a world, and the labric of a toice, may Glasses discover to us numberless kinds of living eventures, quite indiscernible to the roked eye. And borr many thousand in size, which we cannot see by any help whatever? Yet to all these we must believe God has not only appointed the most wise means for preservation and propagation, only obstical cause of every minute ele- but has advened them with heavily exact mentary particle, which enters into the at least, to any thing our eyes have seen. "

In short, the world around us is the We most not then expect ever to have a mighty volume wherein God has declared are different in different nations, And those of one nation are not understood by the rest. But the book of nature is written in an universal character, which every man sists not of words, but things, which nicture out the divise perfections. The firmamont every where expanded, with all its starry bost, declares the immessity and magnificence, the power and wisdom of its Creator. Thunder, lightning, storms, specks of life, we find a greater number tarthquakes and volcames, show the terror

tures him and every living thenr.

Even the actions of animals are an elaquent and a jucketic language. These that want the help of man have a thereard engaging ways, which, like the voice of species likewise of these unimalcular may. God speaking to his heart, command him

to nature's God. The reader will easily excuse our conrlading this charger also, with an extract from Mr. Hervey.

In all the animal world, we find no tribe, no individual perfected by its Creator-Even the ignoble creatures are most wisely circumstanced and most liberally accom-

They all generate in that porticular season, which unralies them with a stock of provisions, sufficient not only for themselves, but for their increasing families, The sheep yean, when there is herbase to fill their udders, and create milk for their lambs. The birds hatch their young, when near-hom insects swarm on every side. So that the caterer, whether it be the male or the female parent, needs only to alight on the ground, or make a little excursion into the air, and find a feast ready

dressed for the mouths at home, Their love to their offspring, while they are beloless, is invincibly strong; whereas the moment they are able to shift for themselves it vanishes as though it had never heen. The hen that marches at the head of her little brood, would fly at a mostiff in their defence - yet within a few weeks. she leaves them to the wide weeld, and

does not even know them any more. If the God of Israel inspired Beraleel and Abolish with wisdem and knowledge in all marner of workmanship, the God of nature has not been wanting, in his instructions to the fowls of the air. The skill with which they erect their houses, and adjust their apartments is inimitable. The caution with which they hide their abodes from the searching eye, or intruding hand, is admirable. No goveral, though fruitful in expedients, could build so commodious a lodgment. Give the most celebrated artificer, the same materiaals, which these weak and unexperienced creatures use. Let a Jones or a Demoivre have only some rude stones or poly sticks. a few bitsof dirt er scratts of hair, a lock of wool, or a course sprig of moss : and what works could they produce? We exted the commander, who knows how to take advantage of the ground; who by every

with terror, and warn him, either to fiv feathered leaders; who fix their petallé from or arm himself against them. Thus camp, on the dangerous branches that it is, that every part of nature directs us, wave about in the air, or dance over the stream? By this means the vernal gales rock their cradle, and the munuaring waters ball the young, while both concur to terrily their enemies, and keep them at a distance. Some hide their little househald from view, amidst the shelter of intangled force. Others remove it from discovery, in the centre of a thorne thicket. And by one stratzeem or another they are generally as secure, as if they

intermeland themselves in the earth. If the stran has large streeting wings, and a cooksus stock of feathers, to spread over his callow young, the wren makes up by contrivance what is wanting in her bulk. Small as she is, she will be obliged to surse up a very numerous issue. Thereface with surprising indement she designs. and with wonderful diligence finishes her nest. It is a neat oval, bostomed and vaulted over with a regular concave a within made soft with down, without thatched with moss, only a small aperture left for her entrance. By this means the enlivening heat of her body is greatly increased during the time of incubation. And her young no sooner burst the shell, than they find themselves screened from the annoyance of the weather, and comfortably, reposed, till they eather strength in the warmth of a bagnio.

Perhans we have been accustomed to look unou insects, as so many rade scraps. of creation, but if we examine them with attention, they will appear some of the most polished ninces of divine workmanship. Many of them are decked with the richest finery. Their eyes are an assemblare of microscopes: the common fly. for instance, who, surrounded with encmies, has reither streamhta resist, nor a place of retreat to secure herself. For this reason she has need to be very vigilant, and always upon her more. But her head is so fixed that it cannot turn to see what passes, either behind or around her. Providence therefore has eiten her, not harely a retina, but more than a lerion of even: insemuch that a single fly is supposed to be mistress of no less than right thousand. By the help of this truly amazing augaratur, she som on every side, with the senset east and spend, though without any notion of the eye, or flection of the neck. The dress of insects is a vesture of re-

plendent colours set with an arrangement of the brightest come. Their wines are the finest extrastion imprinable, compared to which lawn is as coarse as sack-cloth. The cases, which enclose their wings, elitter with the finest varnish, are scooned into ornamental flutings, are studded with radient spots, or pinked with elegant holes. Not one but is endued with weapons to seize their new, and desterity to escape their for, to dispatch the business of their

station, and mysy the pleasure of their What if the elephant is distinguished by his hors proboscis? The use of this is any swered in these his meanest relations, by their curious feelers, remarkable, if not for their enormous size, yet for their ready Bexiso and mick rensibility. By these they explore their way in the darkest road : by these they discover and avoid whatever might defale their nest apparel, or endanger their tender lives. Every one admires the majestic horse,

sloar the plain! Yet the grass-hopper springs farward with a bound abundantly more impersons. The are too, in proportion to his size, excels him both in swiftness and strength; and will climb their flowery harvest returns. precipices, which the most courageous courser dures not attempt to scale. If the encoded with the powers of centon, the soail moves more slowly, she has however no need to go the same way twice over; endeed with the faculty of instinct: a cabecause whenever the denorm, wherever the removes, the is always at home. The eagle, it is true, is privileged with ninious that outstein the wind. Yet nei-

ther is that more outcast, the encuelling mole, disregarded by Divine Providence, Because she is to die her cell in the earth. her naws serve for a pick-age and smale. Her eve is sunk deep into its socket, that is may not be hurt by her runned sinustion. And as it needs very little light, she has no reason to complain of her dark abode. So that her subterrogen liabitation, which some might call a donoress, vields her all the safety of a fortified castle, and all the delights of a decorated grot.

She is to support herself by trepatning shape, the gayest colours to their skin, and the wandering fly. Suitably to her em- a polished surface to their scales. The

From this she spins a clammy thread, and weaves it into a tenacious net. This she sacrads in the most opportune place. But knowing her appearance would deter him from approaching, she then retires out of sight. Yet the constantly been within distance; so as to receive immediate intelligence when any thing falls into her tails, ready to social out in the very instarr. And it is observable, when winter chills the air, and no more insects rove through it, knowing her labour would be in vain, she leaves her stand, and discon-

times her work. I must not forget the inhabitants of the hive. The bees subsist as a regular community. And their indulgent Creator has given them all implements necessary either for building their combs, or composing their honey. They have each a portable vessel, in which they bring home their collected sweets : and they have the most commedians store-houses, wherein they deposit them. They readily distinguish every

plant, which affords materials for their business; and are complete practitioners in the arts of separation and refinement, They are aware that the vernal bloom and With how rapid exceet does he bound summer sun continue but for a season, Therefore they improve to the utmost every shining hour, and lay up a stock sufficient to smooly the whole state, till If the master of this lower creation is

mement clauses of semitive beings, are gaciny which is reither derived from observation, nor waits the finishing of experience; which without a tutor teaches them all necessary skill, and enables them without a numery to perform every needful operation. And what is more remarkable. It never misleads them, either inteerroceous principles, or persicious practices; nor ever fails them in the most nice and difficult of their undertakings. Let us aten into another element, and just visit the watery world. There is not one among the innumerable myriads, that swim the boundless ocean, but is watched over by the sovereign eye, and supported by his Almighty hand. He has conde-Even the spider, though abhorred by scended even to beautify them. He has man, is the care of all-sustaining heaven, given the most exact proportion to their

pior, she has bags of glutineus moistere, eyes of some are surrounded with a searlet

eircle:

circle: the back of others diversified with world can make, as the smallest twine is fresh from their native being, the silver is glowing than their vivid, glossy haes-

But as they have neigher bands nor feet, haw can they help themselves, or escape their enemies? By the beneficial, as well as emamental furniture of first. These when expanded, like masts above, and and keep them steadily upriols. They are likewise greatly assisted by the flexibility and virosum activity of their tails: with which they shoot through the paths of the sea, swifter than a vessel with all its sails. But we are lost in wonder at the exquisite contrivance and delicate formation of their gills; by which they are secommodated, even in that dense medium, with the benefits of respiration! A piece of mechanism this, indebged to the memest of the feve yet infinitely surpassing, in the

fineness of its structure and operation, whatever is curious in the works of art, or commedieus in the nalues of princes. \$ 6. Observations on the difference between things natural and artificial.

If we examine the forest people by the microscope, the point of it appears about a quarter of an inch broad, and its figure neither round nor fist, but irregular and unequal. And the surface, however amounts and bright it may seem to the naked eye, is then som full of rarredors, heles, and scratches, like an iron har from the forer. But examine in the same manner the sting the finishing, how inimitable the polish we of a bee, and it appears to have in every every where behold! Yea, view the aniport a polish most amazingly beautiful. malendar, invisible to the naked eye, those without the least flow, or inequality, and any glass whosever; and yet this is only

very nelward and unoriful manner. But with each other! a silbreces's web on the rivest examination, orgenis perfectly smooth and shining, found in vegetables. Every stalk, had,

grinson stains. View them when they than the thickest cable. A pod of this sift winds into sine hundred and thirty yards. And as it is two threads twisted treesber not more bright, nor the rainbow more all the length, so it really contains one thousand eight hundred and sixty; and vet weighs but two grains and an half, nothing to the nilk that issued from the worm's mouth when newly hatched.

> with a new, annears theorets a plass, a yast irregular spot, mugh, jagged, and uneven about all its edges. The finest writing (such as the Lord's Prayer in the compass of a silver penny) seems as shapeless and prough as if want in Rusic characters. But the specks of motio, beerles, flics, and other issuess, are most accurately circular: and all the lines and marks about them are drawn to the atmost monthfity of exact-

Our finest ministure pointings appear before a microscope, as mere daubiory, plaistered on with a trough. Our smoothest polishings are shown to be mere roughness, full of gaps and flaws. Thus do the works of art sink, upon an accurate examination. On the contrary, the nearer we examine the works of manner, even in the least and memest of her productions, the more we are convinend, authior is to be found there but beguty and perfection. View the anuberless species of invects, what exactsexs and symmetry shall we find in all their ergans! What a profusion of colouring, agure, green, vermillion; what fringe and embraidery on every part! How high

breathing atoms to small, they are almost all workgranship; in them too we discover the same multiplicity of parts, diversity the outward sheath of far more exquisite of figures, and variety of motions, as in the largest animals. How anazingly cu-A small piece of the facet lawn, from rises must the internal structure of these the distance and holes between its threads, creatures he! how minute the houses, appears like a lattice or hardle. And joints, stunders, and tendon! how exquithe threads themselves seem coasser than sitely delicate the wint, arteries, recyes! the varu wherewith ropes are made for what multimdes of vessels and circulations arches. The Bressels lace will look as must be contained in this parrow comif it were made of a thick, rough, uneven pass? and yet all have sufficient recen for buir-line, interiord or clutted together in a their several offices, without interfering

The same regularity and beauty is and as much face than any spinates in the Euroce, and seed, displays a figure, a peu

set. There is not a weed whose every leaf other, and all updeniably prove the unity does not show a multiplicity of mores and of their Openistient Creater. vessels cariously disposed for the conveyance of juices, to support and mourish it, of creation, and his wisdom in everypart. and which is not adamed with innume- of it. His independence is pointed out

rable graces to embellish it. But some may ask, to what purpose has nature bestored so much expense on so ness, in taking care of every one of these, insignificant ereasures? I answer, this very thing proves they are not so insignificant, as we foodly suppose. This beauty is given them either for their own sake, that they themselves may be delighted with it, or for ours, that we may observe in them the amazing power and goodness

of the Greater. If the former, they are of consequence in the account of their Maker. and therefore deserve our regard. If the latter, then it is certainly our duty to take

notice of, and admire there. In short, the wholeuniverse is a picture, is which are displayed the perfections of the Deicy. Itshews not only his existence, but his unity, his power, his wisdom, his independence, his goodness. His unity appears in the harmony we cannot but so in all the parts of nature; in that one signple end to which they are directed, and the conformity of all the means through On every side we discren either simple elements or compound bodies, which have all different actions and affices. What the fre inflames, the water quenches; what one wind freezes, mother thaws. But there and a thousand other operations, so

seemingly repugnant to each other, do novertheless all concur, in a wonderful manper, to produce one effect. And all are so necessary to the main design, that were the agency of any one destroyed, an interruption of the order and harmony of the creation must immediately maur. Suppose, for instance, the wind to be taken away, and all society is in the ut-

most disorder. Navigation is at a stand, and all our commerce with foreign nations destroyed. On the other hand the vanuers raised from the sea would remain suspended, just where they rose. Consequently we should be descived of that useful covering the clouds, which now

screens us from the scoething heat; wea, and of the fruitful rains. So our land would be purched up, the fruits of the more solid ports, these which support, earth wither, animals die, through hunger and which contain the rest. First, you have

His power appears in the whole frame in the inexhaustible variety of heasts,

birds, fishes and insects: and his goodopening his hand, and filling all things living with plenteourness. Every thing is calculated by Divine

Wisdem, to make us wiser and better, And this is the substance of true philosopler. We cannot know much. In vain does our shallow reason attempt to fathem. the mysteries of nature, and to pry intothe secrets of the Almighty. His ways are past finding out. The eye of a little worm is a subject capable of cabausting all our boasted speculations. But we may

love much. And herein we may be assisted by contemplating, the wonders of his creation. Indeed he seems to have laid the highest claim to this tribute of our love, by the care he has taken to manifest his mandares in the most corresponds manner, while at the same time he has concealed from us the most-curious particufars, with regard to the essences and structure of his works. And to this our imporance it is owing, that we fancy so many things to be uncless in the creation. But a

deep sense of his goodness will satisfy all our doubts, and resolve all our screples, \$7. Considerations on the Nature of Mon. Near 6000 years are clarated since the ceriation. At first there were only two

human beings. When the flood came upon the earth, which was 1656 years from the beginning of time, these two had increased, according to a moderate commutation, to the number of 10,737,418,240 nersons. From Nesh and his family are sprung the present race of mon, and are generally supposed to be only about

238,000,000 persons. If we proceed from the number to the nature of reasonable beings, we shall find much of the windern and poorbess of God displayed in the structure of the human

body, as well as in the all-directing mind. Let us begin with the less adomed, but and thirst, and all mouse languish and a system of bones, cast in a variety of there. All the marts of nature there are invalde, in a variety of sites : all strong, that they may bear up the muchine, yet wer coed, as Solomon terms it, and by bored with an inward cavity to contain covered with a membrane, exquisitely sensible, which warns them of, and secures them from the annovance of any hurtful friction: and also preserves the muscles from being fretted in their action, by the hard and rough substance of the bone. They are largest at the extremities, that they may be joined more firmly, and not so easily dislocated. The manner of their articulation is truly admirable, and remarkably various: yet never varied without demonstrating some wise design, and answering some valuable end. Frequently when two are united, the one is nicely rounded and carried with a smooth sub-

low of the same dimensions to receive it. And both are lubricated with an unctuous fluid, to facilitate the recuion. The feet compose the firmest nedestal. infinitely beyond all that statuary can accomplish: capable of altering its form, and extending its size, as different circumstances require. They likewise contain a place the body in a variety of attioides, and qualify it for a multiplicity of motions. The undermost part of the heel, and the extremity of the sole, are shod with a tough insensible substance: a kind of natural towards the bottom; a variation which which preserve them from any painful im-

lessens their bulk, while it increases their pressions. The ribs, turned into a regular arch, instruments. To those we owe those beaubut also to bring dearn the continuation of tain to Janan. the brain, usually termed the spinal marfow. It both conveys and goards this sil- sceptre, which not only represents, but

light, that they may not weigh us down: commodious outlets transmits it to all parts. Had it been only strait and hollow the moistening marrow, and perforated it might have served these purposes. But with fine ducts, to admit the nourishing then the loins must have been inflexible: vessels. Insemible themselves, they are to avoid which, it consists of very short bones knit together by cartilages. This peculiarity of structure gives it the pliancy of an orier, with the firmness of an oak, By this means it is capable of various inflections, without bruising the soft marrow, or diminishing that streamth which is nocessary to support all the upper stories, Such a formation in any other of the solids. must have occasioned great inconvenience. Here it is unspeakably useful, a masterpiece of continu skill.

The arms are exactly proportioned to each other, to preserve the equilibrium of the structure. These being the guards that defend, and the ministers that serve stance: the other is scooped into an holthe whole body, are fined for the most diversified and extensive operations; firm with bone, yet not weigher with Besh, and capable of performing all useful motions, They bend inwards and turn outwards: they move upwards or downwards. They wheel about in whatever direction we please. To these are added the hands, terminated by the fingers, not of the same set of the nicest springe, which help to length, nor of equal bigness, but in both respects different, which gives the more beauty, and far greater usefulness. Were they all flosh, they would be weak; were they one entire bone, they would be utterly inflexible: but consisting of various sandal which never wears out, never wants. little bases and muscles, what slope can repair: and which prevents an undoe com- they not assume? Being placed at the end pression of the vessels by the weight of the of the arm, the solvere of their action is exbody. The legs and thighs are like stately coedingly enlarged. Their extremities ar columns, so articulated that they are com- an assemblage of fine tendinous fibres, medious for walking, and yet do not ob- acutely sensible; which netwichstanding struct the easy posture of sitting. The are destined to almost incessant employ, legs swell out towards the top with a gen- and frequently among rugged objects: Fee teel projection, and are peatly wrought off this reason they are overlaid with mails,

In the hand we have a case of the finest are gently moveable, for the act of respi- tiful statues, this melodious trumper. By ration. They form a safe lodrement for the strength of the hand the tallest firs the lungs and heart, some of the most im- fall, and the largest eaks descend from the portant organs of life. The back bose is mountains. Fashioned by the hand they designed, not only to strengthen the body. are a floating warelsoon, and carry the and sustain its most capacious store-rooms, productions of art and nature from Bri-The hard is the original and universal

ascertains

accertains our dominion over all the ele- small canals, visit every street; yea, every means and over every creature. Though we have not the strength of the horse, the swiftness of the greyhound, or the quick scent of the souriel, yet directed by the understanding, and enabled by the hand, we can as it were make them all our own. These short hands have found a way to penetrate the bowels of the earth, to touch the bottom of the sea. These feeble bands can manage the wines of the wind, arm themselves with the violence of fire, and been into their service the forelists impatonity of water. How greatly then are we indebted to our wise Creator, for

this distinguishing, this invaluable mem-Above all is the head, for the residence of the brain, ample to receive, and firm to defend it. It has a communication with all, even the remotest parts: has outlets for dispatching couriers to all quarters. and avenues for receiving spendy intelligence, on all needful occasions. It has hadeements wherein to nest equively. for various effices; to expedite whose operations the whole turns on a curious pivot, nicely contrived to afford the largest and freest circumvolutions. This is second from host defended from cold, and at the same time beautified

to art can supply, so perfectly light, as no way to encumber the meaner. While other animals are prose in their pagest, the attitude of man is every, which is by far the most graceful, and beancaks superiority. It is by far the most commodious, for presecution of all our extensive designs. It is likewise safest, less exposed to dangers, and better contrived to repel or avoid them. Does it not also see mind us of our noble ariginal, and our sublime and? Our original, which was the constrained to climb: where the ascess

was the enjoyment of him in glery? the house. Let us now survey the ladeings within. Here are ligaments, a tough and strong arrangement of fibres, to unite the several parts, and render what would otherwise be an unwieldy jumble, a wellcompacted and self-avanageable system: membranes, thin and fireils topicles to inwrap the Beshy parts, to connect some and fires a sengration betwom others car-

soortment in the vital city. These being wide at first, and growing narrower and narrower, theck the rapidity of the blood. This thrown from the heart, dilates thearteries, and their own elastic force contracts them; by which means they vilerate arrival the force, and much sette both in the discovery and core of diseases. The larger arregies, wherever the blood is filebod to bend, are sinuate to the bendior side: lest being stretched to an impensor length, the circulation should be returned. They are not, like several of the veins, near the surface, but placed at a proper depth. And bereby they are more securi from external injuries. In those parts which are most liable to pressure, an admirable expedient takes place. The sitteries inosculate with each other; breaking into a new track, they feach a little circuit, and afterwards return into the main road. So that if any

thing block up or straken the direct nassage, the current by diverting to this new channel, choles the impediment, flows onand seen regains its worned course. The velos receive the blood from the arteries, and re-ecercey is to the heart. The pressure of the blood is not near so forcible in chase to in the exteries. Therefore their senture is considerably lighter. Such us by the hair : a decoration so delicate, as etact economist is nature, amidst all her liberality! In many of these canals, the current, though widening continually, is obliged to push its way against the perpendicular: hereby it is exposed to the dangar of falling back and everloading the vessels. To prevent this, valves are interpened at proper distances, which are our hindrance to the regular passage, but prewent the reflox, and facilitate the passage of the blood to the grand recentacle. But

these values are only others the blood is

breath of the Almigher; our end, which prayer, they rease also. Here are glands to filtrate the passion Thus much for the rafters and beams of Buids, each of which is an assemblace of vencla, complicated with semior confosion, but with perfect regularity. Each fortus a secretion for more everyon than the most admired operations of chemistrys Muscles, composed of the finett fibres, yet endard with incredible strength, furbinged after a variety of conerns, but all in the highest taste for elegance and conveniency. These are the intraments of motion, and tries, the rivers of our limbs world, that at the command of the will, execute their striking out as they go, into numberless functions quick as lightning : serves, surprincipals minute, which set the provider cent shade. This makes the food and wartness matter, in some places compose a soft cushion; as in the calf of the lerwhose large muscles, mixt with fat, are of singular service to those important bones. This flanks and fortifies them, like a strong bastion, supports and cherishes them like a soft pillow. In other places they fill up the vacuities, and smooth the inequalities of the flesh. Inwardly they

by they render it smooth and graceful. The skin, like a curious nurtout, covers the whole, formed of the most delicate net-work, whose meshes are minute, and fluous incumbrances. The threads are so the air, and open for respiration. multiplied, that neither the point of the smallest needle, nor the infinitely facer is not yet ready for the howels. Therefore drawing blood, and causing an measy

and a vein! But a course of incessant action must exhaust the solids and waste the floids, and unless both are properly recruited, in a endued with the nowers of merition. teeth, the foremost, thin and sharp, to bite asunder the food; the hindermost,

cavities, the better to grind in pieces what Is transmitted to them. But in children the formation of teeth is postponed till they have occasion for them. Were the teeth, like other hones, covered with the periosteum, chewing would give much pain. Were they quite taked, they would soon decay and perish. To

guard against them both, they are overald with a next enamel, harder than the bone itself, which gives no pain inchewing, and yet secures them from various injuries.

at work, diffuse the power of sensation prepares it for direction. When the month through the body, and upon any impression is inactive these are nearly closed; but from without, give all needful intelligence when we speak or eat, their moisture being to the soul: Vesicles, distended with an then necessary, is exprest as need requires. But the food could not descood merely by its own weight, through a narrow and changes passage into the storugch. Therefore to effect this, muscles both strait and circular are provided. The former inlarge the cavity, and vice an easy admittance. The latter, closing behind the descending aliment, press is downward. But before the food enters the gullet, it must of necreater mass over the seifers of the wind.

pipe: whence it is in danger of falling upon the lunes, which might occasion instant death. To obviate this, a moveable lid is placed, which when the smallest whose threads are multiplied, even to a marticle advances, is multed draw and above prodigy: the meshes are so minute, that close, but as soon as it is swallowed, is let nothing passes them, which is discernible loose and stands open. Thus the important by the eye: though they discharge every pass is always made sure against any nexmoment myriads and sayriads of super- isos approaches; yet always left free for The food descending into the stomach,

lance of a grat, can pierce any part without that creat receiver is strong to bear, and proper to detain it, till it is wrought into sensation. Consequently, without woundthe smoothest pulp imaginable. From ing by so small a practure, but a nerve hence it is discharged by a gentle force, and passes gradually into the intestiner. Near the entrance waits the wall-blad. der, ready to pour its salutary juice upon the aliment, which dissolves any thing

short time destroy the machine. For this viscid, severs the intestines, and keeps all reason it is furnished with the organs, and the fine apertures clear. This bag, as the stomach fills, is prest thereby, and then only disclarges its contents. It is also furnished with a valve of a very peculiar. broad and strong, indected with small namely, of a spiral form; through which the deservive liquid causet hastily pour, but must cently ners. Admirable construction! which, without any care of ours.

gives the needful supply, and no more. The nutriment then pursues its way through the mazes of the intestines; which br a wormlike motion protrude it and force its small particles into the lacted yes. sels. These are a series of the finest strainers, ranged in countless multitudes all along the sides of the winding passage, Had this been strait or short, the food The lips prevent the food from aliquing could not have resigned a sufficient cuanout of the mouth, and assisted by the tity of its nourishing particles. Therefore tongue, return it to the grinders. While it is artfully convolved and greatly extendthey do this in concert with the cheeks, ed, that whatever passes may be sifted they squeeze a thin liquor from the adja- thoroughly. As the aliment proceeds, it is

rices. In controvence of this, it would struke of each, and throws both into their become hard, and pain the tender parts, proper receptacle. Where the motion is but that glands are posted in proper places to discharge a lubricated fluid. These are smaller or fewer near the stomach, because there the aliment is moist enough: whereas in the bowels remote from the sumuch.

they are either multiplied or enlarged. The chyle drawn oil by the lacteds is carried through millions of docts, too fore even for the microscope to discover. To this it is owing that nothing enters the blood, but what is emplie of naving through the finest vessels. It is then ladged in several commodious cells (the glands of the mesentery I and there mist with a thin diluting lymph, which makes it more apt

to flow. Hence it is conveyed to the common receptacle, and mounts through a perpendicular cube into the last subclavian vein. This tube lies contiguous to the great artery, whose strong polanion drives on the fluid, and enables it to ascend and unload its treasure, at the very door of the heart. But the chyle is as yet in too grade a state to be fit for the minud functions. Therefore it is thrown into the longs. In the spangy cells of this amazing laboratory, it mixes with the external air, and its whole substance is made more smooth and uniform. Thus improved it enters the left ventricle of the heart, a strong, active, indefatigable upsyle. The large muscles of the arm or

of the thich are soon wearied: a day's labour, or a day's journey, exhausts their strength. But the heart toils whole weeks, whole months, nay years, mawcaried: is equally a stranger to intermission and fatigue. Impelled by this, part of the blood shoots upward to the head; part rolls through the whole hody, But how shall a stream divided into my-

riads of channels, be brought back to its tource? Should any meeting of it he one able to return, purrefaction, if not death, must ensue. Therefore the all-wise Corator has connected the extremities of the arteries with the beginning of the veins: to that the same force which does the blood through the furmer, helps to drive it through the latter. Thus it is ex-con-

played off afresh. in danger of clashing, where the streams coincide a fabrous excreserace intermunes.

more and more drained of its nutricious which like a projecting pier, breaks the to be speedy, the channels either forbear to wind (as in the great artery, which descends to the feet) or lessen in their distensions, as in every interval between all the ramifications. When the progress is to he retarded, the tubes are variously con-

valend, or their dismeter contracted. Thus munded, the living flood percer discontinues its course, but night and day, whether wa sleep or wake, still perseveres to run briskly through the orteries, and return sofely through the veins. But farther. The great Creator has

mucle us an invaluable present of the senses, to be the inlets of introperable pleasures, and the means of the most valuable advantages. The eye, in its elevated station, com-

m sads the most enlarged prospects. Consisting only of fluids inclosed trithin costs. it shows us all the graces and clorics of nature. How wonderful, that an image of the largest mountains, and the widest landscapes should enter the small pupil! that the rays of light should point on the outic perve, paint in an instant of time. paint in their truest colours and exactest limeaments, every species of external objects! The eye is so tender, that the slightest

touch might injure its delicate frame. It is guarded therefore with a necoliar care. intrenched deep and barricadeed round with bones. As the smallest fly might incommode its polished surface, it is further protected by two substantial curtains. In sleep, when there is no occasion for the sense, but a pecessity to exard the occan, these curtains close of their own accord. At any time they fly together as quick as thought. They are lined with an extremely fine sponge, moist with its own dew. Its bright rulisades know our the

least sente, and undergot the two street impression of the light, .. As in our waking hours we have about increasest used for their little orbs, that rou upon the first casses, rolling every way with the uturest one; which circumstance, added to the flexibility of the neck. ducted to the great cistern, and these renders our two ever at useful as 4 thousand,

The car consists of an outward perch Where two apposite currents would be and inner ruous. The purch, somewhat prominent from the head, is of a carrilafrom the seen cases and seen proceedings, whomas substance, correct with tight mostbranes, and versuchs into suppose cashing

3 to

These, like circling hills, collect the wan- most commodiously situated. So that nodering undulations of the air, and transmit them with a vicocous impulse, to the finelystretched mentorage of the drum. This is expanded upon a circle of bones, over a polished reverberating cavity. It is furnished with braces that strain or relax, as

the sound is faint or strong. The hommer and the anvil, the winding labyrinth, and the sounding ralleries, these and other pieces of mechanism, all instrumental to taring, are inexpressibly curious.

Amazingly exact must be the tension of the auditory perves, since they answer the smallest tremors of the atmosphere, and distinguish their most sobile variations, These living chords, tuned by an Almighty hand, and spread through the echoing ides, receive all the impressions of sound, and propagate them to the brain. These give existence to the charms of music, and the still publer charms of discourse. The eye is useless amidst the gloom of

night. But the ear hears through the darkest medium. The eye is on duty only in our waking hours: but the ear is always accessible. As there are concussions of the air, which are discernible only by the instru-

ments of hearing, so there are ederiferous particles wafted in the air, which are perceivable only by the smell. The nostrils are wide at the bottom, that more effluvia may enter, narrow at the too, that, when entered, they may act more strongly. The streams that exhale from fragrant budies, are fine beyond imagination. Microscopes that show thousands of unimals in a dropof water, cannot being one of these to our sight. Yet so judiciously are the offsctory nets set, that they catch the vanishing fugitives. They imbibe all the reaming perfumes of spring, and make us hanquet even on the invisible dainties of nature.

Another capacity for pleasure our bounsifol Creater has bestowed, by granting us the powers of taste. This is circumstanged in a manner to benign and wise, as to be a standing plea for temperance, which sets the linest edge on the taste, and adds the most poignant relish to its mior-

And these senses are not only so many sources of delight, but a joint security to our health. They are the inspectors that examine our food, and enquire into the properties of it. For the discharge of this

thing can gain admission, till it has past their senation.

To all these, as a most necessary supplement, is added the sense of Feeling. And how happily is it tempered between the two extremes, neither too scote, nor too obcuse! Indeed all the senses are exactly adapted to the exigencies of our present state. Were they strained much higher, they would be avenues of annish, were they much relaxt, they would be

well-nich üseless. The crowning gift which augment the benefits accruing from all the arrays, in speech. Speech makes me a gainer bythe eyes and ears of others; by their idea and observations. And what an admirable instrument for articulating the voice, and modifying it into speech, is the tongut? This little collection of muscular fibres, under the direction of the Creator, is the artificer of our words. By this we conmunicate the secrets of our breasts, and make our very thoughts audible. This likewise is the efficient cause of music; it is soft as the lute, or shrill as the trumpet. As the tongue requires an easy play, it is

lodged in an ample cavity. It moves under a concave roof, which gives additional vigour to the voice, as the shell of a violin to the sound of the strings. Wooderfully wise is the regulation of voluntary and involuntary metions. The will in some cases has no power; in others she is an absolute sovereign. If she conmand, the arm is stretched, the hard closed. How easily, how associable are her orders obeyed! - To turn the screw, of week the lever, is laborious and wearisont. But we work the vertebrar of the oach with all their appendant chambers: we advance

the leg with the whole incumbed body; we rise, we spring from the ground, and though so great a weight is raised, we meet with no difficulty or fatigue, That all this should be effected without any toil, by a bare act of the will is very purprising. But that it should be door, even while we are entirely irnorant of the manner in which it is performed, is most astonishing! Who can play a single tare upon the spinnet, without learning the dil-

ferences of the keys? Yet the mind touches every spring of the human machine, with the most masterly skill, though she knows nothing at all of the nature of her instruaffice they are excellently qualified, and ment, or the process of her operations.

The eye of a rustic, who has no notion of optics, or any of its laws, shall lengthen and shorten its axis, dilate and contract its pupil, without the least besitation, and with the utmost propriety: exactly adapting itself to the particular distance of objects, and the different derivers of light-By this means it performs some of the most curious experiments in the Newtonian philesophy, without the least knowledge of

the science, or consciousness of its own dexterity! Which shall we admire most, the multitude of organs; their finished form and faultless order; or the power which the soul exercises over them? Ten thousand reins are put into her hands: and she manages all, conducts all, without the least perplexity or irregularity. Rather with a promptitude, a consistency, and speed So fearfully and wonderfully are we

that nothing can equal!

made! Made of such complicated narts. each so nicely fashioned, and all so exactly arranged; every one executing such ourious functions, and many of them operating in to mysterious a manner! And since health depends on such a momentum assess. blage of moving organs; since a single secretion stopped may spoil the temperature of the fluid, a single wheel clogged may put an end to the solids; with what holy fear should we pass the time of our sofoorning here below! Trusting for continnual preservation, not merely to our own care, but to the Almighty Hand which formed the admirable machine, directs its

agency, and mannets its being ! This is an ingenious description of the casket, it is fit we should attend to the jewel it contains. If the Home is so curiously and wonderfully made by the allwise Architect, what may we not expect the Inhabitants to be!

Know'st then th' importance of a such inchold the midnight glory: worlds on worlds! Assuing pemp! redouble this assue;
Ten thousand add, and twice ten thousand more Then weigh the whole; one soul outweight

And calls the autonishing magnificence Yeurs. Of mistelligent creation poor. The reasoning of Mr. Addison on this

sphiert is very flattering to human nature. and deserves the serious consideration of every intelligent Being. The perpetual tworress of the soul, says that elegant

writer, to its perfection without a possibility of ever arriving at it, seems to me to carry a great weight with it for the immortality thereof. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing alabilities made for no nurmose? A brute arrives at a point of perfection that he can never pass: in a few years he has all the endown ents he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a hirmon soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that it in a perpenual propress of improvement, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creatur, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in

the very beginning of her localries? A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him.

Heredem alterius, velst unda seper unit undam. HORACE. Ep. 2.

Heir crowds heir, as in a rolling flood Ware urges wave.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-weem, after having spon her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious creatures for so mean a purpose? Can be delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? Carocities that are never of those mathematical lines that may draw to be gratifed? How can we find that nearer to another for all eternity without wisdom, which things through all his a possibility of muching it; and can there works, in the formation of man, without be a thought so transporting, as to consilooking on this world as only a murrery for the next, and believing that the several to him, who is not only the standard of

preserations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first nadiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flou-

rish to all eternity, There is not, in my opinion, a more pleasing and triumphant consideration in religion than this of the percetual newcross which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength, to consider that she is to shine for ever with now accessions of olory, and brighten to all eternity: that she will still be adding virtue to virtue, and knowledge to knowagreeable to that ambition that is natural. to the mired of man. Nav. it must be a prespect pleating to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance. Meddals, this single consideration, of

will be sufficient to extinguish all envy in inferior nature, and all contempt in superise. That cherolim, which now appears as a god to a human soul, knows very well, that a period will come about in eternity, when the human soul shall be as perfect as he blinself now is: nay, when she shall look down upon that degree of perfection, as much as she now falls short of it. It is true the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows, how high soever the station is of which he stands uncorred at present, the inferior nature will at

learth mount up to it, and shine forth in the same degree of glory. may we look into our own souls, where there are such hidden stores of virtue and der nerselves in these persetual automaches perfection but of happiness!

4 8. Considerations on the Chain of Being subbesed to be in Nature. The chain of being, which some worthy

persons have supposed to exist in nature. is a very pleasing idea, and has been ably handled by the late Soame Jenyns, Esq. in his disquisition upon that subject. The farther we enquire, says that able writer, into the works of our great Creator, the more evident marks we shall discover of his infinite wisdom and power, and perhaps in noor more remarkable, than in that wonderful chain of beings, with which this terrestrial elobe is furnished: riting above each other, from the senseless clad, to the brightest perios of human kind, in which though the clain itself issufficiently visible, the links, which compase it, are so soisone, and so fracly wrencht, that they are quite imperceptible to our eyes. The various qualities, with which these various beings are endued, we necessive without difficulty. but the boundaries of those mulities, which the progress of a finite spirit to perfection. form this chain of subcertination, are so mixed, that where our early, and the next begins, we are unable to discover. The manner by which this is performed, it a subject well worthy of our consideration. and on an accurate examination appears

In order to diffuse all possible happiness, God has been alrested to foll this routh with " innumerable orders of beings, superior to each other in proportion to the qualities and faculties which he lgs thought preper to bestow upon them: to mere matter he has given extension, solidity, and gravity; to plants, vegetacion: to animals, life and instinct; and to man, reason; each of which superior qualities augments the excellence and dignity of the possessor, and existence. In all these, it is remarkable. that he has not formed this necessary, and hundledge, such inexhausted sowces of beautiful subordination, by placing beings perfection? We know not yet what we of quite different moures above each other, shall be, nor will it ever enter into the but by granting some additional quality to heart of man to contrive the glary that each superior order, in conjunction with will be always in reserve for him. The all those powersed by their inferiors; to

to be this,

and considered with its Creater, is like one that, though they rise above each other in

excellence, by means of these additional qualities, one made of existence is common to them all, without which they never could have englested in our smifern and regular system.

Thus, for instance, in plants we find all the qualities of more another, the only order below them, solidity, extension, and gravity, with the addition of vegetation; in animals, all the properties of money, together with the vegetation of planes, to which is added, life and instinct; and in man we find all the projetties of matter, the vege-Dation of plants, the life and invained of animals, to all which is superadded, region. That man is endued with these prunerties of all inferior orders, will plainly ap-

pear by a slight examination of his cornposition: his body is material, and has all the properties of more master, solidity, extension, and gravity; it is also vested of vegetation, which it increasely exercises without any knowledge or consent of hisit is sown, grows up, expands, comes to maturity, withers and dies, like all other vegetables; he peopenes likewise the gualities of lower animals, and shares their Lite: like them, he is called into life without his knowledge or content: like them, he is compelled, by irresistible instincts, to answer the purposes for which he was designed; like them, he performs his destined cause, portakes of its blevings, and endures its sufferings for a short time, then dies, and it seen no source in him instinct is not less powerful, then in them. the' less visible, by being confounded with reason, which it sometimes concurs with, and sometimes counteracts; by this, with each schor, till in a Bacon, or a Newton, it the concurrence of reason, he is taught attains the smoonit. the belief of a God, of a future state, and the difference between moral good and evil; to pursue happiness, to avoid danger, and to mke care of himself, and his offspring; by this too he is frequently impelled, in contradiction to ergon, to relinquish ease, and safety, to traverse inhospitable deserts and temperamous year, to infliet, and suffer all the miseries of war, and like the berrior, and the mackard. to hasten to his own destruction, for the public benefit, which he neither understands, or cares for. Thus is this wooderfal chain extended from the lowest to the lithest order of terrestrial beines, by links

so picely fitted, that the beginning and end

The manner by which the consummate window of the divine artificer has formed this evalution, so extensive in the whole, and to imporprotible in the parts, it this: -He constantly unites the highest degree of the qualities of each inferior order to the lowest degree of the same qualities. belowing to the order pext above it; he which means, like the colours of a skilful painter, they are so blended myether, and shaded off into each other, that no line of distinction is any where to be seen. Thus, for instance, solidity, extension, and graviry, the qualities of mere matter, being united with the lowest degree of vegetation. commone a stone; from whence this yegetative power accepting thro' an infinite variety of borbs, flowers, plants, and trees, to its createst perfection in the sensitive plant, joins there the lovest degree of animal life in the shill-fish, which adheres to the rocks and it is difficult to distinguish which properties the greatest share, as the one shows it only by shrinking from the finger, and the other by opening to receive the water, which surrounds it. In the same manner this animal life rises from this low beginning in the shellfish, thru' innumerable species of insects. fisher, birds, and broats, to the confines of reason, where, in the dog, the monker, and the chimparce, it unites so closely with the lowest degree of that quality in man, that they cannot easily be distinnaished from each other. From this lowest degree in the brutal Hettentot, reason, with the assistance of learning and science, advances, thro' the various stages of busin understanding, which rise above

Here we must stop, being unable to pursue the progress of this astonishing clain beyond the limits of this terrestrial whole with the naked ever but through the perspective of analogy and conjecture, we may necroive, that it accends a creat deal higher, to the inhabitants of other planets, to angels, and archangels, the overst orders of whom may be united by a like easy transition with the highest of our own, in whem, to reason may be added intuitive knowledge, insight into futurity, with innumerable other facultles, of which we are unable to form the least idea; through whom it may ascend, by gradations almost infinite, to those of each is invisible to the most inquisitive most exalted of created beings, who are ere, and yet they altogether compone one sexted on the footstool of the celestial vast and beautiful system of subordination, throne,

d 221. Of the Scriptures, as the Rule of course, and keep the thread of it in your · As you advance in years and understand-

ing. I hope you will be able to examine for yourself the evidences of the Christian relition: and that you will be convinced, on rational grounds, of its divine authority. At present, such inquiries would demand more study, and greater powers of reasoning, than your age admits of. It is your part, therefore, till you are capable of understanding the unsels, to believe your parents and teachers, that the Holy Scripoures are writings inspired by God, containing a true history of facts, in which we are deeply concerned-a true recital of the laws given by God to Moses; and of the precepts of our blessed Lord and Saviour, delivered from his own mouth to his disgiples, and repeated and enlarged upon in the edifying epistles of his apostles-who were men thosen from among those who had the advantage of conversing with our Lord, to bear witness of his miracles and resurrection-and who, after his ascension, were assisted and inspired by the Huly Ghost. This sacred votume must be the rule of your life. In it you will find all truths necessary to be believed; and plain and easy directions for the practice of every duty. Your Bible then must be your chief study and delight; but as it contains many yarious kinds of writing-some parts obscure and difficult of interpretation, others plain and intelligible to the meanest capa-

instruction. Our Saviour's percepts were speken to the common people amongst the Iewa: and were therefore given in a manmer easy to be understood, and equally striking and instructive to the learned and unlearned: for the most ignorant may comprehend them, whilst the wisest must be charmed and awed by the beautiful and majestic simplicity with which they are expressed. Of the same kind are the Ten Commandments, delivered by God to Moses; which, as they were designed for uniyergal laws, are worded in the most concise and simple ironier, yet with a majesty which commands our utmost reverence. I think you will receive great pleasure, as well as improvement, from the histori-

cal books of the Old Testament-provided

on read them as an history, in a regular

mind as you go on. I know of none, true or fictitious, that is equally wonderful, interesting, and affecting; or that is told in so short and simple a manner as this, which is, of all histories, the most authentic. I shall give you some brief directions

concerning the method and course I wish you to pursue, in reading the Holy Scriptures. May you be enabled to make the best use of this most precious gift of God -this sucred treasure of knowledge!-May you read the Rible, not as a task, nor as the dull employment of that day only, in which you preferbidden more lively entertainments-but with a sincere and ardent desire of instruction: with that love and delight in God's word, which the holy Pralmist so notherically felt and described, and which is the natural consequence of loving God and virsoe! Though I speak this of the Bible in general, I would not be understood to mean, that every part of the volume is equally interesting. I have already said that it consists of various matter, and various kinds of books, which most be read with different views and sentiments. The having some general notion of what you are to expect from each book, may possibly help you to understand them and will beiebeen your relish of them. I shall treat you as if you were perfectly perto the whole; for so I wish you to consider yourself; because the time and manner in which children usually read the Bible, are very ill calculated to make them really accity-1 would chiefly recommend to your oursissed with it; and too many people, requent perunal ruch parts of the sacred who have read it thus, without understandwritings as are most adapted to your uning it, in their youth, satisfy themselves derstanding, and most necessary for your that they know enough of it, and never afterwards study it with attention, when they come to a maturer age.

If the feelings of your heart, whilst you read, correspond with those of mine, pridit I write, I shall not be without the advantage of your partial affection, to give weight to my advice: for believe me, my heart and ever overflow with tenderpeys, when I tell you how warm and earnest my prayers are for your happiness here and hereafter. Mrs. Ghapene.

4 222. Of Genesil.

I new proceed to give you some short sketches of the matter contained in the different books of the Bible, and of the course in which they eacht to be read. The first book, Genesis, contains the most grand, and, to us, the most interesting events, that ever happened in the universe: -The creation of the world, and of man: -The deplorable fall of man, from his first state of excellence and bliss, so the distressed condition in which we see all his descendants continue:-The sentence of death prenounced on Adam, and on all his race-with the reviving promise of that seliverance which has since been wrought for us by our blessed Spriour:-The account of the early state of the world:-Of the universal delage: - The division of spankind into different nations and languages :- The story of Abraham, the founder of the lewish neuroles, whose unshaken faith and obedience, under the severest trial human nature could sustain, obtained such favour in the sight of God, that he youchsafed to style him his friend, and promised to make of his posterity a great nation, and that in his send-that is, in one of his descendants-all the kingdoms of the earth should be blessed. This, you will easily see, refers to the Messiah, who was to be the blessing and deliverance of all nations .- It is amazing that the Jews, possessing this prophecy, among many others, should have been so blinded by prejudice, as to have expected, from this great personage, only a temporal deliverance of their own nation form the subjection to which they were endured under the Romans: It is equally amazing, that some Christians should, even now, confine the blessed effects of his appearance upon earth, to this or that particular sect or profession, when he is so clearly and emphatically described as the Saviour of the whole world-The story of Abraham's proceeding to sacrifice his only son, at the command of God, is affecting in the highest degree; and sets forth a pattern of unlimited resignation, that every one ought to imitate, in those trials of obedience under temptation, or of acquiencence under afflicaing dispensations, which fall to their lot, Of this we may be assured, that our trials will be always proportioned to the powers afforded us; if we have not Abraham's strength of mind, neither shall we be called upon to lift the bloody knife against the hosom of an only child; but if the Almighty arm should be lifted up against hits, we must be ready to resign him, and all we hold dear, to the divine will .-This action of Abraham has been censured by some, who do not attend to the distinctim between obedience to a special com- which, at least, he had made known by the

of the Heathens, who sometimes voluntarily, and without any divine injunctions, offered up their own children, under the notion of anneasing the anger of their rods. An absolute command from God himselfas in the case of Abraham-entirely alters the moral nature of the action; since he, and he only, has a perfect right over the lives of his creatures, and may appoint whom he will, either aprel or man, to be his instrument of destruction. That it was really the voice of God which pronounced the command, and not a delution, might he made certain to Abraham's mind, he means we do not comprehend, but which we know to be within the power of him who made our souls as well as bodies, and who can centroul and direct every faculty of the human mind: and we may be assured, that if he was pleased to reveal himself so miraculously, he would not leave a possibility of doubting whether it was a real or an imaginary revelation. Thus the sacrifice of Abraham appears to be clear of all superstition; and remains the noblest instance of religious faith and submission, that was ever given by a mere man; we gannet wonder that the blessings bestowed on him for it should have been extended to his posterity .- This book proceeds with the history of Isaac, which becomes very interesting to us, from the touching scene I have mentioned-and still meer so, if we consider him as the type of our Saviour, It recounts his marriage with Rebeccathe birth and history of his two sous, Incob, the father of the twelve tribes, and Easy, the father of the Educates, or Idumeans—the exquisitely affecting story of Joseph and his brethren-and of his transplanting the Israelites into Egypt, who there multiplied to a great nation.

Mrs. Chabaur. 6 223. Of Execus.

In Exodus, you read of a series of wonders, wrought by the Almighty, to resent the approved Israelites from the cruel tyranny of the Egyptians, who, having first received them as guests, by degrees restaced them to a state of slavery. By the most peculiar mercies and exertions in their fayear. God neenared his chosen people to receive, with reverent and obedient bearts, the soleun restitution of those primitive laws, which probably he had revealed to Adam and his immediate descendants, or mand, and the detestably cruel sacrifices dictates of conscience; but which time,

and the dereneracy of markind, had much elocured. This important revelation was grade to them in the Wilderness of Sinah: there, assembled before the barning mountain, surrounded "with blackness, and darkness, and tennest." they be sed the say. ful voice of God pronouncethe eternal law, impressing it on their hearts with circumstances of terror, but without those encouragements, and those excellent promises, which were afterwards offered to mankind by lesus Christ. Thus were the erest laws of morality restored to the lews, and through them transmitted to other nations: and by that means a great restraint was orposed to the torrent of vice and impiety,

which leggs to prevail over the world. To thus many preveys, which are of purposal and universal obligation, were superadded, by the universal of Moses, many prevalur institutions, wirely adapted to different ends—collect, to fix the momenty of those past deliverance, which were legerate of a fances and for greater advanto—to pixe invisible barriers becreare the Jew and the industrous nations, to when the prevent of the prevention of the top when they were nativeled—or, it was to be prevention.

To condext this series of events, and in establish these lives with his proche, Godrabed up that great propher Mone, whose that and price resulted him to undersake and execute the mest archoso enterprises; and to garrant, with unabated reals, the welfare of his constrayant. Even in the sour of dorth, his generous archor still prevailed; this last moments were employing the contraction of the contraction of in ference payors for their propertity, or the contraction of the contraction of the wearchand him of a Saviary, far greater wearchanded him of a Saviary, far greater than historial, whom God weedd not dis-

raise up to his people.

Thus did Moses, by the excellency of m his faish, obtain a glorious pre-emionate; is among the saints and proplets in heaven; p with the training and the first of those benefit care to mankind, do whose labours for the public good have—emdeand their mornor to all area.

\$ 224. Of Levitions, Numbers, and Den-

The next book is Levitiens, which coutains little besides the laws for the peculiar ristal observance of the Jews, and tion on the character of the Jews. With returned observance of the Jews, and tion on the character of the Jews. With returned to allow he opera intertuction to us

now: you may pass it over entirely—and, for the same reason, you may oneit the first eight chapters of Numbers. The rest of Numbers is chiefly a continuation of the history, with some ritual laws.

In Descenanceay, Moses makes a reconitulation of the foreming history, with zealous exhortations to the people, faithfully to worship and obey that God, who had worked such amazing wonders for them: he neamises them the poblest temnoral blessions, if they prove obedients and adds the most awful and striking denunciations against them, if they rebel, or forsake the true God. I have before observed, that the sauctions of the Messic law were temporal rewards and punishments: those of the New Testament are eternal: these last, as they are so infinitely more forcible than the first, were reserved for the last best gift to markind-and were revealed by the Messiah, in the fullest and clearest manner. Moses, in this book, directs the method in which the Israclices were to deal with the seven rations. whom they were appointed to punish for their prolligacy and idolatry, and whose land they were to pointer, when they had driven out the old inhabitants. He rives them excellent laws, civil as well as religious, which were ever after the standing municipal Jaws of that people,-This book concludes with Mosts's song and death.

The book of Joshua centains the conquests of the Israelints over the seven nations, and their establishment in the neamired land,-Their treatment of these conquerod nations must appear to you very cruel and unjust, if you consider it as their own act, unauthorized by a positive command: but they had the most absolute injunctions, not to source this corners recople-" to make no coverant with them. nor show mercy to them, but utterly to destroy them;"-and the reason is given, - " lest they should turn away the Israelites from following the Lord, that they Mrs. Ghapene. might serve other gods." The children of Israel are to be considered as incrusments, in the hand of the Lord, to punish those whose idolatry and wickedness had deservedly brought destruction on them: this example, therefore, cannot be pleaded in behalf of crucky, or bring any imputa-

4 225. Of Techne.

to deal with them according to the common law of arms at that time. If the city submitted, it became tributary, and the people were spared; if it resisted, the men were to be slain, but the women and children saved. Yet, though the crime of crucky cannot be justly bid to their charge on this occasion, you will observe, in the course of their history, many things recorded of thera, very different from what you would expect from the chosen people of God, if you supposed them selected on account of their own merit; their national character. Christ-till which time the kinedom of was by no means aniable; and we are re-the Lord with their rebellions from the day they left Egypt,"-" You have been

rebellious against the Lord," says Moses, " from the day that I knew you,"-And he vehemently exhorts them, not to flatter themselves that their success was, in any degree, owing to their own merits. were appointed to be the scourge of other nations, whose crimes rendered them In objects of divine chastisement. For the sake of righteous Abraham, their founder, and perhaps for many other wise reasons, undiscovered to us, they were selected from a world over-run with idelatry, to preserve upon earth the pure worship of the one only God, and to be honoured with the birth of the Messiah amongst them, For this end they were precluded, by divine command, from mixing with any other people, and defended by a great num-

4 226. Of Judges, Samuel, and Kings. The book of Judges, in which you will find the affection stories of Sampson and leobths, carries on the history from the death of Justice, about two hundred and fifty years; but the facts are not told in the times in which they hanceued, which makes some confusion; and it will be necentary to consult the marginal dates and notes, as well as the index, in order to get any clear idea of the succession of events

by their neighbours.

during that period. The history then proceeds regularly through the two books of Samuel, and those of kings; nothing can be more interesting and entertaining than the reigns of Saul, David, and Solomon: but after

to these seven nations, they were directed the death of Solomon, when ten tribes revalued from his son Rehobeam, and became a separate kinedum, you will find some difficulty in understanding distinctly the history of the two kingdoms of Israel . and Judah, which are blended together: and by the likeness of the names, and other particulars, will be ant to confound your mind, without great attention to the different threads thus carried on torether : the index here will be of great use to you. The second book of Kings concludes with the Rabylanish captivity, 588 years before Judah had descrucked uninterruptedly in the line of David.

were a stiff-necked people; and provoked \$ 227. Of Chronicles, E.ro, Nebeniub, and Edher

The first book of Chronicles begins with a genealogy from Adam, through all the tribes of Israel and Judah; and the remainder is the same history which is contained in the books of Kings, with little or no variation, till the separation of the ten tribes. From that period, it proceeds with the history of the kingdom of Judah alone. and gives therefore a more regular and clear account of the affairs of Judah than the book of Kings. You may pass over the first beck of Chronicles, and the nine first chapters of the second book ; but, by all means, read the remaining chapters, as shey will give you more clear and distinct ideas of the history of Judah, than that you read in the second book of Kiney. The second of Chronicles ends, like the second of Kings, with the Babylonish careber of peculiar rites and observances, from

falling into the corrupt worship practised You must pursue the history in the book Mrs. Chesenr. of Egra, which gives an account of the return of some of the lens on the edies of Cyrus, and of the rebuilding the Lond's Nehemiah carries on the history for

about twelve years, when he himself was recover of Jerusalem, with authority to rebuild the walls, &c. The story of Esther is prior in time to that of Ezra and Nebemish : as you will see by the marginal dates; however, as it hannessed during the seventy years conti-

vity, and is a kind of episode, it may be read in its own place. This is the last of the canonical books that is properly historical; and I would therefore advise, that you purs over what follows, till you have centimed the history through the ancervolul books. Bid.

228. Of Job. The story of Job is probably very ancient, though that is a point upon which learned men have differed: It is dated, however, 1520 years before Christ- I believe it is uncertain by whom it was wellten: many parts of it are obscure: but it is well worth studying, for the extreme hearty of the poetry, and for the noble and sublime devotion it contains. The subject of the dispute between Job and his pretended friends stems to be, whether the Providence of God distributes the rewards and punishments of this life in exact propartion to the merit or demerit of each individual. His antagonists suppose that it does; and therefore infer, from Job's uncommon calamities, that, notwithstanding his apparent right coursess he was in reality a grievous sinner. They aggravate his sunpased guilt by the imputation of hypocrisy, and call upon him to confess it, and to acknowledge the justice of his punishment. Job asserts his own ignocence and virtue in the most pathetic manner, yet does not presume to accuse the Supreme Being of injustice. Elihu attempts to arbitrate the matter, by alledging the impossibility that so frail and ignorant a creature as man, should comprehend the ways of the Almighty; and therefore condenns the unjust and cruel inference the three friends had drawn from the sufferings of Job. He also blames Job for the presumption of accuitting himself of all iniquity, since the best of men are not pure in the sight of God-but all have something to repent of: and he advises him to make this use of his afflictions. At last, by a bold figure of poetry, the Supreme Being himself is introduced, speaking from the whirlwind. and silencing them all by the most sublime display of his own power, magnificence, and wisdom, and of the comparative littleness and ignorance of men.-This indeed is the only conclusion of the argument. which could be drawn at a time when life and immortality were not yet brought to light. A future retribution is the only satisfactory solution of the difficulty arising from the sufferings of good people in this life.

f 229. Of the Padors.

Next follow the Pashns, with which you cannot be too conversant. If you have any taste, either for poetry or devotions there will be your delight, and will afford

tion is far better than that used in the common-prayer book, and will often give you the sense, when the other is obscure. In this, as well as in all other more of the scripture, you must be careful always to consult the margin, which gives you the corrections made since the last translation. and it is generally preferable to the words of the text. I would wish you to select some of the Psalms that please you best, and not them by heart; or, at least, make yourself master of the sentiments coutained in them. Dr. Delany's life of David will show you the occasions on which several of them were composed, which add much to their beauty and propriety; and by comnarior them with the events of David's life, you will ereatly cohance your pleasure in them. Never did the spirit of true piety, breathe more strongly than in these divine songs: which being added to a rich pein of noesey, makes them more captivate ior to my heart and imprination, than any thing I ever read. You will consider how great disadvantages any poem must sustain from being rendered literally into prose, and then imagine how beautiful these must be in the original. May you be enabled, by reading them frequently, to transfuse into your own breast that holy flame which inspired the writer: -to delight in the Lord, and in his laws, like the Psalmist ... to rejoice in him always. and to think " one day in his courts better than a thousand!"-But may you escape the heart-piercing socrow of such repentance as that of David-by avoiding sin, which humbled this unhappy king to the dust-and which cost him such bitter anguish, as it is impossible to read of without being moved! Not all the pleasures of the most prosperous sinners would counterbalance the handredth part of those sensations described in his prairtential Pialms-and which must be the portion of every man, who has fallen from a religious state into such crimes, when once he recovers a sense of religion and virtue, and is brought to a real hatred of sin. However available such repentance may be so the safety and happiness of the Mrs. Glabene. soul after death, it is a state of such exquisite suffering here, that one cannot be enough surprised at the folly of those, who includes sin, with the hone of living to make their neace with God by repentance.

you a continual feast. The hible transla-

Happy are they who preserve their inno-

cence usuallied by any creat or wilful

trimes, and who have only the common cellent moral and religious precents found fallings of humanity to repent of; these in them must be useful to all. are sufficiently mortifying to a heart deeply smitten with the love of virtue, and with the order in which they stand, I repeat, the desire of verfection. -There are many very striking prophecies of the Messiah in these divine sours, particularly in Psalm. xxii,-nuch may be found scattered up and down almost throughout the Old Testament. To bear restimony to him, is the erest and ultimate end for which the spirit of prophecy was bestowed on the sacred writers;-but this will appear more plainby to you, when you enter on the study of

Mrs. Chabone.

4, 230, Of the Preverles, Ecclesiastes, Solomon's Song, the Prophecies, and Apocrapha. The Proverbs and Ecclesiastes are rich stores of misdom, from which I wish you to adopt such maxims as may be of infinite

yourse to undertake.

use both to your temporal and eternal interest. But detached sentences are a kind of reading not proper to be continued long at a time : a few of them, well chosen and dirested, will do you much more service. than to read half a duten chancers torether. In this respect, they are directly opposite to the historical books, which, if not read in continuation, can handly be understood, or retained to any nursues. The Sonr of Solomon is a fine norm-

but its mystical reference to religion lies you read it, therefore, it will be rather as rical thread, matter of curiosity than of edification. though highly deserving the greatest at

tention and study, I think you had better omit for some years, and then read them with a good exposition, as they are much too difficult for you to understand without assistance. Dr. Newton on the Prophecies will belp you much, whenever you undertake this study-which you should by all means do, when your understanding is rice ensurh: because one of the main proofs of our religion rests on the testimony of the prophecies; and they are very frequently quoted, and referred to, in the New Testament: besides, the sublimity of the language and sentiments, through all the disadvantages of antiquity and transslation, must, in very many passages,

Though I have spoken of these books in that they are not to be read in that order -but that the thread of the history is to be pursued, from Nehemiah to the first book of the Maccabees, in the Apocrypha: taking care to observe the chronology regularly, by referring to the index, which supplies the deficiencies of this history from Josephus's Antiquities of the Jews. The first of Maccabees carries on the story till within 195 years of our Lord's circumprophecy, which you are now much too cision: the second book is the same narrative, written by a different hand, and does not bring the history so forward as the first; so that it may be entirely omitted, unless you have the curiosity to read some particulars of the heroic constancy of

the less, under the tortures inflicted by their heathen conqueroes, with a few other things not mentioned in the first book. You must then connect the history by the help of the index, which will give you brief heads of the changes that happened in the state of the Jews, from this time till the birth of the Messiah.

The other books of the Apocrypha. though not admitted as of sacred authority, have many things well worth your attention: particularly the admirable book called Ecclesiasticus, and the book of Wisdom. But, in the course of reading which I advise, these must be emitted till after you have gone through the Gospels too deep for a common understanding: if and Acts, that you may not lose the histo-Bid.

Next follow the Prophecies; which # 231. Of the New Testament, which is constantly to be referred to, as the Rule and Direction of our moral Conduct.

We come now to that part of serioture which is the most important of all, and which you must make your constant study, not only till you are thoroughly acquainted with it, but all your life long; because, how often soever repeated, it is impossible to read the life and death of our blessed Saviour, without renewing and increasing in our hearts that love and reverence, and gratitude towards him, which is so justly due for all he did and suffered for us! Every word that fell from his lips is more precious than all the treasures of the earth: for his " are the words of eternal life!" strike every person of taste; and the ex- They must therefore be laid up in your heart, and constantly referred to, on all "God, even at those years, he far wise eccasions as the rule and direction of all your actions: particularly those very courprehensive moral precepts he has gracisorly left with us, which can never fail to direct us aright, if fairly and beneatly applied; such as, "whatsoever ve would that men should do unto you, even so do unto them."-There is no occasion, great or small, on which you may not safely anply this rule for the direction of your conduct: and, whilst your heart honestly adheres to it, you can never be guilty of any seet of injustice or unkindness. The two great commanduatets, which contain the summer of our date to God and man, are

44 To love the Lord our God, with all our hearts, with all our minds, with all our streamth: and our neighbour for fellowcreature) as corselves," " Love worketh no ill to his neighbour." Therefore if you have true benevolence, you will never do any thing injurious to individuals, or to society. Now, all crimes whatever are fig their remoter consequences at least, if not immediately and apparently) injurious to the society in which we live. It is imnottible to love God without desiring to please himt, and, as far as we are able, to resemble him; therefore the love of God must lead to every virtue in the highest deerce ; and, we may be use, we do not truly love him, if we contest ourselves with avoiding flarrant sins, and do not strive, in good earnest, to reach the greatest degree of perfection we are capable of, Thut do these few words direct us to

tion on which depends our eternal good. 6 232. Of the Example set by our Spriour.

Mrs. Chabene.

and his Character. What an example is set before unin our blessed Master! How is his whole life, from earliest youth, dedicated to the pursuit of tree wisdom, and to the practice of the most explical virtue! When you see him, at twelve years of are, in the temple amongst the doctors, bearing them, and asking them questions on the subject of religion, and astonishing them all with his then feel?-No power of language can understanding and answers-you will say, make the scene mure touching than it aptechnis. -- "Well might the Son of pears in the plain and simple parrations of

than the aged; but, can a mortal child emulate such heavenly wisdom? Can such a numero he necrosed to my imi-" ration?"-Yes, certainly:-remember that he has bequestled to you his heavenly window, as far as concerns your own good. He has left you such discharations of his will, and of the consequences of your actions, as you are, even now, fully able to understand, if you will but attend to them. If, then, you will imitate his real for knowledge, if you will delight in gaining information and improvement; you may even now become "wise unto salvation." -Unmoved by the praise he acquired no less easily retained, and made a standamongst these learned men, you see him meckly return to the subjection of a child. ard by which to judge our own hearts under those who appeared to be his parents, though he was in reality their Lord; you see him return to live with them, to work for them, and be the joy and solace of their lives; till the time came, when he was to enter on that scene of public action, for which his heavenly Father had seat him from his own right hand, to take upon him the form of a poor carpenter's son. What a lesson of humility is this, and of shedience to purents !--When, having recrived the elocious testimony from heaven. of his being the beloved Son of the Most High, he enters on his public ministry, what an example does he give us, of the most extensive and constant besevolence! -how are all his hours speat in doing

-to reclaim and save them, he condescends to converse familiarly with the most the highest Christian virtue. Indeed, the corrupt, as well as the most abject. All whole tenor of the Gospel is to offer us his miracles are wrought to benefit manevery help, direction, and scotive, that can kind; not one to punish and afflict them. enable us to attain that degree of perfec-Instead of using the almighty power, which accompanied him, to the purpose of exalting himself, and treading down his enemies, he makes no other use of it than When you come to read of his sufferines and death, the ignominy and reproach, the server of mind, and toruscut of body,

which he submitted to-when you counider that it was all for our sakes-" that by

his stripes we are healed,"-and by his

death we are raised from destruction to

everlasting life-what can I say, that can

add any thing to the sensations you must

good to the souls and bodies of men!-

not the meanest sinner is below his notice:

the evangelists. The heart that is unmoved by it, can be searcely human, -- but the emotions of tenderness and compunction, which almost every one feels in reading this account, will be of no avail, unless applied a sincere and warm affection towards your blessed Lond-with a firm resolution to obey his commands:-to be his faithful disciple-and ever to resource and abbor those sins, which brought mankind under divine condemnation, and from which we have been redeemed at so dear a rate. Remember that the title of Christian, or follower of Christ, implies a more than ordinary degree of holiness and goodness. As our motives to virtue are stronger than those which are afforded to the rest of

mankind, our cuilt will be preportionably preater, if we depart from it. Our Saviour appears to have had three erest nurmous, in descending from his glory and dwelling amongst men. The first to teach them true viruse, buth by his example and precepts. The second, to give them the most forcible motives to the practice of it, by " bringing life and immortality to light:" by showing them the certainty of a resurrection and judgment. and the absolute necessity of obedience to God's laws. The third, to sacrifice himself for us, to obtain, he his death, the cemission of our sins, upon our repentance and reformation, and the power of bestowing on his sincere followers the inestiguable gift of immortal happiness. Mrs. Chahene.

4 233. A comparative Fiew of the Blessed and Curred at the last Doy, and the

Inference to be drawn from it.

What a tremendous some of the last day does the rospel place before our eyes!of that day, when you and every one of the Son of God, on his glorious tributal, attended by millions of criestial belove, of whose superior excellence we can now form no adoquate idea-when, in presence of all mankind, of those boly angels, and will be the desolation, shame, and anguish, neither both it entered into the heart of of those weetched souls, who shall hear man to conceive." The crown of all our

there decadful words :-- " Deniet from me, we carried, into everlating for, neenared for the devil and his arrely,"-Oh! -I cannot support even the idea of your becoming one of three unione, lost creatures! I trust in God's mercy, that was will make a better use of that knowledge of his will, which he has vouchsafed you. and of these amiable dispositions he has given you. Let us therefore turn from this horrid, this insupportable view-and eather endeavour to imprine, as far as is possible, what will be the sensations of your soul, if you should hear our heavenly ludge address you in these transporting words-" Come, thou blessed of my Fa-

ther, inherit the kingdom prepared for you, from the foundation of the world." -Think, what it must be to become an object of the esteem and applause - not only of all mankind assembled together-but of himself-gay, of his and our Almighty Father :- to find your frail flesh changed. in a moment, into a glorious celestial body, endowed with perfect beauty, health, and agility:-to had your soul cleamed from all its faults and informities: exalted to the nurest and noblest affections; overflowing with divine lave and rapturous gratitude!-to have your understanding enlichened and relined; your heart enlarged and purified: and every power and disposition of mind and body adapted to the highest relish of virtue and happiness! -Thus accomplished, to be admitted into the society of amiable and hanny beings. all united in the most perfect peace and friendship, all breathing pething but lose

to God, and to each other :- with them to dwell in scenes more delightful than the eichest imprination can mint-free from every pain and care, and from all possible. lity of change or satisty :-- but, above all. to enjoy the more immediate presence of us shall awake from the grave, and behold. God himself-to be able to comprehend and admire his adorable perfections in a high degree, though still far short of their infinity-to be consciout of his love and favour, and to resolve in the light of his countenance!-But here all imagination of the great Judge himself, you must give fails :- we can form no idea of that bliss, an account of your past life, and hear your, which may be communicated to us by final doors, from which there can be no such a year attornich to the Source of all appeal, and which must determine your beauty and all rood;-we must content fate to all eternity; then think-if for a ourselves with believing, " that it is what moment was can bear the thought-what mortal eye had not seen, nor ear heard,

jegs

ions will be, to know that we are secure. Its attention a most of the anostles were of notsessing them for ever-what a trans- men of low birth and education; but St.

porting idea Can you reflect on all these things, and not feel the most earnest longings after immortality?-Do not all other views and desires seem mean and triffing, when compared with this ?-And does not your inmost heart resolve, that this shall be the chief and constant object of its wishes and pursuit, through the whole course of your life?—If you are not insensible to that desire of happiness which seems woven into our nature, you cannot surely be unmoved by the prospect of such a transcendant degree of it! and that continued to all eternity-perhaps continually increasing. You cannot but dread the forfriture of such an inheritance, as the most insupportable evil! -Remember then-remember the conditions on which alone it can be obtained. God will not give to vice, to carelessness, or sloth, the prize he has proposed to virtue. You have every help that can animate your endeavours: - You have written laws to direct you-the example of Christ and his disciples to encourage you-the most awakening motives to engage you.

accept, with prefound gratitude, the inestimable advantages that are thus affecif convinced, they might not prove like tionstely offered you. . Though the four Cospels are each of honour of God, and of true religion. It them a parration of the life, savings, and is not now my intention to enter with you death of Christ: yet as they are not exinto any of the arguments for the truth of actly alike, but some circumstances and Christianity; otherwise it would be insavings, unitted in one, are recorded in

arises from this remarkable conversion, monther, you wast make yourself perfectly master of them all. The Acts of the bely Apostles, endowed with the Holy Ghost, and authorized by their divine Master, come next in order to he read .- Nothing can be more interesting and edifying, than the history of their actions-of the piety, real, and courage, with which they preached the glad tidings of salvation: and of the various exertions of the wonderful powers conferred on them by the Holy Spirit, for the confirmation

Mrs. Ghabone.

\$ 234. Character of St. Paul. The Character of St. Paul, and his mirarulous exaversion, demand your particu-

of their mission.

Paul was a Roman citizen: that is, he possessed the privileges annexed to the freedom of the city of Rome, which was considered as a high distinction in these countries that had been conquered by the Romans. He was educated amongs the most learned sect of the Jews, and by one of their principal doctors. He was a man of extraordinary cloquence, as appears no only in his writings, but in several speeches in his own defence, pronounced before governors and courts of justice, when he was called to account for the doctrine he taught.-He seems to have been of an uncommonly warm temper, and realist in whatever religion he professed: this zeal before his conversion, shewed itelf in the most unjustifiable actions, by furiously persecuting the innocent Christians: but, though his actions were had, we my be sure his intentions were cood; otherwise we should not have seen a miracle employed to convince him of his mistake, and to being him into the right way. This example may assure us of the merry of God towards mistaken consciences, and and you have besides, the comfeetable ought to inspire us with the most enlyred promise of constant assistance from the charity and good-will towards those whose Holy Spirit, if you diligently and sincereerroneous principles mislead their conly pray for it .- O! let not all this mercy duct: instead of resentment and hatrol arginst their persons, we could call to to this your only important concern, and feel an active wish of assisting then to find the truth ; since we know not whether,

> possible wholly to pass over that, which and which has been so admirably illustra ted by a noble writer, whose tract eaths subject is in every body's hands.

St. Paul, chosen vessels to promote the

6 225. Of the Epistles. Next follow the Epistles, which make

a very important part of the New Testsment; and you cannot be too much onployed in reading them. They course the most excellent precents and admonition : and are of particular use in explaining more at large several doctrines of Christianity, which we could not so fully conprehend without them. There are, indeed in the Epistles of St. Paul, mast gassages hard to be understood; such, in tion only could inspire, are expable of inparticular, are the first eleven chapters to fluencing your mind-you cannot fail to find, in such parts of his epistles as are tles to the Corinthians and Galatians; and adapted to your understanding, the strongest several chapters of that to the Hebrews. persuasives to every virtue that can adorn

\$ 236. The Epistle of St. James. The epistle of St. James is entirely practical, and exceedingly fine; you cannot study it too much. It seems particularly designed to guard Christians against minuderstanding some things in St. Paul's writings, which have been fatally perverted to the encouragement of a dependance on faith alone, without good works. But the more rational commentators will sell you, that, by the works of the law, which the apostle asserts to be incapable of justifying us, he means, not the works of moral righteourness, but the ceremonial works of the Mouic law; on which the Jews laid the greatest stress, as necessary to salvation. But St. James tells us, that, " If any man among us seem to be religious, and bridleth not his tongue, but deceiveth his own bract, that man's religion is vain:"-and that " pure religion, and undefiled before God and the " Father, is this, to visit the fatherless " and widow in their affliction, and to " keep himself unspetted from the world."

Faith in Christ, if it produce not these effects, he declareth is dead, or of no nower. modes of faith and wurshin : remembering 6 227. Etiatles of St. Peter, and the first of St. Yokn.

The Epistles of St. Peter are also full that, to his own master, every one must of the best instructions and admountions, concernior the relative duties of life: amoney which are set furth the duties of points discussed by St. Paul in his various women in general, and of wives in partiepistles-most of them too intricate for cular. Some part of his second Epistle is prophetical; warning the church of false teachers and false doctrines, which should undermine morality, and disgrace the cause of Christianity.

The first of St. John is written in a highly figurative style, which makes it, in piety and benevolence. If the officiens some parts, hard to be understood; but of a heart, warmed with the tenderest af- the spirit of divine love, which it so ferfection for the whole human race---if pre- vently expresses, readers it highly edifytept, warning, encouragement, example, ing and delightful .- That love of God orged by an elegence which such affec- and of man, which this beloved apostic so pathetically

the Romans; the greater part of his Epis-Instead of perplexing yourself with these and improve your nature, Mrs. Chatene. more obscure passages of scripture, I would

wish you to empley your attention chiefly on those that are plains and to indee of the doctrines taught in the other parts, by comparing them with what you find in these. It is through the neglect of this rule, that many have been led to draw the most absurd doctrines from the holy scriptures.-Let me particularly recommend to your careful perusal the xii. xiii, xiv. and xv. chapters of the Epistle to the Romans. In the xiv. chapter, St. Paul has in view the difference between the Jewish and Gentile (or Heathen) converts, as shot timethe former were disposed to look with berroe on the latter, for their impiers in not paying the same regard to the distinctions of days and meats that they did; and the latter, on the centrary, were inclined to look with contempt on the former, for their weakness and superstition. Excellent is the advice which the Apostle rives to both parties: he exhorts the Tewish converts not to judge, and the Geneiles not to despise; remembering that the kingdom of Heaven is not meat and drink, but righteourness and peace, and joy in the Holy Ghost. - Endeavour to conform yourself to this advice: to acquire a temper of universal candour and benevolence; and learn neither to despise nor condemn any

persons on account of their posticular

always, that endness is confined to no

party-that there are wise and worthy men among all the sects of Christians-and

I will enter no farther into the several your understanding at present, and many of them beyond my abilities to state clearly. I will only again recommend to you, to read those nassares frequently, which with so much fereuer and energy, excise you to the practice of the most exalted

stand or fall.

pathetically recommends, is in truth the power is unbounded, his window is from essence of religion, as our Saviour himself eternity, and his modness endureth for informs us. Mrs. Chapone.

4 238. Of the Revelations.

The book of the Revelations contains a prophetical account of most of the great events relation to the Christian church, which were to happen from the time of the writer, St. John, to the end of the world. Many learned men have taken a great deal of pains to explain it: and they have done this, in many instances, very successfully: but I think it is yet too seen for you to study this part of scripture; some years hence, perhaps, there may be no objection to your attemption it, and taking into your hands the best expositions, to assist you in reading such of the most difficult parts of the New Testament as you cannot now be supposed to understand.— May Heaven direct you in studying this sacred volume, and render it the means of making you wise unto salvation!-May you love and reverence, as it deserves, this blessed and invaluable book, which coutains the best role of life, the clearest declaration of the will and laws of the Deity. the reviving assurance of favour to true penicents, and the unspeakably joyful tidings of eternal life and happiness to all the truly virtuous, through Jesus Christ, the Saviour and deliverer of the world!

239. ECONOMY or HUMAN LIFE.

IN TWO PARTS. Part L. Duties that relote to Man, consi-

dered as an Individual-the Dassiens-Weman-Consenguinity, or natural relations-Providence, or the accidental difference in Men-the Social Duties-Religion.

INTRODUCTION. Bott down your heads tuto the dest, O re inhabitants of earth! be silent, and receive with reverence, instruction from

on high. Wheresoever the sun doth shine, whereseever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive: there let the precents of life be made known, let the maxims of truth be

honoured and obesed. All things proceed from Ged. His

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his fairer. and they run their owrse rejoicing. On the wings of the wind he walketh abroad, and performeth his will through all the regions of sulimited space.

Order, and grace, and beauty, spring from his hand. The voice of wisdom speaketh in all his weeks; but the human understanding com-

prehendeth it not. The shadow of knowledge passeth ever the mind of man as a dream; be seeth as in the dark : he reasoneth, and is de-

crival. But the wisdom of God is as the light of heaven; he reasoneth not; his mind is the fountain of truth.

Justice and mercy wait before his threne: benevolence and love colighoen his countenance for ever. Who is like unto the Lord in glory? Who in nower shall contend with the Almirhty? Hath he any equal in wisdom? Can any in goodness be compared unto

him? He it is, O man! who hath created thee; thy station on earth is fixed by his pointment: the powers of thy mind are the gift of his goodness; the wonders of

thy frame are the work of his hand. Hear then his voice, for it is gracious; and he that obeyeth, shall establish his soul in peace.

DUTIES that relate to MAN, considered as an INDÍVEDUAL. 4 240. CONTIDERATION.

Commune with thyself. O man! and consider wherefore these wert made, Contemplate thy powers, contemplate the wants and the connections; so shalt thou discover the duties of life, and he dis-

rected in all thy ways. Proceed not to speak or act, before thou hast weighed the words, and examined the tendency of every step thou shalt take; so shall diserace fly far from thee, and in the bouse shall shame be a stranger i renentasce shall not visit thre, nor surrow dwell spon thy cheek. The thoughtless man beidleth not his

tengue; he speaketh at random, and is ever, and those that are to come may not entangled in the foolishness of his own come to thee; it behoves thee, O man! teresis. As one that rungeth in haste, and leapeth over a fence, may fall into a pit on the other side, which he doth not see; so is

the man that phangeth suddenly into any action, before he hath considered the constcocaces thereof. Hearken therefore unto the voice of con-

sideration; her words are the words of wisdom, and her paths shall lead thee to

safesy and truth. 6 241. Mootsty.

Who art thos, O man ! that presumest on thine own windom? or why dest thou vaunt threelf on thing own acquirements? The first sten towards being wise, is to know that those art ignorant; and if shou wender not be esteemed foolish in the judgment of others, cast off the fully of being

wise in thise own conceit. As a plain garment best adorneth a beautiful woman, so a decent behaviour is

the greatest ornament of wisdom. The speech of a modest man given hustre to truth, and the diffidence of his words

absolvesh his error. He relieth not on his own wisdom : he weights the counsels of a friend, and recriveth the benefit thereof.

He turneth away his ear from his own praise, and believe it not; he is the last in discovering his own perfections. Yet as a veil addesh to beauty, so are his

virtues set off by the shade which his suodesty casteth upon them. But behold the vain man, and observe the arrogent; he cloathesh himself in rich attire : he walketh in the public street ; he easteth round his eyes, and courteth obser-

He tosseth up his head, and everlooketh the noor; he treatesh his inferiors with insolence, and his superiors in return look down on his pride and fully with leaghter.

He despiseth the judgment of others; he relieth on his own pointen, and is confounded. He is poffed up with the vanity of his imprination: his delight is to hear and

to speak of himself all the day long. He swalloweth with greediness his own praise, and the fintnerer in return eateth bin up.

d 247. APPLICATION. Since the days that are past are gone for

to employ the present time, without regreating the loss of that which is past, or too much depending on that which is to come. This instant is thine : the next is in the

wemb of futurity, and thou knowest not what it may bring forth. Whatsoever thou resolvestto do, do it sickly. Defer not till the evening what

the morning may accomplish. Idleness is the parent of want and of min a but the labour of victue bringeth . . forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious

man sattendants. Who is he that hath acquired wealth, that bath risen to power, that bath clothed himself with benour, that is speken of in the city with braise, and that standeth before the king in his council? Even he that hath

shut out idleness from his house; and hath said unto Sloth, Thou art mine enemy. He risethup early, and lieth down late: be exercises his mind with conceaplation, and his body with action, and preserveth

the health of both, The slethful man is a burdento himself;

his hours hang beavy on his head; he loiscreth about, and knoweth not what he His days pass away like the shadow of a

cloud, and he leaveth behind him no mark for remembrance. His body is diseased for want of exercise; he wisheth for action, but both not

power to move; his mind is in darkness; his thoughts are confused; he longeth for knowledge, but bath no application. He would eat of the almoud, but hatetla

the trouble of breaking its shell. His house is in disorder, his servants are wasteful and riotens, and he runneth on

towards ruin; he seeth it with his eyes, he beareth it with his ears, he shaketh his head, and wisheth, but hath no resolution ; till rain cometh upon him like a whielwind, and shame and repensance descend with him to the grave.

6 243. EMPLATION. If the soul shirsteth for hencetr, if they ear hath any pleasure in the voice of praise, raise throalf from the dust whereof thou art made, and exalt thy aim to something that is praise worthy.

. ...

The oak that now spreadeth its branches sowards A 2 2

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towards the heavens, was once but an acom sare, shall hear of his own with bitterness in the bowels of the earth. Endeavour to be first in thy calling,

whatever it be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another; but improve thine own talents.

Scorn also to depress thy competitor by any dishenest or unworthy method; strive to raise thyself above hous only by excelling him; so shall thy contest for superiority be crowned with honour, if not with vaccess.

By a virtuous emulation, the spirit of a man is exalted within him; he pantech after fame, and rejoiceth as a racer to run his course.

He riseth like the palm tree in spice of oppression; and as an earle in the firmament of heaven, he soareshalolt, and footh his eye upon the glories of the sun-The examples of eminent men are in his

visions by night, and his delight is to fallow there all the day long. He formed great designs, he rejoiceth in the execution thereof, and his name gorth farth to the ends of the world. But the heart of the envious man is gall and hitterness; his tourne spirteth venom: the success of his neighbour breaketh his

rest. He sitteth in his cell repining, and the good that happeneth to another, is to him

Hatred and malice feed upon his heart. and there is no rest in him. He feeleth in his own breast no love to goodness, and therefore believeth his

meighbour is like upon himself. He endeavours to depreciate those that excel him, and pattern as evil interpretation on all their doings. He lieth on the watch, and meditares mischlef; but the detectation of man pur-

sueth him, he is crushed as a spider in his gran web. d 244. PAUDENCE.

Hear the words of Prudence, give head amto her counsels, and store them in thine heart: her maxims are universal, and all the virtues lean upon her; she is the guide and mistress of human life. Put a bridle on thy tongue; set a guard

before thy line, lest the words of thing corn mouth destroy thy neace. Let him that scoffeth at the lame, take care that he halt not himself; wilespever speaketh of another's failings with plea-

of heart. Of much speaking cometh repentance, but in silence is safety. A talkative man is a noisance to society;

the ear is sick of his bubbling, the torrest of his words overwhelmeth conversation. Beaut not of threelf, for it shall brigg contempt upon thee; neither decide another, for it is dangerous.

A bitter jest is the poison of friendship. and he that cannot restrain his teneveshall have resolds

Furnish threelf with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy your rasy be a comfort to thy old age. Let thing own business engage thy attention; leave the care of the state to the go-

vernors thereof. Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment. Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of fragality; he that too much indulgeth in the superfluities of life, shall five to lament the want of its necessaries.

From the experience of others, do thus learn wisdom; and from their failings correct thing own faults. Trust no man before thou hast tried him; yet mistrust not without reason, it

is mechanitable. But when thou hast proved a man to be bonest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Refuse the favours of a mercenary man; they will be a scare unto thee : thou shalt never be quit of the obligations. Use not to-day what to-morrow may want: neither leave that to hazard which foresight may provide for, or care preyout.

Yet expect not even from Prodence infallable success; for the day knoweth not what the night may bring forth. The fool is not always unfortunate, per the wise man always successful a yet never had a fool a thorough enjoyment; never

was a wise man wholly unhanny.

\$ 245. FORTITUDE. Perils, and misfortunes, are want, and pain, and injury, and more or less the certain lot of every man that cometh into the

It behaveth thee, therefore, O child of calamity! early to fortify thy mind with comrage and patience, that thou mayest support, with a becoming evolution, the affected portion of human evil. As the camel bearth labour, and heat,

and honger, and thirst, through desarts of cond, and fainteth not; so the fortitude of man shall sustain him through all perils, A noble spirit disdaineth the malice of fortune; his greatness of soul is not to be

cast down. He both not suffered his honoiness to depend on her smiles, and therefore with her frowns he shall not be dismayed. As a rock on the sea shore he standeth firm, and the dashing of the waves dis-

turbeth him not He raiseth his head like a tower on a hill. and the arrows of fortune does at his first. In the instant of danger the courage of his heart sustaineth him; and the steadi-

ness of his mind beareth him out. He meetern the exilt of life as a man that goeth forth into battle, and returneth with victory in his hand. Under the pressure of missocrope, his

calmness afferiates their weight, and his constancy shall surmount them. But the distardly spirit of a timerous

man betraveth him to shame. By shrinking under poverty, he stooneth down to measuress; and by tauchy bearing insults, he invitesh injuries.

As a reed is shaken with a breath of air, so the shadow of evil makesh himstrouble. In the hour of danger he is embarraourd and confounded; in the day of misfortune

he sinketh, and despair overwhelmeth his soul.

4 246. CONTENTERY. Forget not, O man! that thy station on

earth is appointed by the wisdom of the Eternal, who knoweth thy heart, who seeth the vanity of all the wishes, and who often, in mercy, denieth the requests, Yet for all reasonable desires, for all honest endeavours, his benevolence hath

established, in the nature of things, a probability of success. The uneasiness than feelest, the misfortimes thou bewailest, behold the root from whence they spring! even thine own fully, thine own pende, thine own distempered

Mornur not therefore at the dispensations of God, but correct thine own heart: arither say within thyself, If I had wealth, jection. She bath decauched and palled

or power, or leisure, I should be happy : for know, they all bring to their several powersors their peculiar inconveniencies. The most man with not the vexations and anxieties of the rich, he feelesh not the difficulties and perplexities of power,

neither knoweth he the wearisomeness of leisure; and therefore it is that he remineth at his own lat. But easy not the appearance of happi-

ness in any man, for thou knowest not his secret griefs. To be satisfied with a little is the greatest wisdom; and he that increaseth.

his riches increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not. Vet if thou soffereth not the allorements of feeture to esh thee of justice or tent-

perance, or charity, or madesty, even riches themselves shall not make thee unhappy. But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Victor is the race which God both set him to run, and happiness the gual, which mone can arrive at till be bath finished his course, and received his crown in the mansions of eternity.

d 247. TEMPERANCE. The neurest approach thou caust make

to happiness on this side the grave, is to enjey from beaven understanding and health. These blessings if then percessent, and wouldst preserve to old age, avoid the al-Internets of Voluntumusuess, and fly from

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee and persundeth thee to be joyful and happy; then is the hour of danger, then let Reason

stand femly on her mard. For if they bearkenest unto the words of her adversary, thou art deceived and

The joy which she promiseth, changeth to madneys, and her enjoyments lead on to diseases and death. Look round her board: cast thine eyes upon her guests, and observe those who

have been allured by her smiles, who have Are they not meagre? are they not sickly? are they not spiritless : Their short hours of jullity and riot are

followed by tedious days of pain and de-- A 2 3

their appetites, that they have no relish for their nicest dainties: her votaries are become her victims: the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who about his gifts.

the constitution of things, for the punish ment of those who abuse his gifts.

But who is she that with graceful area, and with a lively air, trips over yonder

plain?

The rose bloabsth on her checks, the

sweetness of the morning breathe from her lips: joy, tempered with innocence and modesty, sparkleth in her eyes, and from the cheerfulness of her heart she singeth as the walks. Her name is Health; she is the daughter

of Exercise and Temperance; their sons inhabit the assuntains of the northern regions.

They are brave, active, and lively, and

They are brave, active, and lively, and partake of all the beauties and virtues of their sister. Vigour stringeth their nerves, strength

dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their

mother refresh them.

To combat the passions is their delight;
to compare evil habits their glory.

Their pleasures are moderate, and therefore they endure; their repose is short,

but sound and undisturbed.

Their blood is pure, their minds are sereus, and the physician findeth not the way to their habitations.

But safety develops an any with the same of

men, neither is security found within their inguies.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their heauty and activity, have raised desire in the boson of Incivious Love. She standed in her bower, she courtesh their recard, also superadeth her tempta-

Her limbs are noft and delicates her actire is loose and inviting. Winnemers speakeds in her eyes, and on her bosom sits temptation. She beckoreth them with her finger, she wocch them with her looks, and by the smoothness of her tongue, she endeavoureth to decire.

tions.

All ity from her allurements, stop thy beavy as to degreen thy heart. This would are so be rendenting words. If those afforders good on transporting, to sit menest the linguishing of her eyes; if thus fitterth any roll as nevers, as should raist hoursets the solitoness of her voice; if the the far above, or sisk then much beneath, exacted her arms about thee, the binderh the in thains for every.

ir Shamefolloweth, and disease, and ware, and care, and repentance, with lessay ampered, and soltened by doth, arreget shall feasake thy limbs, and leabh thy constitution: thy days shall be few, and those inglocious; thy griefs shall be razy,

The PASSIONS.

248. Horz and Fran.

The promises of hope are sweeter this ruses in the bud, and far more fastering to especiation; but the threatening of fear are a terror to the heart.

Nevertheless, let not hope allier, to?

fear deter thee from doing that which is h right; so shall thou be prepared to meet ir all events with an equal mind.

The terrorsport of death are no items

the terrors even of death are no terror
to the good; he that committee no crithath medding to fear.

In all thy undertakings, let a reasonable
t; assurance animate thy endeavours; if how

despairest of success, thou shalt not werere. Terrify not thy soul with vaio fers,
neither let they heart sink within the from

the phantons of imagination.

From fear proceedeth misfarouse; but he that hopesth, budpeth bimself.

As the estrict/when pursued, hideh his lead, but fargetteth his body; so the lean of a coward excore him to danger.

If thou believest a thing impossible, thy despondency shall make it so: but be that persevered, shall overcome all deficulties. A vain hope flamewith the heart of a food; but he that is wise pursued it not. In all thy desires let reason go along with thee, and far not thy hapes beyond the humble of modulalities to shall uccess.

astend thy undertakings, thy heart shall not be vexed with disappointment.

\$ 249. Jor and Gattr.

Let not thy mirth be so extravagaze at to intenticate thy mind, nor thy sorrow to heavy as to depress thy heart. This world affordeth no good so transporting, for inflicteth any cold so severe, as should raise.

BOOK L. MORAL AND RELIGIOUS.

Lo! vander standeth the house of iov, with Gloominess and Melancholy, mond It is painted on the outside, and looketh all their days in complaining of the wees gay; thou mayest know it from the con- and calamities of human life. tioual noise of mirth and exultation that issueth from it. The mistress standeth at the door, and

calleth aloud to all that pass by : she singeth and shouteth, and laugheth without ceasing.

She inviteth them to so in and taste the pleasures of life, which the telleth them are no where to be found but beneath her

But enter not thou into her gate; neither associate thyself with those who frequent They call themselves the sunt of joy : they taugh and seem delighted; but mad-

ness and folly are in all their doings. They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their

Look now on the other side, and behald, in that vale, overshadowed with trees and hid from the sight of men, the habitation

of Serrow. Her bosom beyork with sighs, her mouth is filled with lamentation; she deligherth to dwell on the subject of luman misery.

She looketh on the common accidents of life and weepeth; the weakness and wickedness of man is the theme of her lips. All nature to her toemeth with evil; every object she seeth is tinged with the gleem of her own mind, and the voice of

complaint saddeneth her dwelling day and night. Come not near her cell : her breath is contagious; she will blast the fruits, and

the garden of life. In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of Tranquillity. With her dwelleth Peace, with her

dwelleth Safety and Contentment. She is cherrful but not gay; she is serious, but not grave; she vieweth the joys and the sorrows of life with an equal and steady bye. From hence, as from an eminence, shalt theu behold the folly and the misery of those, who led by the gaity of their hearts,

take up their abode with the companions of Jollity and riotous Mirth : or infected

Thou shalt view them both with piry. end the error of their ways shall keep thy feet from stravior.

350

d 250, Axcm.

As the whicheind in its fore teseth up. trees, and deformeth the face of manure, or as an earthquake in its convulsions : overturneth whole cities; so the rage of an angry man throweth mischief around him. Danger and destruction wait on his

But consider, and forget not thine own weakness : so shalt thou parsion the failings Indulge not threelf in the passion of .

anger; it is wisetting a sword to wound thine own breast, or murder thy friend. If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom: and if those wipest them from thy remembrance, thy heart shall not reproach thee,

Seest thou not that the angry man loseth his understanding? Whilst thou art ret in thy senses, let the wrath of another be a lesson to threelf,

Denothing in a passion: Why wilt thou put to sea in the violence of a storm ? If it be difficult to rule thine anger, it is wise to prevent it : aveid therefore all occasions of falling into wrath; or guard threelf against them whenever they occur, A fool is provoked with insolent eeches, but a wise man laugheth

hem to score. Harbour not revenge in the breast, it will seement thy beart, and discolour its wither the flowers, that adorn and sweeten best inclinations. Be always more ready to forgive, than "

to return an injury : he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own bead. A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy he shall become thy friend. Consider how few things are worthy of

anger, and thou wilt wonder that any but ols should be wroth. In felly or weakness it always beginneth; but remember, and be well assured, is seldem concludeth without recentance. On the heels of Folly treadeth Shame :

at the back of Anger standeth Romorse. A 2 4 6 251

f 251. Pirv. As blossoms and flowers are strewed upon earth by the hand of spring, as the kindness of summer preduceth in perfec-

tion the bounties of harvest; so the smiles of pity shed blessings on the children of misfertune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb, neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dew drops falling from roses on the bosom of the spring.

Shut not thine ear therefore against the cries of the poors neither bonden thing heart against the calamities of the inno-

When the fatherless call upon ther, when the widow's heart is sunk, and she implareth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to belo them. When then seest the naked wanderer of the street, shivering with cold, and destitime of habitation; let bounty open thine heart, let the wings of charity shelter him from death, that thing own soul may

Whilst the poor man grouneth on the bed of sickness, whilst the unfortunate languish in the borrors of a dungron, or the heary, head of are lifts up a feeble eye to thee for pity: O how canst theu riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes!

6252. Design and Love.

Beware, young man, beware of the al-Intements of wantequess, and let not the harlot tenue thee to excess in her de-

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction. Therefore vice not up the heart to her

to be enslaved by her enchanting delu-The funtain of bealth, which must

smoly the stream of ideaute, shall mickly be dried up, and every suring of joy of all be exhousted.

In the prime of thy life old age shall excess are mildress and truth.

evertake thee; thy sun shall decline in the meming of the days. But when virtue and modesty enlighten her charms, the lustre of a beautiful wo-

mon in brighter than the start of heaven. and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily: her smile is more delicious than a garden of roses.

The innocence of her ere is like that of the metler simplicity and truth dwell in

the fairest impressions.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe Shur not the bosom to the tenderness of love: the purity of its flame shall en-

noble thy heart, and soften it to receive 4 253. WOMAN.

Give ear, fair daughter of love, to the instructions of prudence, and let the precross of truth sink deep in thy heart, so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the ruse it resuntleth, shall retain its sucretoess when its bloom is withered. In the spring of thy youth, in the morning of thy days, when the eyes of meagaze on thee with delight, and nature whispereth in thine ear the meaning of

their looks: ah! hear with caution their seducing words: must well thy bear, nor listen to their soft personions, Remember that thou art made min's resonable companion, not the slave of his passion: the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of lefe, to southe him with thy tendemess, and recompence his care with

saft endezements. Who is she that winneth the heart of man, that subdueth him to love, and reignesh in his breast? Lo: vender she walketh in maiden

sweetness, with innocence in her mind, and modesty on her cheek. Her hand seeketh employment, her foot sweet entirements, neither soffer thy soul delichteth not in radding abroad She is elected with peatness, she is fed

with temperance: humility and meckness are as a crown of glory circling her head. Onder tangued welleth pursic, the sweetness of honey floweth from her lips.

Decemen is in all her words, in her an-

of her life, and peace and happiness are wife, and become a faithful member of ber reward. Before her steps walketh prudence, and virtue attendeth at her right hand. Her eres speaketh softness and love; but discretion with a scentre sitteth on her

The tungue of the licentians is domb in her presence, the awe of her virtue keepeth him silent. When scandal is busy, and the fame of

her neighbour is tossed from tourne to tongue; if charity and good nature open not her mouth, the linger of silence resteth an her lip.

Her breast is the mansion of goodness and therefore she suspecteth no evil in others. Hanny were the man that should make her his wife: happy the child that shall call ber mother.

She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed. She ariseth in the morning, she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight, to that alone she applieth her study : and elegance with frugality is seen in her The prudence of her management is an become to her bushand, and he hearsth ber

praise with a recret delight. She informeth the minds of her children with wisdom: she fashioseth their manners from the example of her own goodness. The word of her mouth is the law of

their youth, the motion of her eye comnrandeth her obedience. She speaketh, and her servants fly; she pointerly, and the thing is done; for the law of love is in their hearts, and her kind-

pess addeth wings to their feet. In prosperity she is not puffed up; in adversity she healeth the wounds of fortine with patience. The troubles of her husband are aleviated by her counsels, and sweetened by her endearments: he nutteth his heart in

her bosom, and receiveth comfort, Happy is the man that hath made hea his wife; happy the child that calleth her

CONSANGUINITY, or NATURAL RELATIONS. 6 254. HUSBAND.

Take unto thyself a wife, and obey the

society. But examine with care, and for not sud-

dealy. On thy present choice depends thy future happiness.

If much of her time is destroyed in dress and adomments; if she is enamoured with her own beauty; and delighteth in her own praise; if she laugheth much, and talketh house, and her eyes with holdness rove on the faces of men; though her heauty were as the sun in the firmament of beaven, torn thy face from her charms, turn thy feet from her paths, and suffer not thy

soul to be ensuared by the allurements of But when then fadest sensibility of heart, joined with softness of manners; an accomplished mind, with a farm arregable to thy fancy; take her home to thy house. she is worthy to be thy friend, thy compunion in life, the wife of thy bosom.

O cherish her as a blessing sent thee from heaven. Let the kindness of the hea haviour endear thee to her heart. She is the mistress of thy house : treat her therefore with respect, that thy ser-

vanes may obey her, Oppose not her inclinations without cause; she is the partner of thy cares, make her also the companion of thy pleasures. Reneave her faults with rentleness ; exact not berobedience with rigour.

Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived. Be faithful to her bed; for she is the mother of thy children. When pain and sickness assault her, let thy tenderness southe her affliction; a look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians. Consider the tenderness of her sex, the

delicacy of her frame 1 and be not severe to her weakness, but remember thine own imperfections. 6 255. PATER.

Consider thou art a parcot, the importance of thy trust: the being thou hast reduced, it is thy duty to support. Upon thee also it dependers, whether the child of thy bosom shall be a blessing or a curse to thyself; an useful or a worthless member to the community. Persone him early with inseruction, and

season his mind with the maxims of truth-Watch the bent of his inclination, set

ELEGANT EXTRACTS IN PROSE.

him right in his youth, and let no evil habit gain strength with his years. So shall be rise like a cedar on the

mountains: his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doth right is an honour

to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shall then rean.

Teach him obedience, and he shall bless shee; teach him medesty, and he shall not be asliamed.

be ashamed.

Teach him gratitude, and he shall receive benefits: teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him produces, and fortune shall attend him.

Teach him justice, and he shall be homoured by the world; seach him sincerity, and his own heart shall not repreach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted. Teach him sciences, and his life shall be useful; teach him religion, and his death shall be harow.

6 256. Son.

From the creatures of God let man learn windom, and apply to himself the instruction they give. Go to the desert, my son; observe the young stork of the wilderness; let him speak

to the heart; he beareth on his wings his known and the supplies him with food.

The piety of a child is sweeter than the increase of Persia offered to the sun; yea

more delicious than edours wafted from a field of Arabian spices by the western gales. Be grateful then to thy father, for he gave thee life; and so thy mother, for she

Hear the words of his mouth, for they are spoken for thy good: give car to his admostition, for it proceeded from love. He hash watched for thy welfare, he hash watched for thy welfare, he hash toiled for thy ease: do honour thereduct to his age, and let not his grey hairs

sustained thee.

be treated with irreverence.

Forget not thy helpless infancy, nor the frowardness of thy youth, and indulge the infamilies of thy aged parents; assist and support them in the decline of life.

So shall their heary heads go down to the grave in peace; and thise own children, in reverence of thy example, shall repay thy picty with filial love.

€ 257. Beorness.

Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck. Let the bonds of affection, therefore,

unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to

love and unity; and prefer not a stranger to thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not. So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all is

PROVIDENCE; or the accidental Differences in Mex.

your love to each other.

\$ 258. West and Ichorant. The gifts of the understanding are the

treasures of God; and he appointed to every one his portion, in what measure sceneth good unto himself. Hath he endued there with wisdom? hath he enlightened thy mind with the knowledge of truth? Communicate it to

nam ne enorgament thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction; communicate it so the wise, for thine own improvement.

True wisdom is less presuming than fully. The wise man doubteth often, and

changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things but his own ignorance.

The pride of emplainess is an abonimation; and so tall much is the foolishness of folly. Nevertheless, it is the part of

wisdom to bear with patience their impertinence, and to pity their absurdity. Yet be not puffed up with thire own : conceit, meither beast of superior understanding; the clearest human knowledge

concest, neither beast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation; but the fool peepeth is the shallow stream of his own mind. wealth: no erief nor distress can make and is alread with the nebbles which he impression upon it. wer at the bettom: he bringesh them up and sheweth them as pearls; and with the applaint of his brethren delighteth he

He houseth assaluments in things that swell no morth: but where it is a shame to be ignorant, there he hath no under-

standing. Even in the naths of window he taileth after folly; and shame and disappointment are the reward of his labour. But the wise man cultivates his mind

with knowledge: the improvement of arts is his delight, and their utility to the publie crowseth him with honour. Nevertheless the attainment of virtue he of solicitation. accounted as the highest learning; and

the science of banniness is the study of his life.

259. Ricu and Poos. The man to whom God both given riches, and blessed with a mind to employ then aright, is peculiarly favoured, and highly distinguished.

He looketh on his wealth with pleasure. because it affordeth him the means to do good. He seeketh out objects of compassion; he encureth into their wants; he relievesh

with judgment, and without opportation. He assistetly and rewardeth merit: he encourageth ingenuity, and liberally pronoteth every useful design. He earrieth on great works; his coun-

try is enriched, and the labourer is emplored : he formeth new arhemes, and the arts receive improvement. He consideresh the superfluities of his table as belonging to the poor of his seighbourhood, and he defraudesh them not, The henevalence of his mind is not

checked by his foreigner, he spiniteth thosefore in riches, and his for is blameless. But were unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof:

That erindeth the face of the soor, and considereth not the sweat of their hours. He thriveth on appression without feelinto the min of his beather disturbeth

him not milk; the cries of the widow are music pareth thee for them.

His heart is hardened with the love of thy servant, if they expectest from him

But the curse of injenity pursueth him: he liveth in continual fear; the majety of his mind, and the rapacions desires of his own soul, take venerance upon him for the

calamities he has brought upon others. O what are the miseries of paverty, in comparison with the gnawings of this man's beart !

Let the neer man comfort himself, yea, rejoice: for he hath many reasons. He sitteth down to his morsel in peace:

his table is not crowded with flatterers He is not embarrassed with a train of dependants, nor teased with the clamours

Debarred from the dainties of the rich. he escapeth also their diseases. The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea, for more

delicious than the richest draughts of the luxurious. His labour preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger. He limiteth his desires with humility,

and the calm of contenument is sweeter to his soul than all the acquirements of wealth and grandtur. Let not the rich therefore presume on his riches, nor the poor in his poverty yield to his despendence; for the providence of God dispenseth hannings to

them both. \$ 260. MASTERS and SERVANTS.

Repine not, O man, at the state of servitude: it is the appointment of God. md hath many advantages; it removesh thee from the cares and solicitudes of life. The honour of a servant is his fidelity: his highest virtues are submission and abedience.

Be patient therefore under the renewals of thy master; and when he rebuketh thee snawer not again. The silence of the resignation shall not be forgetten. Be studious of his interests, be diligent in his affairs, and faithful to the trust which he reposeth in thee.

Thy time and thy labour belone unto The tears of the orphan be drinketh as him. Defraud him not thereof, for he And thou who art a master, be just to

fidelity:

fidelity; and reasonable in thy commands, all these he homoureds with his favours, at the spirit of a man is in him; severity

He advanded with his bounty.

and rigorr may create fear, but can never command his love.

Mir kindness with reproof, and reason with authority: so shall thy admenitions take place in his heart, and his duty shall

become his pleasure.

He shall serve thre faithfully from the
motive of gratitude; he shall obey thre
cherrically from the principle of love: and
fail not three, in return, to give his diligrace and fidelity their proper reward.

\$261. Magazineris and Sources.

O thou, Invenior of bearen, when the sens of men, thy cipals, have agreed to raise to sovereign power, and set as a ruler over themselves; consider the ends and

importance of their trust, for more than the dignity and beight of thy station. Thou are clothed in purple, and seated on a throut: the crown of majesty invesseth thy temples; the seepere of power is placed in thy load; but not for thy-stiff were these easigns given; not means for this own, but the good of thy kinadom.

The glory of a king is the welfare of his people; his power and dominion resents on the learts of his subjects. The maind of a great prince is exalted with the grandour of his situation; he re-

wolveth high things, and searcheth for busupers worthy of his power.

He calleth together the wise men of his kingdom, he consulteth amongst them

with freedom, and heareth the opinions of them all.

He looketh among his people with discumment; he discovereds the abilities of men, and employeth them according to their merch.

His magistrates are just, his ministers are wise, and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flouroll: the sciences improve beneath the

culture of his hand.

With the learned and ingenious he delighteth hisself: he kindleth in their becase emulation, and the gleey of his kingdom is exalted by their Libours.

kingdom is exalted by their labours.

The spirit of the merchant who extendeth his commerce; the skill of the farmer,
who enrichesh his lands; the ingeneity of

or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he opmeth rivers for convenience, he formeth harbours for safety; his people abound in riches, and the

and people abound in riches, and the strength of his kingdone entreaseth. He frameth his statutes with equity and wisolous: his subjects enjoy the froits of their hibour in security: and their happiness ness consists in the observance of the law. He founded his judgments on the princiales of mercy: but in the posishment of

offenders he is strict and importial.

His cars are open to the complaints of his subjects: he restraines the hand of their opportunes, and deliveresh them from their typicals.

His needs of their specials.

His people therefore losk up to him as a fasher, with revenues and love; they consider him as the guardian of all they copy.

Their affection onto him begetteth in his hereas a love of the public; the security of their bappiness is the object of his care.

No mornous against him arise in their learness; the machination of his exercise tendinger not his extre.
His subjects are faithful, and farm in his

same: they stard in his defence as a wall of brass; the army of a tyrant flieth before then as chaif before the wind. Security and peace bless the dwellings of his people; glory and strength encircle his through for ever.

The SOCIAL DUTIES.

\$ 262. Bexevolesce.

When thou considerest thy wants, when thus behalden thy imperfections, acknowledge his goodness, O one of humanity: who henoured that with reason, endand there with speech, and placed their in society, to receive and confer reciprocal.

helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitations to by protection from the injuries, the enjoyments of the conders and the pleasures of life: all these thou owest to the amistance of collects, and couldest me enjoy but in the bands of

celt his commerce; the skill of the farmer, who caracteel his lands; the ingrenity of makind, as it is the interest that man the artist, the improvement of the scholar; should be friendly to there. · As the rose breatheth sweetness from its Finally, O son of society! examine thy evo nature, so the heart of a benevolent non produceth road works. He enjoyeth the case and tranquillity of hast transgressed, take sorrow and shame his own breast, and reinicath in the hap- to threelf, and make speedy reparation to

pixes and prosperity of his neighbour. He openeth not his ear unso slander: the facts and the failings of men give a pain to his beart. His desire is to do good, and he search-

rth out the occasions thereof: in removing the oppressions of another he relieveth From the largeness of his mind, he exprehendeth in his wishes the hannings

heart, he enefeavoureth to promote it.

4 263. Josnice. The peace of society dependent on utice: the hannings of individuals, on

the safe enjoyment of all their possessi-Keep the desires of thy heart, therefore, within the bounds of moderation; let the hard of justice lead them aright. Cast not an evil eye on the goods of

thyneighbour; let whatever is his property be sacred from thy touch. Let no temptation allure thee, nor any provocation excite thee, so lift up thy hand

to the hazard of his life. Defame him not in his character | bear to file witness periost him. Corrupt not his servant to cheat or for-

tile him; and the wife of his bosom. O tempt not to sin. It will be a grief to his beart, which thou canst not relieve; an injury to his life, which no reporation can acove for, In thy dealings with men be impartial

and just; and do upto them as thou wouldest they abould do unto thee. Be faithful to thy trust, and decrive not the man who relieth upon thee; be assured it is less evil in the sight of God to steal,

tion to betray. Oppress not the poor, and defoud not of his hire the labouring man-When them sellent for main, hear the

whisperings of conscience, and be satisfied with mederation; nor from the ignorance of the buyer make any advantage, Per the debts which then onest, for he

who gave thee credit, relied upon thine due, is both mean and union.

heart, call remembrance to the aid; and is any of these things thou findest theu the utmost of thy power.

6 264. CHARITY? Happy is the man who hath sown in

his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of moduces; and the streams shall overflow for the benefit of maskind. He assisted the poor in their trouble; of all men: and from the reneronity of his herejoiceth in furthering the prosperity of

all men. He consumth not his neighbour, he believeth not the tales of envy and malevolence, neither repeated he their slanders. He forgiveth the injuries of men, he wipeth them from his remembrance; rewenge and malice have no place in his

For exil he returneth not evil; he hateth not even his coemies, but requiteth their injustice with friendly admonition. The griefs and anxieties of men excite his compassion; he endeavoureth to affeviste the weight of their misfortunes, and the pleasure of success remardeth his la-

He calmeth the fury, he healesh the pagerels of angry men, and preventes's the mischiefs of strife and animosity. He promoteth in his neighbourhood peace and good-will, and his name is re-

peated with praise and benediction. 4 263. GRATITURE.

As the branches of a tree retorn their say to the rost from whence it arose; as a river pourcib his streams to the sea, wherehis spring was supplied; so the heart of a grateful man deligineth in returning a be-

He arknowledgeth his obligations with cheerfolgess; he looketh on his benefactor with love and esteem : And if to return be not in his power,

he murisheds the memory of it in his brezst with kindness, he forgetteth it not all the days of his life. The hand of the generous man is like become; and to withhold from him his the clouds of heaven, which drop upon the earth, fruits, berbage, and owers ; but the heart of the ungreatful is like a desert of sand, which swalloweth with greediness the showers that fall, and burieth them in its bosom, and produceth nothing. Envy not thy benefactor, neither strive to conceal the benefit he hath conferred : for though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man. But receive not a favour from the hands of the proud: to the selfish and avaricious have no obligation: the vanity of pride shall expose thee to shame, the greediness

of practice shall perce be satisfied.

4 266. SINCERITY.

on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not ; the constancy of the virtue shall crown thee with honour. The tongue of the sincere is rooted in his heart: hypocrisy and deceit have no place

in his words. He blusheth at folsehood, and is confounded; but in speaking the truth he bath He supported as a man the dimity of

his character; to the arts of hypocrisy he scorneth to stoop. He is consistent with himself; he is netremble; who darteth his lightnings, and ver embarrassed; he hath courage enough for truth, but to lie he is afraid.

He is far above the meanness of dissimulations the words of his mouth are the thoughts of his beart. Yet with prudence and caution be open-

eth his lips; he studieth what is right, and speaketh with discretion. He adviseth with friendship, he reproveth with feredam; and whatsever benenmiseth shall surely be performed. But the heart of the hypocrite is hid in

his breast; be marketh his mords in the semblance of truth, while the business of his life is only to deceive. He laugheth in sorrow, he weepeth in oy: and the words of his mouth have no

He workeds in the dark as a mole, and faucieth he is safe; but he blundereth into light, and is betrayed and exposed, with his dirt on his head,

He passeth his days with pernetual constraint: his tongue and his heart are for . Y .

He laboureth for the character of a righteeus man; and huggeth himself in the thoughts of his cutning. O fool! fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem: and the children of wisdom shall mock at thy conning, when, in the midst of security, thy disguise is suripped off, and the

4 267. RELIGIOS.

There is but one God, the author, the creaser, the governor of the world, almighty, eternal, and incomprehensible. The sun is not God, though his poblest mage. He enliseneth the world withhis O thou who art enamoured with the brightness, his warmth giveth life to the beauties of truth, and has fixed thy heart products of the earth; admire him as the creature, the instrument of God; but worship him not. To the One who is supreme, most wise

and beneficent, and so him alone, below worship, aduration, thanksgiving, and praise ! Who hath stretched forth the heavens with his hand, who hath described with

his finger the courses of the stars. Who setteth bounds to the ocean, that it cannot pass; and saith unto the stormy winds. Be still. Who shaketh the earth, and the nations

the wicked are dismayed. Who calleth forth worlds by the word of his mouth; who smitheth with his arm, and they sink into nothing. " O reverence the Majesty of the Om-

ex nipotent; and tempt not his anger, lest " thou be destroyed !" The providence of God is over all his works; he ruleth and directeth with in-

fining window. He hath instituted laws for the government of the worlds he hash wonderfully varied them in his beines; and each, by his nature, confermeth to his will, In the depths of his mind be revolveth all knowledge : the secrets of futurity lie

open before him The thoughts of thy heart are naked to his view; he knoweth thy determination before they are made.

. With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental. Wooderful he is in all his wars: his knowledge transcendeth thy conception. " Pay therefore to his wisdom all ho-"nor and veneration: and how down " threlf in lumble and submissive obe-

"diesce to his supreme direction. The lord is gracious and beneficent; he hat created the world in mercy and love. His goodness is conspicuous in all his works; he is the fountain of excellence, the center of perfection.

The creatures of his hand declare-his swises, and all their enjoyments toeak his praise; he clotheth them with beauty. te seconteth them with food, he preservesh them with p-leasure from generation to

progration If we lift up our eyes to the heavens, his glary shinetly forth; if we cast them dawn upon the earth, it is full of his podiess; the hills and the vallies rejoice and sing; fields, rivers, and woods re-

toard his praise. But thee, O man, he bath distinguished with peculiar favour; and exalted the station above all creatures. He bath endued thee with reason, to micron the dominion: he buthfored thee

with language, to improve by society, and exited the mind with the powers of mediscion to concernplath and adore his inimitable perfections. And in the laws he hath ordained as the rds of thy life, so kindly bath he suited

ly dury to the mature, that obedience to As precepts is happiness to theself. " O praise his goodness with songs of threksgiving, and meditate in silence on the wonders of his love; let thy heart

everflow with gratitude and acknowledgment: let the language of thy lips speak praise and adoration; let the actions of the life show the love to his

The Lord is just and righteous, and will ge the earth with equity and truth. Hath he established his laws in goodtess and meecy, and shall he not punish the transgressors thereof?

O think not, bold man! because the unishment is delayed, that the arm of the Lord is weakened; neither flatter threelf with hopes that he winketh at thy doings, His eye pierceth the secrets of every beart, and remembereth them for ever; he respectetls not the persons or the sta-

tions of men. The high and the low, the rich and the poor, the wise and the ignorant, when the

austels are inscrutable; the manner of his soul bath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and everlasting retribution according to their works. Then shall the wicked tremble, and he

afraid: but the heart of the righteeus shall rejoice in his judgments. " O fear the Lord, therefore, all the

" days of thy life, and walk in the paths " which he had opened before thee. Let " prudence admonish thee, let temperance " restrain, let justice guide thy hand, be-" nevolence warm thy heart, and grati-" tude to beaven inspire thee with devo-" tion. These shall give thee happiness " in thy present state, and bring thee to " the mansion of eternal felicity, in the " paradise of God."

This is the true Economy of HUMAN

ECONOMY of HUMAN LIFE. Part II. Man considered in the general-Considered in regard to his infermities and their effects-The advantages he may acquire over his fellow creatures-Natural eccidents.

MAN considered in the General.

4 268. Of the House France and STRUCTURE.

Weak and ignorant as thou art, O man ! umble as thou oughtest to be, O child of the dust ! wouldst thou raise thy thoughts

o infinite wisdom; wouldst thou see Omnipotence displayed before thee, conemplete thing own frame. Fearfully and wonderfully art then made | praise therefore thy Greator with

awe, and rejoice before him with reverence. Wherefore of all creatures art thou only erect, but that thou shouldst behold his works! wherefore art thou to behold, but that thou mayest admire them! wherefore to admire, but that they mayest adore their and thy Creator ! Wherefore is consciousness repoted in thre alone? and whence is it derived to

It is not in Eash to think ; it is not in boots to trason. The lien knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter.

Something is added to thre unlike to

what then seest: something informs thy know thou that perfumes long until beclay, higher than all that is the object of come offensive, that delicacies destroy the

thy senses. Beheld, what is it:

Thy body remainent perfect after it is face, therefore it is no part of it; it is immaterial, therefore it is reconstable for its wands in distillation set, therefore it is accountable for its

Keep the soal

actions.

Knowch the 20s the use of food, because

Knowch mow down the herboge? or

atandeth the crocodile erect although his
back-bone in 20 straight 20 sthine?

in the crea

back-hone is as straight as thine?

God formed there as he had formed these: after them all wert those created; superiority and command were given thee over all, and of his own breath did he

over all, and or life own bream data or communicate to thee thy principle of knowledge.

Know thyself then the pride of his creation, the link unking divinity and matter : behold a part of Cod himself within thee;

remember thine own dignity, nor dare to descend to evil or measures. Who planted terror in the tail of the stepen? who clothed the neck of the horse with thander? even he who bath instructed the to crush the one under thy feet, and so tame the other to thy purposes.

269. Of the Use of the Sexses.

Vaunt not of thy body, because it was first formed; nor of thy brain, because

therein thy soul resideth. Is not the master of the house more honourable than its walls? The ground must be prepared before cora be planted; the potter must build his

famice before he can make his poceclane.
As the breath of Heaven sayeth unto
the waters of the deep. This way shall thy
hillows roll, and no other; thus high and
no higher shall they raise their fury and
text by spirit, O man, actuate and direct

thy flesh; so let it repeas its wildness.

Thy soul is the morarch of thy frame; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth, thy beets the pillars that sustain it on its

basis.

As the ocean giveth rise to springs, whose waters return again into its bosons through the rivers, so runneth thy life from thy heart outwards, and so runneth it into its place again.

Do not both retaintheir course for ever? Behold, the some God ordaineth them. Is not thy nose the channel to perfumes? the mouth the toth to delication? Yet

t of come offenove, that detreates destroy the appealse they flatter.

1 is Are not think eyes the centicels that mwatch for thee? yet how often are they madde as distinguish touth from every?

unable to distinguish truth from error?

Keep thy soal in moderation, teach thy spirit to be attentive to its good; so shall these its ministers be always open to the conversance of truth.

Thise hand is it not a miracle? is there in the creation aught like unto it? where-fore was it given thee, but that the majchest stretch it out to the assistance of the heather?

thy beether?

Why of all things living art thou alone
is made capable of blumbing? the world stall
read thy shame upon thy face: therefor
do nothing shameful.

do nothing shamelof.

Fear and dismay, why rob they the
countenance of its ruddy splendou? Avoid
guilt, and thou shalt know that fear is be
neath thee; that dismay is unmanly.

Wherefore to thee alone speak shadow in the visious of thy pillow? Reversed them; for know that dreams are from or b high.

to them; for know that ureass are town of high.

Thou man alone can speak. Wonder at thy glorious perrogative: and pay is him who gave it there a rational and wideness praise, teaching thy children wides. Internationing the offspring of ity lois.

in piety.

§ 270. The Sort of Man, in Orice

The blessings, O man! of thy external part are health, vigour, and proportion. The greatest of these is health. What health is to the body, even that is honory

to the soul.

That thou hast a soul, is of all keeledge the most certain, of all truth the most plain wano thee. Be meek, begrateful for it. Seek not to know it grateful;

it is inscretable.

Thinking, understanding, rezoning, willing, call not these the soul! They are less actions, but they are not its essuec.

Raise it not too high, that thou lend despised. Be not thou like erro there who fall by climbing; mither debase kee who fall by climbing; mither debase keep.

who tan by clamming present obstations the sense of brottes; nor be then life uno the horse and the mule, in whom there in ounderstanding.

Search it by its faculties; know it by its victures. They are more in same

than the hairs of thy head; the stars of heaven are not to be counted with them. Think not with Arabia, that one sool is is the image of him who rave it. parted among all men; neither believe man hath many: know, that as thy heart, to thy charge,

so also thy soul is one. it not also soften the way? As it is one sun that worketh both, even so it is one soul that willeth contraries

As the moon retaineth her nature though darkness spread itself before her face as a curtain, so the soul remaineth perfect even in the bosom of a fool. are universal; her spility is not to be sup-She is immortal! she is unchangeable: pressed. Is it at the uttennest parts of she is alike in all. Health calleth her forth to show her loveliness, and application

mointeth her with the oil of wisdom. Although she shall live after thee, think not she was born before thee. She was concreated with thy Book, and formed with thy brain.

Justice could not give her to they expliced by virtues, nor mercy deliver her so there deformed by vices. These must be thingand those must answer for them. Suppose not death can shield thee from examination; think not corruption can hide thre from inquiry. He who formed thee

of theu knowest not what, can be me raise thee to thou knowest not what again? Perceiveth not the cock the horr of midnight? Exalteth he not his voice, to tell thee it is nourning? Knoweth not the dog the footsteps of his master? and flieth not the wounded gost unto the herb that healeth him? Yet when these die, their spirit the generality of men are ignorant, returneth to the dust; thing alone survivesh, Envy nat to their their senies, became

advantage little not in possessing good things, but in the knowing to use them. Hadatthough ear of a star, or were thing eye as strong and piercing as the earle's: didst thou equal the bounds in smell; of could the ane region to thee his trute, or the tortoise her feeling; yet without reason, what would they avail then? Periols not all these like their kindred?

Hath any one of them the gift of speech? Can any say unto thee, Therefore did I a cabiset: no sooner are ther unesed, but

treasures are poured out before thee. Like unto trees of gold arranged in beds of silver, are wise sentences untered in due scason.

Canst thou think too greatly of thy soul? or can too much be said in its praise? It Remember thou its dignity for ever; thou with the sons of Egypt, that every forget not how great a talent is committed

Whatsoever may do good may also do Doth not the sun harden the clay? doth harm. Reware that thou direct her course

Think not that thou canst lose her in the crowd; suppose not that thou canst bury her in thy closet. Action is her delight, and she will not be withheld from it. Her motion is perceptual: her attempts

the earth? she will have it: Is it beyond the region of the stars? yet will her eye Inquiry is her delight. As one who traverseth the burning sands in search of water, so is the soul that searcheth after

knowledge. Goard her, for the is rath; restrain herfor she is irregular; correct her, for she is entracceus: more sopple is she than water. more flexible than way, more yielding thom air. Is there aught can bind her?

As a sweed in the hand of a madman, even se is the soul to him who wanteds The end of her search is truth; her micana to discover it are reason and experience. But are not these weak, uncertain, and fallacious? How then shall she

General mission is no proof of truth, for Perceivest then of thyself, the knowledge of him who created thee, the sense quicker than thine own. Learn that the of the worship they pwest unto him? are not these plain before thy face? And behold! what is there muse that man neededle

> \$ 271. Of the Peaton and Uses of As the eye of muraing to the lack, as the sleade of eyening to the owl, as honey to the bee, or as the carease unto the volture; even such is life unto the heart of

Though bright, it dazeleth not: though The lips of the wise are as the doors of obscure, it displemeth not; though sweet, it cloveth not; though corruns, it forbiddeth not: yet who is he that knoweth its true value?

Learn to esteem life as it ought: then art theusear the pinnacle of wisdom. 86 Think

Think not with the fool, that nothing is tended wise, that they england to contenue it. Love it not for itself, but for the road

it may be of to others Gold cannot buy it for thre, neither can mines of diamonds purchase back the mu-

succeeding ones in virtue. Say not, that it were best not to have slare not, therefore, to complain that now been born; or if born, that it had been hest to die early; neither dare those to ask

of the Creater. Where had been the crit that I had not existed? Good is in the power; the want of good is evil; and if the exestion be just, le! it condenneth

knew the book was hidden therein? would the lian enter the toils if he saw they were presured for him? so peither were the soul to perish with this clay, would man wish have created him; know hence thus shalt good old age.

he seeth it, yet teareth not his flesh against its sides a so neither labour thou vainly rafrun from the state thou art in; but know it is alletted thee, and he content with it, were immortal? Though its ways are oneven, yet are

ance of evil, suspect the greatest danger. When thy hed is straw, thou sleepest in than enough; and yet thou repinest that accurity: but when thou stretchest abovelf. on roses, beware of the thoros. A road death is better than an evil life: maketh rich, but economy,

strive, therefore, to live as long as thou oughtest, not as long as thou caust. While thy life is to others worth more than thy death, it is the duty to preserve it. Complain pet with the fool, with the

shortness of thy time: remember that with away all he hash. As the arrow paneth the days, the cares are shortened. Take off the time of thise infancy, the back it. second infancy of sec. the sleep, the

thoughtless hours, thy days of sickness; sire it? what breathing, that he should and even at the follows of years, how few cover it? seasons hast thou truly mushered? Wishest thou to have had an opportunity and is surpey, of more vices? As to the good, will not be

the fruits of it?

Towket end, O child of sprrow! woulds more valuable: nor believe with the pre- thou live longer? to breathe, to eat, to see the world? All this than but dose often already. Too frequent repetition, is it not tire one? or is it not soprelloon? Wouldst thou ignorane the wisdom and

thy virtue? Alas! what art thou to know? ment thou lost now lost of it. Employ the or who is it that shall teach thre? Badic they eurologed the little that they had, is not given thee.

Review not at the want of knowledge; it must nevish with thee in the orace. Be honest here, thou shalt he wise breafter. Say not undo the crew, why numbered thou seven times the age of thy lord? or to the fawn, why are thine eyes to see my officing to an isondred generation? Are there to be compared with thet is the abuse of life? are they riotous? are they cruel! are they unreateful? Learn from them rather, that innocence of life and to live; neither would a merciful God simplicity of manners are the paths to a

Knowes thou to employ life better than As the bird is inclosed in the case before these? then less of it may suffice thet-Man who dares enslave the world when he knows he can enjoy his tyranny but a

morneys, what would he not aim at if he Enough hast thou of life, but thou rethey not all prinful. Accommodate thy- wardest it not: thou art not in want of it, self to all; and where there is least appear. Oman! but thou art needigal; thou throwest it lightly away, as if thou hadst more

> it is not gathered again unto thee? Know that it is not abundance which The wise continueth to live from his fest period; the fool is always beginning. Labour ust after riches first, and thisk than afterwards wilt enjoy them. He who prefected the present moment, throwth

though the ispart, while the warrior knew Take from the period of thy life the not that it was comine: so shall his life be useless parts of it, and what remaineth? taken away before he knoweth that is What then is life, that man should de-

Is it not a scene of delusion, a series of He who gave thee life as a blessing, misadvenures, a pursuit of evils linkedon shortened it to make it more so. To what all sides together? In the beginning it is end would longer life have served thee? Jenorance, pain is in its middle, and its

A voce wave posheth on another till both who limited thy span, be satisfied with are involved in that behind them, even so succeedeth evil to evil in the life of max: the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectations look forward h into improbabilities.

too improbabilities.

Fools, to dread as mortals, and to desire as if immortal?

What part of life is it that we would wish to remain with us? Is it youth? can we be in love with ourzare, licansinances.

we do in love with corrage, incrinionness, and tenserity? Is it age? then we are food of infirmities.

It is said, grey hairs are revered, and in length of days is hooder. Virtue can add reverence to the bloom of youth: and

without it age plants more wrinkles in al the soul than on the forehead.

Is age respected because it hateth riot?

What justice is in this, when it is not age that despiscth pleasure, but pleasure that denoistsh age.

Be virtuous while thou art young, so shall thine age be innoured.

Man considered in regard to his Informities, and their Effects.

f 272. VANITY.

Inconstancy is powerful in the heart of tuon; intemperance swayeth it whither it will; despair engrosseth much of it; and fear proclaimeth, Behold, I sit unrivalled therein; but vanity is beyond them all.

Weep not therefore at the calamities of the housan state: rather laugh at its follies. In the hands of the man additioned to vanity, life is but the shadow of a dream. The hers, the most reasowad of human characters, what is he but the bubble of

characters, what is he but the bubble of this weakness? the public is unstable and ungrateful; why should the man of wisdom cudanger himself for fools? The man who neglecteth his present concerns, to revolve how he will behave

when greater, feoleth himself with wind, while his bread is eaten by another. Act as becomen thee in thy present station; and in more evalued ones thy face shall not be ashamed. What blinden the eye, or what hidely

the heart of a man from himself like vaaity? Lo? when thou seest not thyself, then others discover the most plainly. As the talisp that is gaudy without smell, conspicous without use; so in the man who setteth himself up on high, and lath not merit.

The heart of the vain is troubled while it semeth content; his cares are greater than his pleasures.

His solicitude cannot rest with his bones; the grave is not deep enough to hide it; he extendeth his thoughts beyond his being; he bespeaketh praise to be paid when he is gone; but whoso promiseth it,

As the man that engageth his wife to remain in widowhood, that she disturb not his soul; so is he who expected that praise shall reach his cars beceast the carth, or cherish his heart in its shroud. Do well while thou livest; but regard one what is said of it. Concent threall

with deserving praise, and thy posterity a shall rejoice in hearing it. As the butterfly, who seeth not hor own colours; as the Jessautine, which feeleth must be seent it casteth around; so is the

? colours; as the Jessamint, which feelent must the scent it casted neural; so is the amount who appeareth gay, and hiddeth others to take notice of it.
To what purpose, saith let, is my vesture of gold? to what end are my tables filled with danities, if no eye gaze upon

them? if the world know it not? Give the raiment to the naked, and the food ume the hunge; is obtait thou be pushed, and feel that thou deservest it.

Why bestowers thou on every man the fastery of unmeaning words! Thou knowest when returned thee, thou regardest fet met. He knoweth he light uses there we

he knoweth thou wilt thank him for it.

Speak in stacerity, and thou shalt hear
with instruction.

The vain delighteth to speak of himselfs but he serth not that others like not

so hear him.

If he have dose any thing worth praise,
if he possess that which is worthy admiration, his joy is to prochiam it, his paide is
no hear it reported. The desire of such a
mass defeated itself. Men asy not, Behold, he hath done it: or, See, he possessto many diagon, if who should his host
to many diagon. If who should his hosholds to many though the his hold
hathback which berak his soon
hathback which berak his hold
hathback which berak his do hath heholds a soon of the his heholds a soon of the his hold
hathback which berak his hold be his heholds a soon of the his hold.

6 273. Inconstance.

Nature urgeth thee to inconstancy, b
man: Therefore stored threeff at all times

then shalt thou be from?

man: Tracefore guard thyself at an times against it.

Thou art from the womb of thy mother various and wavering. From the Joins of the father inheritest thou instability: have

Those who gave thee a body, furnished should eat. Thus it is with him who it with weakness; but he who gave thee knoweth not moderation, a soul, armed thee with resolution. Em-Who shall say of the camelion be is

ploy it, and thou art wise; he wise, and black, when the moment after the verture thou art hargy. of the grass everspreadeth him! Let him who doeth well, beware how Who shall say of the inconstant, he is

he boasteth of it; for rarely it is of his joyful, when his next breathshall be spent n sirbier. Is it not the event of an impulse from What is the life of such a man but the

without, born of uncertainty, enforced by phantem of a dream? In the mornior le accident, dependent on somewhat else? riseth happy, at moon he is on the rack: To these men, and to accident, is due the this hour he is a god, the next below a worm; one moment he laugheth, the nest Beware of irresolution in the intent of he weepeth; he new willeth, in an instact

thy actions, beware of instability in the he willeth not, and in another he knowexecution; so shalt they triumph over two eth not whether he willeth or no. great failings of thy nature. Vet neither ease or pain have first What reproacheth reason more than to themselves on him; neither is he wased

act contrarieties? What can suppress the greater, or become less; neither hath he sendencies to these, but firmness of mind? had cause for laurhter, our reason for his The inconstant feeleth that he changeth. serror: therefore shall note of then but he knoweth not why; he seeth that abide with him,

he escapeth from himself, but he percriv-The happiness of the inconstant is 24.3 eth not how. Be thou incapable of change palace built on the surface of the saids in that which is right, and men will rely the blowing of the wind carrieth away its upon thee. foundation: what wonder then that it

Establish unto threelf principles of action, and see that thou ever act according But what exalted form is this, that hito theor. therwards directs its even, its uninterruped First know that thy principles are just, course? whose foot is on the earth, whose

On his brow sitteth majesty: steadires So shall thy passions have no rule over is in his poet; and in his heart reignesh thee; so shall thy constancy ensure thee the tranquillier,

good then possessest, and drive from thy Though obstacles appear in the way, let door misfortune. Anxiety and disappoint. deigneth not to look down upon then; ment shall be strangers to thy gates though beaven and earth onnote his tui-

Suspect not evil in any one, until thou save, he proceedeth. seest it; when thou seest it, forget it net. The mountains sink beneath his tread; Whose hath been an enemy, cannot be the waters of the ocean are dried up under

a friend: for man mendeth not of his faults. How should his actions be right who The tweer througeth berself across his hath no rat of life? Nothing can be just way in vain the spots of the leocard eler which proceedeth not from reason. grainst him unregarded.

The inconstant hath no peace in his He murchesh through the embanted iesool: neither can any be at ease whom he gions; with his hand he putteth aside the concerneth hierself with. terrors of death. His life is unequal; his metions are irre-Steems near project his shoulders, but

gelar; his soul changeth with the weather. are not able to shake them; the threder To-day he loveth thee, to morrow than burstish over his head in vain; the lightart detested by him; and why? himself ning serveth but to shew the glories of his knoweth not wherefore he loved, or His name is Bases or Day ! He cough

To day he is the tyrant ; to-morrow from the utmost parts of the earth; ht thy servant is less humble ; and why? he seeth hanniness after off before him; his who is arrogant without power, will be eve discovereth her temple beyond the limits of the pole.

He walketh up to it, he entereth beld-To-day he is profuse, to-morrow he gradgeth unto his mouth that which it by, and he remaineth there for ever.

own will.

praise.

and then be then inflexible in the noth of

wherefore he now hoteth.

servile where there is no subjection.

Establish the heart. O man ! in that which is right: and then know the createst of human peaise is m be immutable.

6 274. WEARNESS. Vain and inconstant as thou art, O child of imperfection! how canst thou but he weak? Is not inconstancy connected with frailty? Can there be vanity without infirmity? avoid the danger of the one, and thou shalt escape the mischiefs of the other. Wherein art thou most weak? in that wherein thou reemest most strong; in that

wherein thou most gloriest; even in pessessing the things which thou hast; in using the good that is about ther-Arenot thy desires also frail 7 or known. main, so mrither is secret without its est thou even what it's is thou wouldest

wish? When thou hast obtained what most thou soughtest after, behald it con-

Wherefore leasth the nierouse that is before thee its relish? and why apprared that which is yet to enme the sweeter? Because thou art wearled with the good of this, because thou knowest not the evil

of that which is not with thee. Know that to be centent is to be hanner. Couldest thou chose for therelf, would thy Greator law before thee all that thine heart could ask for? would happiness then

remain with thee? or would joy dwell always in thy eates? Alas! thy weakness fachiddeth it: the informity declareth against it. Variety is to thee in the place of pleasure; but that which permanently delighteth must be

permanent. When it is rupe, then renentest the loss of it, though, while it was with ther.

thos despisest it. That which succeedeth it, hath no more pleasure for thee; and thou afterwards quarrellest with thyself for preferring it: behald the only circumstance in

which theo errest not ! Is there any thing in which the weakness appeareth more than in desiring things? It is in the possessing and in the using them.

Good things cease to be mod in our enjoyment of them. What nature meant pure sweets, are sources of bitterness tous; from our delights arise pain; from our iors, surrow. Be moderate in the enjoyment, and it

shall remain in thy possession; let thy ior be founded on reason; and to its end shall sorrow be a stranger.

always right. KNOWLESGE.

sight, and they terminate in languishment and dejection. The object they birnest for, maustates with satiety: and no somer hast thou possessed it, but thou art weary of its personer. Join exteem to the admiration, units friendship with the love; so shalt thou

find in the end, coment so absolute, that it surpasseth raptures, tranquillity more worth than ecuacy.

God bath given thee no good without its admixture of evil; but he hath riven thee also the means of throwing off the evil from it. As joy is not without the alloy of

portion of pleasure. Joy and grief, though unlike, are united. Our own choice only can give them us entire. Melancholy itself often giveth delight. and the extremity of joy is mingled with

The best things in the hands of a fool may be turned to his destruction; and out of the worst the wise will find the means

So blended is weakness in the nature. O man! that thou have per strength either so be good, or to be evil entirely. Rejoice that thou canst not excel in evil, and let the

most that is within the reach content thee. The virtues are allotted to various stations. Seek not after impossibilities, nor prieve, that then canst not possess them at Wouldstrhou at once have the liberality

of the rich, and the contentment of the near? or shall the wife of thy basem be desnised, because she sheweth not the virtoes of the widow? If the father sink before thee in the divi-

electroy him, and thy duty save his life! If then beholdest thy brusher in the armies of a slow death, is it not mercy to put a period to his life, and is it not also

Truth is but one; thy doubts are of thing own raising. He who made virtues what they are, planted also in thee a knowledge of their pre-emisence. Act as thy soul dietates to thee, and the end shall be

6 275. Of the Insurricusor of

If there is any thing lavely, if there is any thing desirable, if there is any thing praise, is it not knowledge? and yet who

is he that attaineth unto it? The statesman proclaimeth that he hath it; the ruler of the people claimeth the praise of it; but findeth the subject that

be possesseth it? Evil is not requisite to man : neither can vice be necessary to be tolerated: yet how many evils are permitted by the connivance

of the laws? how many crimes committed by the decrees of the council? But be wise, O ruler! and learn, Othou that art to command the nations! One crime authorized by thce, is worse than

the escape of ten from punishment. When thy people are numerous, when thy spen increase about thy table: sendest thou them not out to slay the innocent. and to fall before the sword of him whom they have not offended?

If the object of the desires demandesh the lives of a thousand, savest thou not. I will have it? Surely thou for rettest that he who created thre, created also these; and that their bleed is as rich as thing Sayest thou, that justice cannot be executed without wrong! surely thine own

words condemn thee. Thou who flatterest with false hones the criminal, that he may confess his ruilt: art thou not unto him a criminal? or is thy guilt the less, because he cannot

punish it? When thou commandest to the terture him who is but suspected of iil, darest thou to remember, that thou mayest rack the

Is the number answered by the event? is the soul satisfied with his confession? Pain will enforce him to say what is not. as easy as what is; and anguish hath swearest thou wilt not decrive; behold it caused innocence to accuse herself,

That then mayest not kill him without came, they don't worse than kill him; that thou movest prove if he be guiley, thou test learn to be honest, and eaths are undestroyest him innocest. O blindness to all truth! O insuffiwhen the judge shall hid thee account fee

this, thou shalt wish ten thousand mility to have gone free, rather than one impcent then to stand forth against thee, Insufficient as thou art to the maintenance of justice, how shalt they arrive at the knowledge of truth? how shalt thou

ascend to the footstep of her throne. As the owl is blinded by the radiance cept the guilty? of the sun, so shall the trightness of her

within the reach of man that is worthy of counterance dardether in thy approaches. If they wouldst mount up unto her throne, first how threelf at her footstool: If they wouldstarrive at the knowledge of her, first inform thyself of thine own ig-

More worth is she than nearly, therefore seek her carefully: the emerald, and the sapphire, and the ruby, are as dirt beneath her feet; therefore pursue her man-

fully. The way to her is labour; attention is the nilet that must cooduct thee into her ports. But weary not in the way; for when thou art arrived at her, the toil shall he to they for oleaners.

Say not unto thyself, Behald, truth breedeth hatred, a. 41 will avoid it : dissimulation raiseth friends, and I will follow it. Are not the exemies made by truth, better than the friends obtained by flattery? Naturally doth man desire the truth.

ver when it is before him, he will not anprehend it; and if it force itself upon him, is he not offended at it? The fault is not in truth, for that is amiable; but the weakness of men bear-

eth not its solendour. Wouldst thou see thise own insofficiency more plainly? view thrself at the devotious! To what end was religion instituted, but to teach thee thine infirmities. to remind thee of the weakness, to show thee that from heaven alone thou art to

hope for good? Doth it not remind thee that thou art dust! dish it not tell thee that then are ashes? And behold repentance is not built on frailty: When thou givest an eath, when theu

spreadeth shame upon thy face, and upon the face of him that receiveth it. Learn to be just, and reventance may be forget-

The sheeter follies are, the better: say ciency of the wisdom of the wire! know not therefore to thyself, I will not play the fool by halves. He that beareth his own faults with patience, shall reprove another with bold-

He that giveth a denial with reason, shall refler a repulse with moderation. If thou art suspected, answer with freedom: whom should suspicion affricht, ex-

The tender of heart is turned from his

hear without thy passions. d 976. Micray.

Feeble and involficient as those art. O man, in good; frail and inconstant as thou art in pleasure; yet there is a thing in which then art strong and unshaken. Its name is Misery.

It is the character of the being, the prerogative of the nature: in the breast alone it resideth; without thee there is. nothing of it. And behold, what is its source, but thise own passion? He who gave thee these, gave thee also

shalt trample them under the feet. Thise entrance into the world, is it not shameful? thy destruction, is it not gleriout? Lo! men adors the instruments of death with gold and gems, and wear them

above their varments. He who becesteth a man, hi-lesh his face: but he who killesh a thousand is

"Know then, netwithstanding, that in this is error. Custom cannot after the usture of truth; neither can the esenior of men destroy instice: the glory and the

shame are misokood. There is but one way for men to be produced: there are a thousand by which he may be destroyed. There is no negine, or honour, to him

who giveth being to another; but triumphs and empire are the rewards of murder. Yet be who bath many children, bath as many blessions; and he who hath taken away the life of another, shall not enjoy

his own. While the savage curreth the birth of his son, and blesseth the death of his father, doth he not call himself a monster? Enough of evil is allotted untoman; but he maketh it more while he lamenteth it, The greatest of all human ills is sorrow;

too much of this thou art been unto; add not unto it by the own percenters. Grief is natural to thee, and is always about thee; pleasure is a stranger, and visixth thee but by times ; use well the reason, and sorrow shall be cast behind. tives be prodent, and the visits of joy stall remain long with thee. Every part of thy frame is capable of

sorrow: but few and narrow are the putlis that lead to deliebt. Pleasures can be admitted only simply a

but pains rush in a thousand at a time. As the blaze of straw fadeth as soon as it is kindled; so posseth away the brightness of joy, and then knowest not what to become of it.

Sorrow is freezent; pleasure is race; pain cometh of uself; deliefs must be purchased; grief is unmixed; but for wanteth not its allow of histerness As the soundest health is less necessived than the slightest applieds, so the highest joy toochetij us less deep than the amallest

We are in love with anguish; we often fir from pleasure: when we purchase it. reason to subdue them; every it, and thou consent it not more than it is worth? Reflection is the business of man: a neuse of his state is his first duty; but who remembereth himself in joy. Is it. not in mercy, then, that serrow is allotted unto us?

Man foreseeth the evil that is to come: he renembereth it when it is past: he considereth not that the thought of affliction woundeth deeper than the affliction isself. Think not of thy pain, but when it is smen stee, and thou shalt avoid what ment would hart thre. He who weereth before he needeth.

weepeth more than he needeth; and why, The stay wreneth out till the snear is lifted up against him; nor do the tears of the beaver fall, till the housed is ready to seize him: man anticipateth death, by the apprehensions of it; and the fear is greater

misery than the event itself. Be always prepared to give an account of thine actions; and the best death is that which is least premeditated.

\$ 277. Of JUSCHENT. The greatest bostatics given to man, are iodement and will; happy is he who misaccedirch there not.

As the torrent that rolleth down the mountains, destroyeth all that is borne away by it; so doth common opinion overwhelm reason in him who submitten to it, without saving. What is the foundation? See that what thou receivest as truth be not the shadow of it; what thou acknowledgest as convincing, is often but plazsible. Be firm, be constant, determine for thyself: so shalt then be answerable

Say not that the event proveth the wis- have more benefits than injuries done unto dom of the action: responder man is not above the reach of accidents.

Condence use the judgment of another, because it differeth from thine own; may not even both be in an error?

When thou esteemest a man for his titles, and continuesh the stranger because he wanteth them, indiest then not of the comel by its bridle?

Think not then art revenged of thine enemy when thou slayest him: thou puttest him beyond the reach, thou rivest him ovict, and thou takest from thyself all means of hurting him.

Was thy mother is continent, and grieved it there to be talded it? Is frailty inthy wife, and art thou pained at the repreach of it? He who despiseth thee for it, curdrungeth himself. Art thou answerable for

the vices of another? Disrogard not a jewel, because thou possessest it: neither enhance thou the value of a thing, because it is another's: possession to the wise addeth to the price of it. Honour not thy wife the less, because she is in thy power; and despise him that hath said, Would thou love her less?

shouldst, thou love her less for being more obliged to her? If thou wert just in thy courtship of her, though thou neglectest her while thou hast her, yet shall ber loss be bitter to thy

He who thinketh mother blest, only beeasing he possesseth her; if he be not wiser than thee, at least he is more happy-Weigh not the loss the friend bath suffound by the tears be absolded for it to the greatest griefs are above these expressions

of them. Esteem not an action because it is done with pairs and usons: the publicat and is that which doth great things, and is not anoved in the doing them. Fame assonished the ear of him who

heareth it; but tranquillity rejoicetls the heart that is possessed of it. Attribute not the good actions of another to had causes: then caust not know his locart : but the world will know by this, that thing is full of cave.

There is not in hypocrisy more vice than folly; to be houest is as easy as to Be more ready to acknowledge a beneby than to revenee an injury too shall theu

ther. Se more ready to leve then to hate: sa shalt then be loved by more than hate thee.

He willing to commend, and be slow to censure; so shall praise be upon thy virtues, and the eye of comity shall be blisd to the imperiections. Witen thou dost road, do it because it

is good; not because men esteem it; when thou avoidest evil, fly it because it is evil; not because men speak against it; be beneat for love of honesty, and then shak be uniformly so; he that doth it without principle is wavering. Wish rather to be reproved by the wist,

than to be applicaded by him who hath no understanding; when they tell thee of a fault, they suppose thou canst improve; the other, when its project thee, thinked thou like unso himself. Accept not an office for which thee art

not enalified. Jest he who knowesh treet of it demise thee. Inserna not another in that wherein thyself art ignorant; when he seeth it, he will upbraid thee.

Expect not a friendship with him who marry her! What bath put her into thy hath injured thee; he who suffereth the power, but her confidence in the virtue? wrong, may forgive it; but he who doth it, never will be well with him. Lay not too great obligations on him thou wishest thy friend; behold! the stort of them will drive him from thee: a little benefit gaineth friendship; a great eet

makesh an enemy. Nevertheless, ingratitude is not in the nature of man; neither is his anger irreosscileable: he haseth to be put in mind of a debt be cannot pay; he is ashaned in the nemence of him whom he both its

fured. Rupine not at the good of a stranger, neither rejoice thou in the evil that befalleth thine enemy: wishest thou that others should do thus to thee? Wouldst thou enjoy the good-will of all men, let thine own benevolence be univer-

sal. If thou obtainest it not by this, so other means could give it thee; and knew, though thou hast it not, thou hast the preater pleasure of having merited it. # 278. PRESUMPTION.

Pride and meanners seem incompatible ; but man recoucilctle contrarieties : he is at once the most miserable and the most arregant of all creatures. Presumption is the bane of reason; it is

BOOK L MORAL AND RELIGIOUS.

Who is there that indeeth not either too highly of himself, or thicketh too meanly of others?

Our Creator himself escapeth net ser resumption: how then shall we be safe moon in her nightly path, he believeth What is the origin of supersticion? and

whence ariseth false worship? from our

comprehensible. Limited and wesh as one understand, race existed not; then art but one amount ipes are, we employ not even their little forces as we ought. We sour not high erough in our approaches to God's greatness; we give not wing enough to our ideas, when we enter into the adoration

of divinity. Man who fears to breathe a whisper against his earthly sovereign, trembles not he forgeteeth his majesty, and rejudgeth

his indements. his prince without honour, yet blusheth ness to a lie.

He who would hear the sentence of the maristrate with silence, wet dareth to plead with the Eternal: he attempteth to south him with intreasies, to flatter him with promises, to agree with him upon conditions - now, to heave and moreover or him if his request is not eranted.

Why art thou unrunished. O man! in thy impiety, but that this is not thy day

Be not like unto those who light with the thunders neither date than to dear thy Creator the neavers, because he chastiseth thee. Thy madness in this is on thine own head; thy impiety hurseth no one but thereif.

Why houseth man that he is the favourite of his Maker, yet neglecteth to pay his thanks and his adorations for it? How suiteth such a life with a belief so haughty!

Man, who is truly but a more in the wide expanse, believeth the whole earth and heaven to be created for him; he thinketh the whole frame of nature both interest in his well-being.

As the fool, while the images tremble on the Letom of the water, thinketh that trees, towns, and the wide horizon, are dancing to do him pleasure; so man, while

the surse of error; yet it is concenial with mature performs her destined course, believes that all her motions are but to en-While he courts the rays of the sun to

warm him, he supposeth it made only to be of use to him; while he traceth the that she was created to do hise pleasure.

Fool to thing som pride! he lumble! know then art not the cause why the world presuming to reason about what is above holderhies course; for thee are not made our reach, to comprehend what is in- the viciositades of summer and winter. No change would follow if thy whole

> millions that are bloved in it. Exalt not theself to the heavens: forlo, the angels are above thee; nor disdain the fellow-inhabitants of the earth, though they are inferior to thee. Are they not the work of the same hand?

Then who art happy by the mercy of thy Creator, how darest thos in wantonness to arraign the dispensations of his God: put others of his creatures to torture? Beware that cruelty return not upon thee. Serve they not all the same universal

He who dureth not repeat the same of Master with thee? Hath he not appointed unto each its laws? Hath he not care of not to call that of his Creator to be wit- their preservation? and darest thou to in-

> Set not the judgment above that of all the earth: printer rendemn as falsehood what arrestly not with thing own appethension. Who gave thee the nower of determining for others? or who took from How many things have been rejected, which are now received as touths? Hour

many new received as treats, shall in their turn be destrictd? Of what then can Do the good that then knowest, and hannings shall be note thee. Virtue is more thy business here than windom.

Truth and falsehood, have they not the same appearance in what we understand not? what then but our pregamption can We easily believe what is above our connechension : or we are neval to neetend it, that it may annear we understand

it. Is not this felly and arrogance? Who is it that affirms most holdly, who is it that holds his eninion most obstinatele? Even be who both most imperance : for he also hath most bride.

Every man, when he layeth hold of an of all be who both most presumption. He contenteth not himself to berry his own las soul ; but he will impose on others to be- millions of wretches ; these dig for their lieve in it also. Say not that truth is established by years, or that in a moltitude of believers, their slaves,

One human preparation both as much authority as another, if reason maketh not the difference.

Of the AFFECTIONS of MAN, which crekurtful to kimie'f and others.

§ 270. COVETOUSNESS. Riches are not worthy a strong atten-

tion: therefore an earnest care of obtaining them is unjustifiable. The desire of what man calleth good. the poy he taketh in possessing it, is greended only in coinian. Form not the opinion from the vidgar; examine the

worth of things threelf, and thou shafe not be covereus. An immederate desire of riches is a poisen lodged in the soul. It controllers and destroys every thing that was good in it. It is no sooner receed there, then all

victor, all honesty, all natural affection, Or before the face of it. The covetous would sell his children for gold; his parent might die ere he would open his coffer; ray, he considereth nor himself in respect of it. In the nearth of lappiness be maketh himself unhappre-As the mon who selleth his house to purchase emaineres for the embellishment of it, even so is be who giveth up peace in

the search of rickes, in home that he may but he is to none so cruel as to himself. be luppy in enjoying them. Where coverousness reigneth, know that the soul is poor. Whose recounteth riches the principal good of man, will throw

away all other goods in the pursuit of Whose feareth poverty as the greatest exil of his nature, will purchase to himself all other evils in the avoiding of it. Thou fool, is not victor more worth than riches? is not guilt meer base than powerty? Enough for his processities in in the power of every man; be content with ir.

and the happiness shall smile at the sorsows of him who beareth un wore. Nature hath hid gold beneath the earth, as if unweither to be seen; silver hath the placed where thou tramplest it under the feet. Meanth she not by this to inform thee, that gold is not worthy the remard. elen silver is beneath the rotice.

hand martest what estumeth the injury whose maketh them more suisciable than

The earth is harren of good things where she boardeth un treasure: where rold is in her bowels, there no herb groweth. As the horse findeth not tiscre his gran, war the mule his neovembers, as the felds

of com laugh not on the sides of the hills; as the olive holdeth not forth there her feaits, nor the vine her clusters; even so no good dwelleth in the breast of hits whose heart broadeth ever his treasure. Riches are servants to the wise; but they are tyrants over the soul of the foil,

The enveious nerveth his gold; it sureth not him. He possesseth his wealth as the sick doth a fever; it burneth and tortureth him, and will not quit him up-

Hath not cold destroyed the virtue of millions? Did it ever add to the goodsess Is it not most abundant with the worst of usen? wherefore then shouldst thou ex-

size to be distinguished by possessing it? Have not the wisest been those who have had least of it? and is not wisdom happiness? Have not the worst of the species not-

sessed the greatest politions of it foul bath not their end been miserable? Poverty wanteth many things; but covetousness donieth itself all, The coverious can be good to no min;

If they art industrious to procure sold, be generous in the disposal of it. Mit. never is so happy as when he giveth happiness to another,

§ 280. Passusier. If there be a vice greater than the hording up of riches, it is the employing them to meless murmors.

He that prodigally lavisheth that which he hath to sourc, robbeth the poor of what nature visuals them a right unto. He who squandereth away his treamer, refuseth the means to do road : he depicth himself the neuries of victors whose tre

ward in in their hard, whose end is to other than his own harpiness, It is more difficult to be well with riches, than to be at extensiver the want of them. Man exceeded himself much extict in per-

verty than in abundance. Person remireth has our virtue, 12-Corcregrees Jurieth under the ground tience, to support it : the rich, if he lave ant charity, temperance, prodence, and many more, is guilty. The poor hath only the good of hisown stre committed unto him the rich is inmoted with the welfare of thousands. He that eiveth away his treasure wisely, giveth away his plagues; he that retaineth

their increase, heapoth up sorrows. Refuse not unto the stranger that which be wanteth; deay not unto the brother even that which thou wantest thevelf, Know there is more delight in being without what thou hast given, than in possessing millions which thou knowest not

d 281. Revence. The root of revenge is in the weakness

of the soul: the most abject and timorous are the most addicted to it.

Who torture those they hate, but cowards? who murder those they rob, but we-The feeling an injury, must be previous to the revenging it; but the noble mind

disclaineth to say, It hurts me. If the injury is not below thy notice, he that doth it unto thee, in that, maketh himself to: wouldnt thou enter the lists with thine inferior?

Disclain the man who attenuately to wrong thee; contenn him who would give thee dispoiet. In this then not only preserved thine

own peace, but thou inflictest all the punishment of revenge, without stopping to employ it against him. As the tempest and the thunder affect not the sun or the stars, but spend their fury on stages and trees below; so injuries ascend net to the souls of the great, but waste themselves on such as are those who offer them.

Poorness of spirit will actuate reveneserestness of soul despiseth the officer: nay, it doth rood unto him who inceeded to have disturbed it. Why seekest thou vengrance, O mm!

with what nursons is it that then nursuest it? Thinkest thou to pain thine adversary by it? Know that theself feelest its queutest Revenge gnaweth the heart of him who is infected with it, while he against whom it is intended remainesh easy.

It is smight in the anguish it inflicted therefore nature intended it not for thre: peedeth he who is injured more pain? or this triumsh to the pride of thise enesty?

ought he to add force to the affliction which another has cast upon him? The mon who meditateth revenge is not content wish the mischief he bath received; he addeth to his anguish the nunishment due unte another : while he whose he seeketh to hurt, goeth his way laughing; he moketh himself merry at this ad-

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dition to his misery. Revence is sainful in the intent, and itis dangerous in the execution; seldom doth the axe fall where he who lifted it up insended; and lo, he remembereth not that

it must recoil against him. While the revenzeful seeketh his enemy's hurt, he oftentimes procured his own destruction: while he aimeth at one of the eyes of his adversary, lo, he potteth

If he attain not his end, he lamenteth it; if he succeed he repeateth of it; the fear of justice taketh away the peace of his own soul; the care to hide him from it, destroyeth that of his friend. Can the death of thine adversary satiate thy hatred? can the setting him at rest re-

Wouldst thou make him servy for his offence, conquer him and spare him; in death he owneth not thy superiority; nor feeleth he more the power of thy wrath, In revenue there should be a triumph of the avenger; and he who hath injured him should feel his displeasure; he should

suffer pain from it, and should repent him of the came. This is the revenge inspired from anger a but that which makes thee great is contempt.

Murder for an injury priveth only from cowardice: he who inflicteth it, feareth that the enemy may live and avenge him-Death endeth the quarrel; but it res-

toruth not the reporation ; killing is an act of caution, not of courses: it may be sufe, but it is not benourable. There is nothing so easy as to revenge. an offence; but nothing is so honourable.

as to reader it. The present victory man can obtain, is ever himself; he that disdaineth to feel an injury, resorteth it upon him who offer-

eth it. When then meditatest revenge, thou confessest that thus feelest the wrong: when their countainest, their acknowledgeest theself hurt by it; meanest then to add

That cannot be an injury which is not dured not look it in the face while living: felts how then can be who decrived in the hand that hanceth it to the death. revence it?

If those think it dishonourable to bear marcst conquer it.

Good offices will such a mon assumed to be thine enemy; greatness of soul will terrify him from the thought of hurting Blece.

The greater the wrong, the more glory there is in pardoning it; and by how much more justifiable would be revenge. by to much the more becaut is in cla-

meney. Hast thou a right to be a judge in thine ewn cause; to be a party in the act, stud yet so pronounce sentence on it? Before

thou condement, let another say it is just, The reventeful is feared, and therefore elemency, is adeced: the praise of his actions remaineth for ever; and the love of the world attendeth him.

\$ 282. Caught, HATRED, and ENVY. Revenge is detestable; what then is eruelty? Lo, it possesseth the mischiefs of the others but it wanteth even the pretence of its provocations.

Men disawn it as not of their nature : they are ashamed of it as a stranger to their bearts: do they not call it inhumanity? Whence then is her origin? unto what that is human oweth the her existence?

Her father is Fear; and behold Dinnay. is it not her mother? he submit, than he is satisfied.

solent, and spare the humble; and thou art at the height of victory. He who wanteth virtue to arrive at this end, he who hath not courage to ascend thus into it : lo, he supplieth the place of casion of the surent of cruelty.

conquest by murder, of sovereignty by slaughter.

terror? Civil wars are the most bloody, because there is silence. Is it not fear that telleth with pleasure. them they may be betraved? The cur will year the carcass, though he deservesh them, thou wilt rejoice in it; for

maneleth it not afterwards. That thou mayest not be cruel, set thyon offence, more is in the power; thou self too high for hatred; that thou mavest not be inhumou, place thyself above the

Every man may be viewed in two lights; in one he will be troublesome, in the other less offensive: chose to see him in

that in which he least burteth thre; then What is there that a man may not turn unto his good? In that which offendeth us most, there is more ground for complaint than harred. Man would be reconciled to him of whom he complainth;

when murdeseth he, but him whom he If thus are prevented of a benefit, fy he is hated; but he that is endued with not into race; the loss of thy reason is the want of a greater.

Eccause thou art robbed of thy closk. wouldst thou strip thruelf of the coat also? When thou enviest the man who possesteth honours: when his titles and his greatness raise thy indignation; seek to know whence they came unto him; enquire by what means he was possessed of them,

and thine ency will be turned into pity. If the same fortune were offered unto thee at the same price, be assured, if thou wert wise, thou wouldst refuse it. What is the pay for titles, but flattery?

how duch man purchase power, but by being a slave to him who giveth it! Wouldst thou lose thine own liberty, The hero lifeth his sword against the to be able to take away that of another? enemy that resistech; but no somer dath or cause than easy him who doth so? Man nurchaseth pathing of his superiors It is not in honour to trample on the but for a price a and that price is it not object that feareth; it is not in virtue to more than the value? Wouldst thou perinsult what is beneath it : subdue the in- vert the customs of the world? wouldst

thou have the purchase and the price also? As then caust not envy what then wouldst not accept, disdain this cause of hatred: and drive from thy soul this oc-If thou pursessest honour, canst that way that which is obtained at the expense

. He who feareth all, striketh at all : why of it? If then knowest the value of virtit, are tyrants cruel, but because they live in nitiest thou not those who have barrered t so meanly?

When thou hast taught thyself to bear those who light in them are cowards; con- the seeming good of men without reporspirators are murderers, because in death ing, thou wift hear of their real happiness If thou seest good things fall to one who virte is happy in the prosperity of the virtuous.

He who rejoiceth in the happiness of it worker increment by it his own

He who rejoiceth in the happiness of another, increaseth by it his own.

283. Heavisess of Heart.

The soul of the cheerful forceth a smile

tpon the face of affliction; but the despondence of the rad deadeneth even the trightness of joy.

What is the source of sadness, but a fetblecess of the soul? what giveth is power but the wast of sowin? Rosen thre-

telf to the combat, and she quinted the fill before thou strikest.

Saftens is an enemy so thy race, therefore drive her from thy heart; she painted to the third before the thi

struction of the fortune. While the warwhich poul about trillers, the robbeth there of thice asterodance to the things of consequence - behald, also but persplaints what the strength to relate unto there. She spreaght downwiness as a well over the spreaght downwiness as a well over

She speradeth drowsiness as a weil over thy viruses: she hideth them from those who would honour thee in beholding then; she entangleth and keepeth them dwn, while she maketh it most necessary for thes to exert them.

Lo, she oppresseth thee with evil; and she titth down thine hands, when they wash throw the load from off thee. If thou wouldst avoid what is bose, if thou wouldst disdain what is owardly, if

thou wouldst divide in what is cowardly, if in thou wouldst drive from thy heart what is in weight, suffer not sadness to lay hold upon it.

Suffer it not to cover itself with the face

of pirty! let it not decrive ther with a slew of windom. Religion payeth hatour so thy maker; let it not be clouded with melancholy. Window maketh thee happy: know then, that sorrow in her sight is as a stranger.

light is as a stranger.

For what should man be sornweld; but for allictions? Why should his heart give 19 joy, when the causes of it are not removed from him? Is not this being mise-

rable for the take of missery?

As the mounter who loadeth and hecrase he is hired to do so, who weeperla becase his tears are paid for; such is the man who sufferest his heart to be sad, not becase he sufferesh aught, hus because he is gloon.

It is not the occasion that produceth the serow; for, behold, the same thing shall be to another rejoicing.

better, and they will coaless to thee that it is folly; may, they will praise him who beareth his tils with patience, who makeh laced against misfertuse with courage. Appliance should be followed by initiation. Sodness is against nature, for it troubleth her motions: lo, it readerest distored whitever, rotture, both made and

able.

As the ook falleth before the tempese, it and an analysis and raiseth not its head again: so howeth the heart of man to the force of sadoess, the and returneth unto his strength no more.

As the saow meticath upon the mountainers of the saow meticath upon the mountainers.

tains, from the rain that trickleth down their sides, even so is beauty wished from of thy clerck by tears: and neither the out one the other restorch itself again.

As the pearl is dissolved by the vinegar, which seemeth at first only to obscure its assurance; so is thy happiness, O must smallowed up by heaviers of heart smallowed up by heaviers of the arm.

as with its shodow.

Behold sadness in the public streets; east thine eye upon her in the places of resort; avoideth not she every one? and doth not every one fly from her presence?

See how she droupeth her lead like the

flower whose root is cut assuder! see how
and she firsth her eyes upon the earth! see
how they serve her to us purpose but for
weeping!
if Is there in her mouth discourse? is there

if in her heart the love of society? is there
is in her soul reason? Ask her the caste, she
knoweth it not; enquire the occasion, and
behold there is most.

Yet doth her streagth fail her; lo, at

length she sinketh into the grave; and no one saith, What is become of her? Hast thou understanding, and seest thou one statis? hast thou piety, and perceivest thou not thise error?

Ged created thee in mercy; had he not intended thee to be happy, his beneficence would not have called thee into existence: how darest thou then to Hy in the face of Majesty?

Whilst then art most happy with inne-

becence, thou dost him most honour; and
eth what is thy discontent but murmaring
the against him?
Created he not all things liable to
he change, and darest thou to were at their

changing?

If we know the law of nature, wherefore do we complain of it? if we are ignorant of it, wirst shall we accuse his our blindless.

blindness to what every moment givesh receivesh them; and the world is beneus proof of?

Know that it is not thou that art to give laws to the world; thy part is to submit to them as those findest them. If they distress thee, thy lamentation but addeth

to thy terment. Be not deceived with fair pretences, nor suppose that serrow healeth misfortune. It is a prison under the colour of a reme- they not call him degenerate?

dy: while it pretendeth to draw the arrow from thy breast, lo, it plungeth it into thine heart. While sadness separateth thee from the friends, duth it not say. Thou art unfit the actions of his ancestors for his great-

for conversation? while she driveth thee into corners, doth she not procisin that she is aslomed of herself? It is not in the nature to meet the arrows of ill fortune unburt; nor doth reabear misfesture like a mon; but thus that their predecessors were noble? must first also feel it like one.

Tears may drop from thise eyes, though virtue falleth not from thine heart; be thou careful only that there is came, and that they flow not too abundantly. The greatness of the affliction is not to be reckened from the number of tears. The greatest griefs are above these testi-

monies, as the greatest joys are beyond unterance. What is there that weakeneth the soul enterprizes? or armeth he himself in the manner of performing it. cause of virgue?

Subject not threelf to ills, where there are in return no advantages; neither sacrifice thou the means of good unto that which is in itself an evil.

Of the ADVANTAGES MAN more one gaire over his Fellow-Greatures. d 284. Nosility and Hoxove. Nobility resideth not but in the soul:

nor is there true honour except in virtue. The favour of princes may be bought by vice; rank and titles may be purchased for money: but these are not true honour. Crimes cannot exalt the man who commits them, to real glory; neither can said

make men poble. When titles are the reward of virtue, when the man is set on high who hath steved his country; he who bestoweth diserving it, the horours hath glory, like as he who

ficed by it. Wouldst theu wish to be raised, and men know not for what? or wouldst thou that three should say. Why is this?

When the virtues of the hero descend to his children, his titles accompany them well; but when he who possesseth them is unlike him who deserved them, lo, do

Heredstary honour is accounted the nest noble: but reason speaketh in the cause of him who bath accorded it.

He who, mericless himself, appealeth to

ness, is like the thirf who claimeth yotection by flying to the paged. What road is it so the blind, that his parents could see? what benefit is it to the dumb, that his grandfather was eleand require it of thee; it is the duty to quest? even so, what is it to the artic, A mind disposed to virtue, materà

great the possessor; and without sides it will raise him above the volear. He will acquire honour while others receive it; and will be not say unto then, Such were the men whom ye glary is being derived from? As the shadow waiteth on the substance.

even to true honour attenderhumos virtue, Say not that become is the child of boldness, nor believe thou that the based of like grief? what depresseth it like suchees? life alone can pay the price of it; it is Is the sorrowful prepared for public not to the action that it as due, but to the

> All are not called to the suidire the below of state; neither are there around to he commanded by every one: do well in that which is committed to the charge, and praise shall remain unto thee. Say not that difficulties are necessary to

be consumed, or that labour and duntit must be in the way of resorre. The voman who is charte, is she not praised! the man who is beneat, deserveth he mit The thirst of fame is violent; the deire

of honour is powerful; and he who got them to us, gave them for great purposes. When desperate actions are precisely in the public, when our lives are to be expased for the good of our country, what

It is not the receiving becour that delightenh the noble wind; its pride is the Is it not better men should say, Why

hath not this man a statue? than that they

should ask, Why he hath our ? The ambitions will always be first in the croud the ucesteth forward, he looketh put behind him. More annuish is it to his tool, to see one before him, than ior to feave thousands at a distance,

The root of ambition is in every man; but it riseth not in all- feter berneth in down in some; in many it is supported by medeuy.

It is the inner garment of the soul; the hest thing put on by it with the fle-h, and the last it layeth down at its prpuration

It is an honour to the nature when were have formed them? what has infinite winthily employed a when then directest it to wrong nurrouses, it shameth and destroyeth thee. In the breast of the traitor ambition is covered; hyperisy hideth its face under

her mantle; and cool dissimulation furnisheth it with smooth words; but in the end men shall see what it is, The servent leacth not his sting though benombed with the frust, the tooth of the viper is not broken though the cold closeth his mosth; take pity on his state, and he will show thee his spirit; warm him in the bosom, and he will requite thee wishdeath.

He that is truly virtuous, loveth virtue for herself; he disdaineth the applause which ambition simeth after. How pitiable were the state of virtue, if she could not be hanny but from another's

praise? the is too public to seek recommends. and no more will, than can be rewarded. The higher the sun ariseth, the less sha- wert thou aught less than God, could a dow doth he make; even so the greater is the virtue, the less dath it court projecyet cannot it avoid its rewards in honours. Glory, like a shadow, flieth him who pursueth it : but it followeth at the heels of him who would fiv from it; if theu courtest it without merit, thou shalt never

attain unto it; if thou deservest it, though thou hidest thyself, it will never forsake thee. Pursue that which is honourable: do that which is right; and the applaque of thine own conscience will be more joy to thee, than the shouts of millions who know

4 285. Science and Leabning. The noblest employment of the mind of

man, is the study of the works of his Creator, To him whom the science of nature elelitherly, every object beingeth a soul of

his God ; every thing that proveth it, giv-

eth cause of adoration. His mind is lifted up to heaven every moments his life is one continued not all devotion. Custoth he his eye towards the classic.

findeth he not the heavens full of his more ders? Looketh he down to the earth, dark not the worm proclaim to him, Less than Omginatence could not have formed may

While the planets perform their courses while the sun remainsth in his place; while the comet wasdereth through the liquid air, and returnath to its destined road again; who but thy God, O man! could

dom could have appointed them their lower? Behold how awful their splendaur! we do they not diminish: lo, how rapid their motions? yet one runneth not in the way of reather. Look down upon the earth, and see her produces examine her bounds, and behald

what they contain : both not window and power ordained the whole? Who biddeth the grass to spring up? who watereth it at its disc seasons? Behold the ox cruppeth it; the horse and the

sheep, feed they not upon it? Who is he that provideth it for them? Who giveth increase to the care that then sowest? who returneth it to then a thousand fold?

Who ripeneth for thee the olive in its time? and the grape, though theu knowest not the cause of it? Can the meanest fly create itself: or

then have fushioned it? The beasts feel that they exist, but they wouder not at it; they rejoice in their life, but they knew not that it shall end : each performeth its course in successions nor is there a lass of one species in a thorsand penerations.

Thou who seest the whole as admirable as its parts, canst thou better employ thine eye than in tracing out the Counter's greatness in them; thy mind, than in examining their wonders? Power and mercy are displayed in their formation; justice and roodness shine forth

in the provision that is made for them; all are happy in their several ways; mor enwith out the other. What is the study of words organized with this? In what science is knowledge. but in the study of nature?

When thou hast adored the Tabric, endire quire into its use; for know the earth productth nething but may be of good to thee. Are not food and raintent, and the framedite for the discusses, all derived from

remedies for thy diseases, all decayed from this source about?

Who is wise then, but he that knoweth it? who hath understanding, but he that contemplated it? Fee the rest, whatever science hath most utility, whatever know-

ledge hath least vanity, prefer these unto the others; and profit from them for the sake of thy neighbour. To live, and to die; to command and

To live, and to die; to command and to obey; to do, and to offer; are not these all that thou bust farther to care about? Morality shall teach thee these; the Economy of Life shall by them before thee.

Rehold, they are written in thine heart, and thost needest only to be reminded of them: they are easy of conception; be attentive, and thou shalt retain them. All other sciences are vain, all other

knowledge is boast; lo, it is not necessary or bracketed to man, nor doth it make thin more pool, or more houses.

Picy to thy God, and houseshere to the fellow creatures, are they not the great

thy fellow eventures, are they not thy great the duties? What shall teach then the one, I like the study of his works? what shall inform they distribute of the other, like understanding the distribution?

Of NATURAL ACCIDENTS.

Let use presperity thee thine heart show recourse; weither depress thy soul onto the grave, because fortune beareth found against thee.

The soules are not stable, therefore

build not thy confidence upon them; her former eabire not for ever, therefore let large reach thee patience.

To bear adversity well, is difficult: but

to be temperate in prosperity, is the beight of window.

Good and ill are the tests by which thou ill are to know they constancy; and is these might che that can tell thee the powers of thise ways coul; be therefore upon the watch when they are upon these.

Behold prosperity, how weedly she flat-

treat thee; how investibly she robbeth thee of thy Streigh and thy vigent? Though thou hast been constant in ill fortner, though thou hast been inviscible in distress; yet by her thou art consparred; not knowing that thy strongth ottimeth not await; and yet that thou-

Affliction moveth our enemies to pity!

success and lappiness cause even our
friends to ensy.

Adversity is the used of well-deing: it

in the nurse of heroism and boldness; who that hath enough, will endanger himself to have more? who that is at ease, will set bis life on the hazard? True virtue will art under all circum-

stances: but men see mest of its effects when accidents concer with it. In adversity man sorth himself abandaned by u. hers; he furtheth that all his loopes are contred within himself; he reasons his suel, he erecontereth his dil-

lopes are centered within himself: he rousels his sout, he erecounterech his difficulties, and they yield before him.

In prosperity he funcioth himself safe; he thinketh he is beloved of all that smile house his roller, he erecount acresses and

about his table; he growen circless and remiss; he seeth not the danger that is before him; he trusteth to others, and is the oud they deceive him.

Every men can advise his own soul is distress; but prosperity blindeth the truth.

Ectter is the surrow that leadeth to contentment, then the joy that rendereth man mashle to endure distress; and after plunged, himself into it.

Our passions dictate to us in all our extremes; moderation is the effect of wisdom. He speight in thy whate life; be content in all its changes; so that thou make

thy profit out of all occurrences; so shall every thing that happeneth unto thee be the source of praint. The wise maketh every thing the means

of advantage; and with the tame countermore beloddeth be all the faces of fortone; he governent the good, he compute the the crift; he is unmoved in all.

Presents not in prospecity, neither despite ha adversity; count and dangers, not meanly fig from before them; dure to deaging whatever will not remain with the.

Let no adversity tear off the wings of hope a neither let prosperity obscore the light of positione. He who desquireth of the end, shall

ers never attain unio it; and be who seeth not the the pia, shall parish therein.

He who called prosperity his good; who hards vaid mans her. With thee will I tale establish my happiness; be! le auchoreith his vesel in a bed of sand, which the

Ill return of the tide washeth away.

As the water that passeth from the
monaction, kiyeth, in its way to the occurs,
ith every field that be deed the rivers; is
tour it tarreth me in any place; even so fortime visited the sous of men; her motion

is incessant, she will not stay; she is un- his joy appeareth to him a jewel which he stable as the winds, how then wilt thou expecteth every moment he shall lose. hold her? When she kisseth thee, thou art blessed; behold, as thou turnest to thank her, she is gone unto another.

\$ 287. PAIN and SICKNESS.

The sickness of the body affecteth even the soul; the one cannot be in health without the other. Pain is of all ills that which is most

felt: and it is that which from nature hath the fewest remedies, When thy constancy faileth thee, call in thy reason; when thy patience quicteth

thee, call in the hone. To suffer, is a necessity outsiled many thy nature; wouldst thou that miracles should protect thee from it? or shalt thus repine, because it happeneth unto ther. when lo! it happeneth unto all?

It is injustice to expect exemption from that thou wert been unto; solvenit with modesty to the laws of the candicion. Wouldst thou say to the seasons, Pais not on, lest I grow old? is it not better to suffer well that which thou canst nat

Pain that endureth long, is moderate: blush therefore to complain of it; that which is violent is short; behold then seest the end of it.

The body was created to be subservient to the soul; while thou affliciest the soul for its pains, behold thou settest that above it. As the wise afflicteth not himself, because a thorn teareth his garment; so the patient grieveth not his soul, because the which covereth it is injured.

4 288. Drive As the production of the metal proveth

the work of the alchymist; so is death the test of our lives, the essay which theweth the standard of all our actions. Wouldst thou judge of a life, examine the period of it; the end crownesh the

attempt; and where dissimulation is no more, there truth appeareth. He hath not spent his life ill. who knoweth to die well; neither can be have lost all his time, who employeth the last

portion of it to his henour. He was not born in vain who dieth as he ought; neither bath he lived unprofitably who dieth happily.

He that considereth he is to die, is content while he liveth: he who striveth to forget it. hath no pleasure in any thing:

Wouldst thou learn to die nobly? let thy vices die before thee. Happy is he who endeth the business of his life before his death; who when the hour of it cometh hath nothing to do but to die; who wishesh not delay, because he hath

no loover use for time. Aveid not death, for it is a weakness: fear it not, for thou understandeth not what

it is: all that thou certainly knowest, is, that it putteth an end to thy sorrows, Think not the longest life the happiest; that which is best employed, duth man the most honour: himself shall rejoice after

death in the advantages of it. This is the complete Economy of Hu-MAN LIFE.

\$ 289. If Meening Prayer for a young Student at School, or for the conserve Use of a School.

Father of All! we return the most humble and hearty thanks for thy protection of us in the night season, and for the refreshment of our souls and badies in the sweet remose of slero. Accept also our maleines ed gratitude for all thy secreies during the

helpless are of infancy. Continue, we beseech thee, to grand us under the shadow of thy wing. Our age is tearler, and our mature frail; and, with-

out the influence of thy grace, we shall surely fall. Let that influence descend into our hearts. and teach us to love thre and truth above

all things. O guard us from temptations to deceit, and great that we may abhor a lie, both as a sin and as a discrete. Immire us with an abborrence of the louthsomeness of vice, and the pollutions of sensual pleasure. Grant, at the same time,

that we may early feel the delight of conseizes parity and wash our burds in innacency, from the united metives of inclination and of duty. Give us. O then Parent of all know-

ledge, a love of learning, and a taste for the pure and sublime pleasures of the understanding. Improye our memory, quicken our apprehension, and grant that we may lay up such a store of learning, as may lit us for the station to which it shall please thee to call us, and enable us to make great advances in virtue and religion, and shine as lights in the world, by the influence of a road examide.

Give us gree to be diligent in our

ELEGANT EXTRACTS IN PROSE.

studies, and that whatever we read we may whatever is excellent and beautiful in learning and behaviour.

strongly mark, and inwardly digest it. Bless our parents, guardians, and instructors; and grant that we may make them the best return in our nower, for giving us opportunities of improvement, and for all their care and attention to our welfare. They ask no return, but that we should make use of those opportunities, and co-operate with their endeavours-O grant that we may not dis-

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appoint their auxious expectations. Assist us mercifully, O Lord, that we may immediately engage in the studies and duties of the day, and go through them cheerfully, diligently, and success-

Accept our endeavours, and nardon our defects, through the merits of our blessed Saviour Jesus Christ our Lord, Amen. 4 200. An Evening Prayer.

O Almighty God! again we approach the mercy-seat, to offer unto thee our thanks and praises for the blessings and protection afforded us this day; and humbly to implere thy pardon for our manifold transgressions.

Grant that the words of various instruction which we have heard or read this day, may be so iswardly grafted in our hearts and memories, as to bring forth the Ituits of learning and virtue, Crant that as we relline on our nillaws.

we may call to mind the transactions of the day, condemn those things of which o'ir conscience accuses us, and make and keen resolutions of amendment. Grant that thy holy auguly may watch over so this night, and goard us from temptation, excluding all improper

pur souls thirst for thee, O Lord, and for ever, . Amen.

Christian charity, the irregularities of our temper- and restrain every tendency to inerprinale, and to ill-cause of our mareuts, teachers, pasters, and masters. Teach us to know the value of a good education, and to be thankful to those who labour in the improvement of our minds and morals. Give us grace to be reverent to our superiors, wrotle to our equals or inferiors, and benevolent to all mankind. Elevate and enlarge our sentiments, and let all our conduct he regulated by right reason, attended with Christian charity, and that peculiar geperusity of mind, which becomes a liberal

Correct, by the sweet influence of

scholar, and a sincere Christian. O Lord, bestow upon us whatever may be good for us, even though we should omit to pray for it; and avert whatever is burtful, shough in the blinders of our bearts we should desire it. Into the hands we resign ourselves, as we retire to rest; hoping by thy mercy,

to rise again with renewed spirits, to go through the business of the morrow, and to prepare ourselves for this life, and for a blessed immortality; which we ardently hope to attain, through the merits and intercession of the Son, our Saviour, Jenn Christ our Lord, Amen.

\$ 291. THE LORD'S PRAYER. Our Father which art in heaven, Hallowed he thy name; Thy kingdom come; The will be done in earth, as it is in heaven; Give us this day our daily bread; And forgive us our tresposses, as we forgive them that trespass against us; And thoughts, and filling our breasts with the lead us not into temptation; but deliver served southerents of niety. Like as the us from evil: For those is the kineden, fort someth for the water-brook, so by soul the namer and the story, for ever and

IND OF THE PREST BOOK.

ELEGANT

ELEGANT EXTRACTS

IN PROSE.

ROOK THE SECOND

CLASSICAL AND HISTORICAL.

11. Bearficial Effects of a Taste for the

BELLES Lettres and Criticism chicfly consider Man as a being endowed with those powers of taste and imprinaim, which were intended to embellish his mind, and to supply him with rational and useful entertainment. They epen a field of investigation peculiar to beaselves. All that relates to beauty. bernoy, grandeur, and elerance: all that can soothe the mind, gratify the hoey, or move the affections, belongs to their province. They present human mawhich it assumes when viewed by other nieuces. They being to light various prizes of action, which, without their aid, might have passed unabserved; and which, though of a delicate mature, fre-Situaly exert a noncerful influence on several departments of human life.

BELLES LETTRES.

Such studies have also this neculiar advarage, that they exercise our reason without fatiguing it. They lead to enquiries acute, but not painful; profound, but not dry nor abstrace. They stress forces in the noth of science: and while they keep the mind bent, in some derree, and active, they relieve it at the same time from that more toilsome labour to which it must submit in the acquisition of accessary enudition, or the investigation of abstract truth. Blaze.

12. Beneficial Effects of the Cultivation of Taxre. The cultivation of Taste is further re-

it naturally tends to produce on human life. The most busy man, in the most active subere, cannot be always occurried by business. Men of serious professions ramost always be on the stretch of serious thought. Neither can the most gay and fluorishing situations of fortune afford now mon the power of filling all his hours with pleasure. Life most always languish in the hands of the idle. It will frequently languish even in the hands of the busy, if they have not some condowness subsidiary to that which forms their main nursuit. How then shall these vacant spaces, those unemployed intervals, which, more or less, occur in the life of every one, be filled up? How can we contrive to dispose of them in any way that shall be more approachle in itself, or more consoment to the directy of the human mind. than in the entertainments of taste, and the study of polite literature? He who

is so happy as to have acquired a relista for these, has always at hand an insocone and irrenmantable anotement for his leisure hours, to save him from the dancer of many a pernicious passion. He is not in hazard of being a burden to himself. He is use obliged to fir to low company, or to court the rist of loose pleasures, in order to cure the redioutness of existence. Providence seems plainly to have noint. ed out this useful nursose, to which the

pleasures of taste may be applied by interpassing them in a middle station between tier pleasures of sense and those of suce intellect. We were not desirred to movel always among objects so lose as the former: nor are we capable of dwelling canconnended by the lappoy effects which standy in so high a region as the total.

The pleasurer of raste refresh the mind af- exercise of taste is, in its masive tendency, ter the toils of the intellect, and the labours of abstract study; and they gradually raise it above the attachments of reuse, and pre-

pare it for the enjoyments of virtue. in the education of youth, no object has in forey are appeared more important to wise men than to tincture them early with a relish for the entertainments of taste. The transition is commonly made with case from these to the discharge of the higher and more important duties of life. Good hopes may be excertained of those whose minds have this liberal and elegant turn. It is favourable to many virtues. Whereas to be entirely devoid of relish for clopsence, poetry, or any of the fine arts, is insily construct to be an unpromising symptom of youth; and raises suspicions of their being prose to low gratifications, or destined to drudge in the more vulgar and illiberal pursuits of life.

4 3. Improvement of Taxye connected with Introvenest in VIETUE. There are indeed few gold disposition\$

of any kind wish which the improvement of taste is not more or less connected. A cultivated taste increases semibility to all the teader and humane possions, by giving them frequent exercise: while it tends to wysten the more violent and force emerions. ---- Incomes didicion falciter artes Essall t meres, nor sigit case from ".

The elevated sentiments and high examples which poetry, elegeence, and history are often bringing under our view, naturally tend to pourish in our minds public spirit, the love of glory, contempt of external fortune, and the admiration of what

is truly illustrious and creat. I will not go so far as to say that the improvement of taste and of virtue is the same, or that they may always be expected to co-exist in an equal degree. Meee provedel correctives then teste can analys are necessary for references the correct propensities which too frequently prevail among mankind, Elegant speculations are sometimes bound to Boot on the surface of the mind, while had paydays penses the interior regions of the licart. At the same time this cannot but be admitted, that the The pati-hid arts have howevilled munkind,

Secured the rude, and calmid the Londinus.

moral and purifying. From reiding the most admired productions of genius, whether in poetry or prose, almost every one rises with some good impression left on ways he durable, they are at least to be ranked among the means of disposing the Leart to virtue. One thing is certain, and I shall hereafter have occasion to illustrate it more fully, that, without possessing the virtuous affections in a strong degree, no man can attain eminence in the publime parts of eloquence. He most feel what a good man feels, if he expects greatly to move or to interest mankind. They are the ardest sentiments of honour, virtor, inagnanimity, and public spirit, that only can kindle that fire of genios, and call up into the mind those high ideas which attract the admiration of ages; and if this spirit he necessary to produce the most fistinguished efforts of closurage, it must be necessary also to our relishing them with proper taste and feeling,

6 4. On STYLE. It is not easy to give a percise idea of what is meant by Style. The best definition I can give of it is, the peculiar manner in which a man expresses his conceptions, by means of Language. It is difforms from more Language or words. The words, which an author employs, may be

proper and faultless; and his Style may, nevertheless, have great faults; it may be dry, or stiff, or feeble, or affected. Style has always some reference to an author's manner of thinking. It is a picture of the ideas which rise in his mind, and of the manner in which they rise there; and hence, when we are examining an author's composition, it is, in many cases, extremely difficult to reversie the Style from the sentiment. No wonder these two should be so intimately connected, as Style is nothing else, than that sort of expression which our thoughts most readily assnare. Hence, difliarities of Style, suited to their different temper and genius. The eastern nations animated their Scale with the most strong and hyperbolical ferures. The Athenians, a polished and sense people, formed a Style, accurate, clear, and neat. The Asiatics, gay and loose in their manners, affected a Style florid and diffuse. The like seet of characteristical differences are com-

monly remarked in the Style of the French,

the English, and the Spaniards. In giving long. Mankind are too indolest to relish the general characters of Style, it is usual so much labour. They may precend to to talk of a nervous, a feeble, or a spirited admire the author's death after they have Style; which are plainly the characters discovered his meaning; but they will selof a writer's manner of thinking, as well don be inclined to take up his work a as of expressing himself; so difficult it is second time. to separate these two things from one anester. Of the reneral characters of Style. I am afterwards to discourse, but it will be necessary to begin with examining the

more simple qualities of it; from the asambles of which its more complex doterrinations, in a great measure, result. All the qualities of a good Style may be ranted under two heads. Peresicuity and Ornament. For all that can possibly be required of Language is, to convey our ideas clearly to the minds of others, and, at the same time, in such a dress, as, by pleasing and interesting them, shall most efectually strengthen the impressions which we seek to make. When both these ends are answered, we certainly accomplish every purpose for which we use Writing and Discourse. Rivin.

4.5. On PERSPICUITY.

Persoicuity, it will be readily admitted, is the fundamental quality of Style "; a guality so essential in every kind of writing, that for the want of it nothing can tions. Without this, the richest senaments of Seele only elimmer through the dark a and puzzle, instead of pleasing, the reader, This, therefore, must be our hest object, to take our meaning clearly and fully understood, and understood without the least diffeelty, "Orațio," tars Quinctilian, "de-" bet negligenter quoque andientibus esse " toerta: ut in Inimum audientis, sicut " sol in oculos, etiansi in cum non inten-" dater, occurrat. Outrre, not solem ut "non intelligere, curandom+." If we are obliged to follow a writer with much care, to pause, and to read over his sentraces a second time, in order to comprehend them fully, he will never please us

* " Nobis prima sit virtus, penoiruitas, pen-" pria vecia, recon orde, mo in loccom deluta "receluio: diii neque desit, neque seper-Quartit, Ib. viii.

1" Discourse snoht always to be obvious "even to the most cureiess and negligent "bearer; so that the sense shall strike his mind, " as the light of the sun does our eyes, those "they are not directed operants to it. We " next stody, not only that every hunter may " understand on, but that it shall be impossible " for him not to understand us."

Authors sometimes plead the difficulty of their subject, as an excuse for the want of Perspiculty. But the excuse can rarely, if ever, be admitted. For whatever a man . conceives clearly, that it is in his power, " if he will be at the temble, to cut into distiect propositions, or to express clearly to others; and open so subject outhe any man to write, where he cannot think clearly. His ideas, indeed, may, very excusably, he on some subjects incomplete or inschengate; but still, as for as ther mo, they mucht to be clear; and, wherever this is the case. Persuiouty in expressing them is always attainable. The obscurity which reions so much among many metaphysical writers, is, for the most part, owing to the indistinctness of their own conceptions. They are the object but in a confused light;-and, of course, can never exhibit

it in a clear one to others. Persuicuity in writing, is not to be considered as merely a sort of negative virtue, or freedom from defect. It has higher merit: it is a degree of positive beauty. We are aleased with an author, we consider him as deserving praise, who frees us from all fatirue of searching for his meaning; who carries us through his subject mithout any embarrassment or confusion; whose style flows always like a licenid. stream, where we see to the very bottom.

46. On Puntry and Pagratury. Purity and Propriety of Lascource, are often used indiscriminately for each other; and, indeed, they are very nearly altied. A distinction, housever, obtains between them. Parity, is the use of such monts. and such constructions, as belong to the idiom of the Language which we speak: in opposition to words and phrases that are imported from other Languages, or that are absolute, or new-ceined, or used without proper authority. Propriety is the selecion of such weeds in the Language, as the hest and most established usage has aupropriated to those ideas which we intend to express by them. It insolies the correct and happy application of them, according to that usage, in opposition to vulgarisms, or low expressions; and to words

and phrases, which would be less signifi-Style may be pure, that is, it may all be strictly English, without Scotticisms or Gallicisms, or ungrammatical, irregular expressions of any kind, and may, nevertheless, be deficient in propriety. The words may be ill-chosen; not adapted to the subject, nor fully expressive of the author's sense. He has taken all his weeds and phrases from the ceneral mass of English Language; but he has made his sclection among these words uchappily. Whereas Style carnot be proper without being also pure; and where both Purity and Propriety meet, besides making Style perspicusas, they also render it graceful. There is no standard, either of Purity or of Propriety, but the practice of the best

writers and speakers in the country. When I mentioned obsolete or newcoined words as incongruous with Purity of Style, it will be easily understood, that some exceptions are to be made. On certain occasions, they may have grace. Poerry admits of greater latitude than proce, with respect to coining, or, at least, newcompounding words; yet, even here, this liberty should be used with a sparing hand. In prose, such innovations are more hazardom, and have a worse effect. They are and to give Style an affected and conegited air; and should never be ventured upon except by such, whose established resultation gives them some decree of dietatorial power over Language.

The incoduction of foreign and learned words, unless where necessity romires them, should always be avoided. Barren Languages mor need such assistances; but ours is not one of these. Dean Swift, himself much on using no words but such as were of native routh; and his Languege, may, indeed, be considered as a standard of the strictest Purity and Propriety in the choice of words. At present, we seem to be departing from this standlice, been poured in upon us. On some occasions, they give an appearance of elevation and diverty to Style. But often: also, they render it stiff and forced: and, in experal, a plain native Style, as it is some impligible to all readers, so, by a

tracter management of words, it may be

reade equally strong and expressive with

Bleir.

this latinized English.

7. On Parcision.

The exact import of Percision way be drawn from the etymology of the word. It comes from " precidere," to cut off: it imports secrenching all superficities, and pruning the expression to, as to exhibit neither more nor less than an exact cupy of his idea who uses it. I observed before, that it is often difficult to senarate the qualities of Style from the qualities of Thought; and it is found so in this instance. For in order to write with Precision, though this be properly a quality of Scyle; one must possess a very comdevable degree of distinctness and accuraty in his manner of thinking. The words, which a man uses to express his ideas, may be faulty in three respects;

They may either not express that idea

which the author intends, but some other

which only resembles, or is a-kin to it; or, they may express that idea, but not quite fully and completely ; or, they may express it together with something more thon he intends. Precision stands exposed to all these three faults; but chiefly to the last. In an author's writing with propriety, his being free from the two former faults seems implied. The words which he uses are percer; that is, thry express that idea which he intends, and they expens it fully; but to be Precise, signifies, that they express that idea, and no more. There is nothing in his words which introduces any fereign idea, any superfluous, unneavouable accessors, so it to mix it confusedly with the principal object, and thereby to render, our concrotion of that object loose and indistinct. This requires a writer to have, himself, a very clear apprehension of the object he means to present to us; to have laid fast ver in any one view he takes of its a per-

fection to which, indeed, few writers H-6 8. On the Use and Importance of

Parcision, The use and importance of Precision, may be deduced from the nature of the homen mind. It wever can view, clearly and distinctly, above one object at a time. If it must look at two or three together, especially objects among which there is resemblance or connection, it finds itself confused and embarrassed. It cannot

clearly perceive in what they sorre, and to what they differ. Thus were any obtet, suppose some animal, to be presented to me, of whose structure I wanted to form a distinct notion, I would desire all its trappings to be taken off, I would require it to be brought before me by itself. and to stand alone, that there might be soching to distract my attention. The me is the case with words. If, when you would inform me of your meaning. you also tell me more than what convers it; if you join foreign circumstances to the principal object; if, by unnecessarily varying the expression, you shift the point of view, and make me see sometimes the object itself, and sometimes assorber thing that is connected with it; you thereby oblige me to look on several objects at oce, and I lose sight of the principal. You load the animal you are showing me with to many trappings and collars, and being

so many of the same species before me, somewhat resembling, and yet somewhat differing, that I see none of them clearly, This forms what is called a Loose Soyle; and is the proper opposite to Precision. It generally arises from using a superficiery of words. Feeble writers employ a multitude of words, to make themselves understood, as they think, more distinctly: and they only confound the reader. They are sensible of not having caught the precirc expression, to convey what they would signify; they do not, indeed, concrive tice own meaning very precisely themselver: and, therefore, help it out, as they cas, by this and the other word, which mer, as they suppose, supply the defect, and bring you somewhat nearer to their idea; they are always going about it, and about it, but never just his the shine, The image, as they set it before you, is always seen double; and no double image is distinct. When an author tells me of his hero's courage in the day of bottle, the expression is precise, and I understand it fully. But if, from the desire of multitoge and fortifude: at the moment he joins these words together, my idea begins to water. He means to express one quality more strongly; but he is, in truth, expressing two. Courage resists dangers; forifwarily thrown over Style. tase supports pain. The occasion of exert-\$ 10. On the general Characters of STELL. ing each or these qualities is different; and being led to think of both together, when sely one of them should be in my view,

tonception of the object indistinct.

From what I have said, it appears that an author may, in a qualified sense, he perspicuous, while yet he is far from being precise. He uses proper words and proper arrangement: he gives you the idea as elear as he conceives it himself; and so for he is peripicuous; but the ideas are not very clear in his own mind; they are loose and general; and, therefore, cannot be expressed with Precision. All subjects do not equally require Precision, It is sufficient on many occasions, that we have a general view of the meaning. The subject, perhaps, is of the known and familiar kind; and we are in no hazard of mistaking the sense of the author, though every word which he uses be not precise

and exact. 49. The Course of a Loase Strik. The great source of a Loose Style, in possition to Precision, is the initudicious use of those words termed Synogropout, They are called Synonymous, because they agree in expressing one principal idea: but, for the most part, if not always, they express it with some diversity in the circumstances. They are varied by some accessory idea which every word intraduces, and which forms the distinction between them. Hardly, in any Language, are there two words that convey precisely the same idea: a person theroughly conversaut in the propriety of the Language. will always be able to observe something that distinguishes them. As they are like different shades of the same colour, an accurate writer can employ them to great advantage, by using them so as to heighten and faish the picture which he gives us. He supplies by one, what was wanting in the other, to the force or to the lours of the image which he means to exhibit, But in order to this end, he must be extremely attentive to the choice which he makes of them. For the bulk of writers are very and to confidend them with each other; and to employ them carelessiv. merely for the sake of felling up a period, or of rounding and diversifying the Lanmane, as if the signification were exactly the same, while, in truth, it is not. Hence a certain mist, and indistinctorss, is un-

That different subjects remice to be treated of in different sorts of Sixie, is a position so obvious, that I shall not stay to my view is readered unsteady, and my illustrate it. Every one sees that treating of philosophy, for instance, coglet not to

be composed in the same Style with Ora- indicates, a Style ornamented, flewing, and parts of the same composition remains a variation in the Style and manner. In a sermon, for instance, or any harangue, the application or peroration admits of more proment, and requires more warmth. than the didactic part. But what I mean at present to remark is, that, amidst this variety, we still expect to find, in the compositions of any one man, some degree of uniformity or consistency with himself in manuer; we expect to find some predaminant character of Style impressed on all his writings, which shall be suited to, and shall mark, his particular renion, and turn of mind. The orations in Livy differ much in Style, as they ought to do, from the rest tions, and in those of Tacitus, we are able of each historian; the magnificent fulness of the one, and the sententious conciseness of the other. The " Lettres Parsance, and " L'Esprit de Lois," are the works of the same author. They required very

different composition surely, and accordingly they differ widely; yet still we see the same hand. Wherever there is real and native genius, it gives a determination to one kind of Style rather than another. Where nothing of this appears; where there is no marked nor peculiar character in the compositions of any authorwe are apt to infer, not without reason, that he is a vulgar and trivial author, who writes from imitation, and not from the impulse of original penius. As the most celebrated painters are known by their hand; so the best and most original writers are known and distinguished, throughout all their works, by their Style and reculiar manner. . This will be found to hold almost without exception. Blair.

11. On the Austere, the Florid, and

the Middle STYLE. The ancient Critics attended to these general characters of Style which we are now to consider. Disnysius of Halicarnassus divides them into three kinds; and calls them the Austere, the Florid, and the Middle. By the Austere, he means a Style distinguished for strength and firmness, with a neglect of smoothness and ornament: for examples of which, he gives Pindar and Auchylus among the Poets, and Thursdides among the Prose writers. By the Florid, he means, as the name

tions. Every one tres also, that different sweet; region more upon numbers and erace, than strength; he instances Hesiad. Suppho, Amereus, Euripides, and priscipally Isocrates. The Middle kind is the just mean between these, and comprehends the beauties of both; in which class be places Houser and Sophocles among the Poets: in Prese, Herodotus, Demostheats, Plate, and (what scems strange) Aristotle, This must be a very wide class indeed which comprehends Plato and Aristade under one article as to Style *. Cierro and Quinctilian make also a threefold &vision of Style, though with respect to diferent qualities of it; in which they are followed by most of the modern writers on Rhotoric: the Simbles, Tenue, or Sidof his history. The same is the case with the; the Grave, or Fehrment; and the those in Tacitus. Yet both in Livy's ora- Medium, or temperatum genus diendi. But these divisions, and the illustration ral, that they cannot advance us much in our ideas of Style. I shall endeayour to be a little more particular in what I have to say on this subject,

> 4 12. On the Concise STYLE. One of the first and most obvious distinctions of the different kinds of Style, is what arises from an author's spreading out his thosehes more or less. This distinction forms what are called the Diffuse and the Concise Styles. A concise writer conpresses his thought iene the fewest possible words; he seeks to employ none but such as are most expressive; he lops off, as rechendant, every expression which does not add something material to the sense. Ornament he does not reject; he may be lively and figured; but his ornament is intunded for the sake of force rather this grace. He never gives you the same threeht twice. 'He places it in the light which appears to bim the most striking; but if you do not apprehend it well in that light, you need not expect to find it in any other. His sentences are arranged with compactness and strength, rather than with cadence and harmony. The ntmost precision is studied in them; and they are contounly designed to suggest more to the reader's imagination than

they directly express. 5 13. On the Diffuse Sever.

A diffuse writer unfolds his thought fully. He places it in a variety of lights, * De Compositione Verborum, cap. 25-

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ance for understanding it completely. He is not very careful to express it at first in its full strength, because he is to reneat the impression; and what he wants in strength, he proposes to supply by coniomess. Writers of this character generally love magnificence and amplification. Their periods naturally run out into some ltarth, and having morn for ocusment of every kind, they admit it freely.

Each of these manners has its neculiar advantages; and each becomes faulty when carried to the extreme. The extreme of conciseness becames abrupt and obscure: it is ant also to lead into a Style tso pointed, and bordering on the epipromutic. The extreme of diffuseness broomes weak and languid, and tires the risder. However, to one or other of these two manners a writer may lean, according 2) his renius paramore him- and under the ttteral character of a concise, or of a mere open and Diffuse Style, may possess

such beauty in his composition. For illustrations of these general chafactors. I can only refer to the webenwho are examples of them. It is not so much from detached passages, such as I Was work formerly to quote for instances. as from the current of an auchor's Style. that we are to collect the idea of a formed master of writing. The two most renarkable examples that I know, of con-Citemen carried as far as preservery will also kw, perhaps in some cases further, are Tacitus the Historian, and the President Montesquieu in " L'Esprit de Loix." Aristotle too holds an eminent rank among didactic writers for his brevity. Perhaps no writer in the world was ever so frugal of his words as Aristocles but this foreality of expression frozontly darkors his treating. Of a beautiful and marnificent diffuences, Cicero is, beyond doubt, the most illustrious instance that can be given. Addison, also, and Sir William Temple, cope in some derree under this class.

114. On the Nevrous and the Folice STILL.

The Nervous and the Feeble, are generally held to be characters of Style, of the time import with the Concise and the Diffise. They do indeed very often coincide, Diffuse writers have, for the most port, tome degree of feebleness; and nervous writers will generally be inclined to a con-

and gives the reader every possible assist- cise expression. This, however, does not always hold; and there are instances of writers, who, in the midst of a full and ample Style, have maintained a great degree of strength. Live is an example: and in the English horage, Dr. Barrow. Barrow's Style has many faults. It is unequal, incorrect, and redundant: but

monly distinguished. On every subject. he multiplies words with an overflowing conjourness; but it is always a torrent of strong ideas and significant expressions which he pours forth. Indeed, the foundstions of a nervous or a weak Scyle are laid in an author's manner of thinking. If he conceives an object streogly, he will express it with energy; but if he has onlyan indistinct view of his subject: if his ideas be loose and wavering: if his genius be such, or at the time of his writing, to careleady exerted, that he has no firm hold of the conception which he would communicate to m: the marks of all this will clearly appear in his Style. Several unincaning words and loose epithets will be found: his expressions will be vague and general: his arrangement indistingt and feeble: we shall conceive somewhat of his measing, but our exaception will be faint. Whereas a nervous writer, whether he emplays an extended or a concise Style, gives

us always a strong impression of his meaning; his mind is full of his orbiget, and his words are all expressive; every phrase and every figure which he uses, tends to render the picture, which he would set before us. more lively and complete.

6 15. On Hershness of Style. As every good quality in Style has an extreme, when unround to which it has comes faulty, this holds of the Newcorn Style as well as others. Too eyest a study of strength, to the neelect of the other qualities of Sayle, is found to betray writers into a hursh monoer. Harshness arises from unusual words, from forced inversions in the construction of a sentence,

and too much nevlect of smoothness and ease. This is reckened the fault of some of our earliest classics in the English Language; such as Sir Walter Raleigh, Sir Francis Bacon, Hooker, Chillingworth, Milton in his prose works, Harrington, Cudworth, and other writers of considerable note in the days of Ouena Elizabeth. James I, and Charles I. These writers had nerves and strength in a high degree,

and are to this day eminent fee that quality this is a manner which deserves not to be in Style. But the language in their hands was exceedingly different from what it is now, and was indeed entirely formed upon the idiom and construction of the Latinin the arrangement of sentences. Hooker, for instance, begins the Preface to his celebrated work of Ecclesiastical Policy with the following semences: " Though for no " other cause, yet for this, that posterity " may know we have not loosely, through " silence, permitted things to pass away as " in dream, there shall be, for men's in-" formation, extant this much, concerning " the present state of the church of God " enablished amongst us, and their care-" ful endeavours which would have up-" held the same," Such a sentence new sounds barsh in our ears. Yet some advantages certainly attended this sort of Style; and whether we have gained, or lost, upon the whole, by departing from it, may bear a suestion. By the freedom of arrangement, which it permitted, it rendered the language susceptible of more strength, of more variety of collocation, and more harmony of period. But however this be, such a Style is now obsolete; and no modern writer could alone it without the centure of burnings and afficetation. The present form which the Lan-

Language. # 16. On the Dry Style.

The dry manner excludes all seromone of every kind. Content with being underptood, it has not the least aim to please either the fancy or the ear. This is tolerable only in pure didactic writing ; and even there, to make us bear it, great weight and solidity of matter is requisite; and entire perspicuity of language. Aristicle is the complete example of a Dry Style. Never, perhaps, was there aim asther who adhered so rigidly to the strictsees of a didactic manner, throughout all his writings and conveyed so much insuruction, without the least approach to ornament. With the most profound genies, intelligence, who addresses himself solely to the understanding, without making any and of the channel of the imagination. But imitated. For, although the goodness or the matter may compensate the drynes or harshness of the Scyle, yet is that dryness a considerable defect; as it fatigues attention, and conveys our sentiments, with disadvantage, to the reader or heaver. Dist.

6 17. On the Plain Sever A Piain Style rises one degree above a

dry one. A writer of this character employs very little ornament of any kind, and rests almost entirely upon his sease, But, if he is at no point to engage us by the employment of figures, musical arcangement, or any other art of writing, he studies, however, to avoid disgusting us, like a dry and a harsh writer. Besides Perspiculty, he pursues Propriety, Parity, and Precision, in his language: which form one degree, and no incomiderable one, of beauty. Liveliness too, and force, may be consistent with a very Plain Style: and, therefore, such an author, if his seatimenes be good, may be abundantly surreable. The difference between a dry and plain writer, is, that the former is incapable of ornament, and seems not to know what it is; the latter seeks not after it. He gives us his meaning, in good guage has assumed, has, in some measure, language, distinct and pure; aur further sacrificed the study of strength to that of ornament he gives himself no trouble perspicuity and ease. Our arrangement about; either, because he thinks it wasof words has become less foreible, percessary to his subject; or, because his getors, but more plain and natural; and this nius does not lead him to delight in it; is more understood to be the genius of our or, because it leads him to despise it !.

This last was the case with Dean Smile who may be placed at the head of thest that have employed the plain Style, Ferwriters have discovered more capacity. He treats every subject which he hardles, whether serious or hodicrous, in a masterly monner. He Lnew, almost beyond my man, the Pority, the Extent, the Precision of the English Language; and, therefore, rect Style, Le is one of the reost useful models. But we must not look for much

emament 'and grace in his language, * On this head, of the general characters of the characters of those English authors who are clared under them, in this, and the following from a manuscript treatise on shetchic part of which was shown to see many years up o, by the learned and impresses Antiler, Dr. Adam Snith,

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desoise any embellishment of this kind, as munical kind, His figures, if he uses any, brough his dignity. He delivers his sen- are short and correct; rather than hold timents in a plain, downright, positive and glowing. Such a Style as this may stioner, like one who is sure he is in the richt: and is very indifferent whether you powers of fancy or genius, by industry be alrased or not. His sentences are commetly nerligently arranged; distinctly of writing; and it is a Style always arrowcough as to the sense, but without any regard to smoothness of sound : often without much regard to compactness or elepace. If a metaphor, or any other figure, dated to render his satire more mirrant. be would, nerhans, vouchsafe to adopt it. when it came in his way : but if it tended only to embellish and illustrate, he would rather throw it aside. Hence, in his serious pieces, his style often borders upon the dry and unpleasing; in his humorous mes, the objectors of his morner sets off his wit to the highest advantage. There is so froth nor affectation in it; it seems rative and unstudied; and while he hardly appears to smalle himself, he makes his teater laugh heartily. To a writer of such A project to Dean Swife, the Plain Style was most admirably fixed. Assuing our philosophical writers. Mr. Locke comes under this class; persongnous and pore, but kinest without any ernament whatever, In works which admit, or require, ever so mich ornament, there are parts where the plais manner ought to predominate. But

tester's attention, and prevent him from becoming tired of the author. Plair. 4 18. On the Nest STELL.

What is called a Neat Scyle comes near in order; and here we are got into the region of presentent; but that ornament not of the highest or most sparkling kind, A writer of this character shews, that he does not despise the beauty of language. It is an object of his attention. But his studies is shown in the choice of his words, and in a graceful collectrion of them; rather than in any hiris efforts of inagination, or elequence. His sentences are always clean, and free from the intcombrance of superfluous words; of a moderate length; rather inclining to bravity, that a swelling structure; closing with pro-

dragging after the nonner close. His

His haughty and morose genius made him eadence is varied; but not of the studied be attained by a writer who has no great marrely, and careful attention to the rules able. It imprints a character of moderate elevation on our composition, and carries a decent degree of ornament, which is not unsuitable to any subject whatever. A familiar letter, or a law paper, on the driest subject, may be written with nearaxess; and a serioon, or a philosophical

treatise, in a Neat Style, will be read

\$ 19. On an Elegant Strik. An Elegant Style is a character, expressing a higher degree of ornament than a nest one; and, ladeed, is the term usually applied to Style, when passessing all the victors of ornament, without pay of his excesses or defects. From what has been furnerly delivered, it will easily be understood, that complete Elegance implies great perspiculty and preprinty: purity in the choice of words, and care and dexterity in their harmonism and happy arrangement. It implies farther, the grace and beauty of imagination spread over Style, as far at the subject admits it; and all the illustration which fegorative lan-We must remember, that when this is the guage adds, when preseriy cambred. In Corrector which a writer affects throughon his whole composition, great weight a word, an elegant writer is our who pleases the fancy and the ear, while he of monter, and great force of sentiment, informs the understanding; and who gives ire required, in order to keep up the us his ideas clothed with all the beauty of expression, but not overcharged with soir of its misplaced forcey. In this classtherefore, we place only the first rate writers in the language; such as Addition-Dryden, Pope, Tempte, Bolingbooks, At-

terbury, and a few more: writers who differ widely from one another in many of the attributes of Style, whom we now class together, under the denumination of Elegant, 21, in the scale of Ornament, possessing nearly the same place. Hid.

\$ 20. On the Harrid Street. When the empments, applied to Style, are too rich and saudy in proportion to the subject; when they return upon us too fast, and strike us either with a dazeling lostre, or a false brilliancy, this forms what priety; without any tails, or adjections is called a Florid Style; a term commonly used to signify the every of oppositent.

In a young composer this is very pardon- more honour on the religious turn, and 44 aliquid velut usu ipso deteretur; sit mo-" do unde excidi passit mid et exculpi 44 Andrea here artas plura, et inveniat et " inventis caudeat : sint licet illa non satis " interim sicca et severa. Facile reme-" dium est ubertatis: sterilia millo labore " vincuntur." . But, although the Florid Style may be allowed to routh, in their

indulgence from writers of motorer years. It is to be expected, that indement, as it rivens, should chasten impaination, and reject, as juvenile, all such omaments as are redundant, unsuitable to the subject, or not conducive to illustrate it. Nothing can be more contemptible, than that tinsel salendour of language, which some writers perpetually affect. It were well if this could be ascribed to the real overflowing of a rich imagination. We should then have samething to amuse us, at least, if we found little to instruct us. But the worst is, that with those frothy writers, it is a luxuriancy of words, not of fancy. We see a laboured attempt to rise to a solender of themselves some loose idea- but having no strength of renius for attaining it, they endeavour to supply the defect by poetical words, by cold exclamations; by commonplace figures, and every thing that has the

has estated these writers, that sobriety in ecoament, is one great secret for rendering

it oleasing: and that without a foundation

Florid Style is but a childish imposition

on the Public. The public, however, are

the mob of readers; who are very ready to be caucht, at first, with whatever is dazzline and earthy. I carnot belo thinking, that it reflects · " In vorth, I wish to see hungrigues of fancy "rreer. Much of it will be distinished by " years; much will be corrected by rivering " padgment; some of it, by the mere practice of " corposition, will be wern away. Let there be-" only reflicient nutter, at first, that can bear " some pruring and lenging off. At this time of " life, let genius be beld and insentive, and pride

able. Perhaps, it is even a promising good dispositions of the present age, than symptom, in young people, that their Style on the public taste, that Mr. Hervey's should incline to the Florid and Luxuriant . Meditarious have had so event a currency, 44 Volo se efferat in adolescence facundis. The nious and benevalent heart, which it "tas," says Onicctilian, "multum inde always displayed in them, and the lordy at decorrent armi, multum ratio limabit, fancy which, on some occasions, appears, instly merited applause; but the perpetual elitter of expression, the smale imprers. and strained description which aboutd in them, are ornaments of a false kind. I would, therefore, advise students of orstory to imitate Mr. Hervey's piety, rather than his Style; and in all compositions of a reriout kind, to turn their attention, as Mr. Pope says, " from sounds to things, from " finey to the heart." Admenition of this kind I have already had occasion to rive, and may bereafter repeat them; as I conceive nothing more incumbent on me, in this course of Lectures, than to take every opportunity of cautioning my realery against the affected and frigulous use of ornament; and, instead of that slight and morricial taste in writing, which I appor-

hend to be at present too fashionable, to introduce, as far as my endeavours can avail, a taste for more solid thought, and more manly simplicity in Style. Blair. \$ 21. On the different Kinds of Six-The first is, Simplicity of Composition,

as opposed to too great a variety of parti-Horace's precent refers to this: Deniuse sit and vissimplex dentaxat et usus."

This is the simplicity of plan in a traappearance of pony and magnificence. It gody, as distinguished from double plots, and crowded incidents; the Simplicity of the Iliad, or Eneid, in opposition to the directions of Lucan, and the scattered of good seine and solid thought, the most tales of Ariesto: the Simplicity of Greeza architecture, in opposition to the irregular variety of the Gothic. In this sense, Simbut too set to be so immed one at least. alicity is the same with Unity. Tive second sense is, Simplicity of

Thought, is opposed to reforement. Sinule thoughts are what arise naturally; what the occasion or the subject suggest unsought; and what, when once suggested, are easily assurehended by all. Refutment in writing, expresses a less natural and obvious train of thought, and which it required a negotiar turn of genin

" "Then learn the wondrine homour to con-" set, be correct. Exertisacy our casily be "And keep one equal tenner through the

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to pursue; within certain bounds very beatiful: but when carried too far, appersonner to intricacy, and hurrior us her the appearance of being reclerche, or far south. Thus, we would naturally say, that Mr. Parnell is a poet of far greater simplicity, in his turn of thought, than Mr. Cowley: Ciccro's thoughts on moral subjects are natural; Seneca's too refined and laboured. In these two senses of Simtilicity, when it is concern either to you riety of parts, or to refinement of shought.

ithat to proper relation to Style. There is a third sense of Signolicity, in which it has respect to Style; and stands ecosted to too much emament, or pump of larguage; as when we say, Mr. Locke is a simple, Mr. Hervey, a Borid writer ; and it is in this sense, that the " nimbles." the "tone," or " mittle reases dicendi." is undenstood by Cicero and Ouiscrilian. The simple style, in this sense, coincides with the plain or the neat style, which I before mentioned; and, therefore, requires

so further illustration.

But there is a fourth sense of Simplicity. also respecting Style: but not respecting the degree of ornament employed, so much as the easy and natural manner in which or language expresses our thoughts. This is suite different from the former sense of the word just now mentioned, in which Simplicity was equivalent to Plainness: whereas, in this sease, it is commonible with the highest ornament. Homer, for intance, possesses this Simplicity in the greatest perfection; and yet no writer has ttere cenament and beauty. This Simplicity, which is what we are new to consider, stands econosed, not to ornocaret. but to affectation of ornament, or annearasce of labour about our Style; and it is a distinguishing excellency in writing.

\$22. SINPLICITY appears easy. A writer of Simplicity expresses himself is such a manner, that every one thinks he could have written in the same way : Horace describes it.

----- ut sibi quivis Speret idem sadet multum, frontraque laboret Asses idem *. * From well-known tales such fictions would

" As all might hope to imitate with ease; " Yet while they strive the same success to mail, "Should find their labours and their begen in

There are no marks of art in his expression; it seems the very language of nature; you see in the Style, not the writer and his labour, but the man, in his own natural character. He may be rich in his expression; he may be full of figures, and of fancy; but these flow from him without effort and he annears to write in this manner, not because he has studied it, but because it is the manner of expression most natural to him. A certain derrey of nerligence, also, is not inconsistent with this character of style, and even not uneraceful in it : for too minute an attention to words is foreign to it: "Habeat ille," says Cicere, (Orat. No. 77.) melle quiddam, et 44 quod indicet non ingrataus negligentiam 44 hominis, de re magis qu'an de verbo 41 laborantist," This is the great advantage of Simplicity of Style, that, like simplicity of manners, it shows us a man's sentiments and turn of mind laid open without disguise. More studied and artificial manners of writing, however beautiful. have always this disadvantage, that they exhibit an author in form, like a man at court, where the splendour of dress, and the ceremonial of behaviour, canceal those peculiarities which distinguish one man

son of distinction at home, and with case. where we find natural manners, and a 4 23. On Naiveli: The highest degree of this simplicity. is expressed by a French term to which

from another. But reading an author of

Simplicity, is like conversion with a ner-

we have none that fully answers in our language, Naiveté. It is not easy to give a precise idea of the import of this word. It always expresses a discovery of character. I believe the best account of it is given by a French critic, M. Marmentel, who explains it thus: That sort of amiable ingenuity, or undispuised openness, which seems to give us some degree of superiority over the person who shows it; a certain infantine Simplicity, which we love in our bearts, but which divid ve some features of the character that we think we could have art enough to hide; and which, therefore,

always leads us to smile at the person who t " Let this Style have a certain softress not " esse, which shall characterise a negligence, " not supleasing in an author who appears to be " more solicitors about the thought thurs the

" PRINTESSOR."

discorers

discovers this character. La Fontaine, in and unlaboured. Let us next consider his Fables, is given as the great example some English writers who come under of such Newste. This, however, is to be this class.

4.24. Assists emigent for Simplicity. With respect to Simplicity, in general, among the Roman, Hemer, Hesind, Astrophon, are all distinguished for it. Among the Romans, also, we have some writers Lucretius, Phoedrus, and Julius Canar.

Poredid; segimer; ad sepalebran venimes;

Bone divinedatore america, & celetam indicat; Tom its, at consisten field amoren comerce,

All the words here are remarkably lappay

· · Meanwhile the found proceeds; we fol-" Come to the repulcher: the body's placid

" His well disservided and long hidden in

" Oh! my Gi; cerime! what is it you do!" - Might easily preceive their last, long laws, - Oh! ken faticity!; !"

\$ 25. Simplicity the characteristic of

TILLUTSON'S State. Simplicity is the great beauty of Archhishop Tillecon's manner. Tilletson hat long been admired as an eloquent writer,

and a model for preaching. But his elequence, if we can call it such, has been often misunderstood. For if we include in the idea of eloquence, vehemence and strength, picturesque description, rlowist feature, or correct arrangement of scatterces, in all these parts of oratory the Archhishop is exceedingly delicient. His Style is always pure, indeed, and perspicient, but careless and remiss, too often feeble and lawrid; little beauty in the construction of his sentences, which are frequently selfered to-drag unformoniously; selden any attempt towards strength or sublimity. But, notwithstandiar three defects, such a constant vein of good sense and niety conthrough his works, such an earnest and serious manner, and so much useful instruction, conveyed in a Style so pure, natural, and unaffected, as will justly recommend him to high regard, as long as the English language remains; not, indeed, as a model of the highest eloquence, but as a simple and amiable writer, whose maner is strongly expressive of great goodgen and worth. I observed before, that Simplicity of marner may be consistent with some degree of negligence in Style; and it is only the beauty of that Simplicity which makes the negligence of such writers seen graceful. But, as appears in the Archbishap, negligence may sometimes be carried so far as to impair the beauty of Sin-

plicity, and make it border on a flat and \$ 26. Simplicity of Sir WILLIAM TEN-PLE's State. Sir William Temple is another remark-

able writer in the Style of Simplicity. In point of cruament and correctness, he rises a degree above Tillatson; though, for correctness, he is not in the highest rank. All is easy and flowing in him; he is exceedingly formenious; smoothurss, and what may be called amenity, are the distinguishing characters of his manner; relaxing, sometimes, as such a manner will naturally do, into a prolix and remiss Style. No writer whatever has stamped upon his Style

may be classed as standing in the suiddle, beween a negligent Simplicity and the lithtst derroe of Ornament which this character of Style admits. Blair.

\$27. Simblicity of Mr. Apatton's

Of the latter of these, the highest, most serrect and ornamented decree of the simole manner, Mr. Addison is beyond doubt. a the English language, the most perfect example: and therefore, though not withest some faults, he is, on the whole, the silest model for imitation, and the freest fron considerable defects, which the lanpiece affords. Perspicuous and nure he is in the highest degree; his precision, indeed, not very great; yet nearly as great as the subjects which he treats of require: the construction of his sentences easy. streakle, and commonly very musical: certing a character of smoothness, more

this of strength. In figurative language he is rich, particularly in similes and metiphors; which are so employed as to render his Style enleaded without being exudy. There is not the least affectation in his marrier: we see no marks of labour: tothing forced or constrained; but great degance joined with great ease and simploty. He is, in particular, distinguished tr a character of modesty and of policesess, which appears in all his writings, No author has a more popular and invingiting manner; and the great regard which he every where shows for virtue and religion, recommends bim highly. If he fails is any thing, it is in want of strength and precision, which renders his manner. though perfectly suited to such evays as be writes in the Spectator, not altogether a proper model for any of the higher and sore elaborate kinds of composition. Though the public have ever done much voice to his merit, yet the nature of his morit has not always been seen in its true

racter of Sir Roger de Coverley discovers more genius than the critique on Milton.

\$ 28. Simplicity of Style never varies.

Such authors as those, whose characters I have been giving, one never tires of reading. There is rothing in their manner that strains or faciners our thoughts: we are pleased, without being darded by their lustre. So nowerful is the chann of Simplicity in an author of real genius, that it anones for many defects, and reconciles us to many a careless expression. Hence, its all the most excellent authors, both in prose and years, the simple and natural manner

may be always remarked; although, other beauties being predominant, these form not their peculiar and distinguishing character. Thus Milton is simple in the midst of all his grandeur; and Demosthenes in the midst of all his vehemence. To grave and solemn writings, Simplicity of manner adds the more venerable air. Accordingly, this has often been remarked as the pervailing character throughout all the sacred Scriptures: and indeed no other character of Style was so much suited to the dirnity of inspiration,

4 20. Lord SHAPTSBURT deficient in Simplicity of Style. Of authors who, notwithstanding many

excellencies, have rendered their Style much less beautiful by want of Simplicity, I cannot give a more remarkable example than Lord Shaftsbury. This is an author on whom I have made observations several times before; and shall now take leave of him, with giving his general character inder this bead. Considerable merit, doubtless, he has. His works might be read with peofe for the moral philasephy which they contain, had he not filled them with so many oblique and invidious insinuations against the Christian Religion; thrown out, too, with so much spicen and satire, as do no honour to his memory, either asan author or a man. His language has torny beauties. It is firm and supported in an uncommon derree: it is rich and musical. No English author, as I formerly shewed, has attended so much to the regular conight: for, though his poetry be elegant. struction of his sentences, both with respect be certainly bears a higher rank among to propriety, and with respect to calcace. the prose writers, than he is entitled to All this gives so much elegance and rooms energy the pasts; and, in neutr, his loss te his language, that there is no wonder it mour is of a much higher and more origishould have been sometimes highly admirtal strain than his philosophy. The clased. It is greatly burt, however, by per-

princip

penal stiffness and affectation. This is its language which distinguishes the Shaftscapital fault. His landship can express nothing with Simplicity. He seems to have considered it as vulgar, and beneath the dirnity of a man of quality to speak like other men. Hence he is ever in buskins: full of circomlocations and artificial elegance. In every sentence, we see the marks of labour and art; nothing of that ease which expresses a sentiment coming natural and warm from the heart. Of

fewers and ornament of every kind, he is exceedingly fond; sometimes happy in them; but his foudness for them is too visible: and having once laid hold of some nortanbor or allusion that pleased him, he knows not how to part with it. What is most wonderful, he was a professed admirer of Simplicity; is always extolling it in the ancients, and censuring the moderns for the want of it; though he departs from it Lord Shaftsbory possessed delicacy and refinement of taste, to a degree that we may call excessive and sickly; but he had little warmth of passion; few strong or vigorous feelings; and the coldness of his character led him to that artificial and stately manner which appears in his writings. He was fonder of pothing than of wit and raillery: but he is far from being happy in it. He attempts it often, but always awkwardly:

like a man . From the account which I have given of Lord Shafisbury's manner, it may easily be imagined, that he would mislead many who blindly admired him. Nothing is more dangerous to the tribe of instators, than an author, who with more immosing beauties, has also some very considerable blemishes. This is fully exemplified in Mr. Blackwall of Aberdeen, the author of the fife of Honer, the Letters on Mythalogy, and the Court of Augustus; a writer of considerable learning, and of ingenuity also; but infected with an extravagant love

of an artificial Style, and of that parade of " It may, perlaps, be not accountly of being mentioned, that the first edition of his Enquiry into Virtue was published, surreptitionely I behere, in a reparate ferre, in the year 1909; and is sometimes to be met with; by communing which with the corrected edition of the same see one of the roset entires and metal examples. art of p-tisting language, breaking long sentences, and working up un imporfect draught sate a highly finished performance.

burgan manner.

Simplicity, or the easyand natural maner of writing, and having pointed out the defects of an econosite manner: in order to prevent mistakes on this subject, it is necessary for me to observe, that it it very possible for an author to write simply, and vernet beautifully. One may be free from affectation, and not have merit. The beartiful Simplicity supposes an author to persens real remius ; to write with solidity, pority, and liveliness of imagination. In this case, the simplicity or unaffectedness of his manner, is the crowning organist; if beightens every other brauty; it is the dress of nature, without which all beautier are imperfect. But if mere unaffectedness were sufficient to constitute the beauty of Style, weak, triffing, and dull writers might often lay claim to this beauty. And secondingly we frequently meet with pretended critics, who extel the delet writers on account of what they call the " Chaste Simplicity of their marner; which, in truth, is no other than the absence of every ornament, through the mere want of genius and imagination. We must distinguish, therefore, between that Simplicity which accompanies true genius, and which is perfectly compatible he is stiff, even in his picasantry; and with every proper ornament of Style; and laughs in form, like an author, and not that which is no other than a careless and slovenly manner. Indeed the distinction is easily made from the effect produced. The one never fails to interest the reader:

the other is insipid and tiresome. Blair. \$ 30. On the Febrment Strit.

I proceed to mention one other manter or character of Style, different from any that I have yet spoken of s which may be distinguished by the name of the Vehrment. This always implies strength; and is not, by any means, inconsistent with Simplicity: but, in its predominant character, is distinguishable from either the culiar andeer; it is a glowing Style; the language of a man, whose imagination and passious are beated, and strongly affected what he writes; who is therefore negligent of lesser graces, but pours himself forth with the rapidity and fulness of a torsent. It beloovs to the higher kinds of oratory; and indeed is rather expected from a man who is speaking, then from tion of Demosthenes furnish the full and perfect example I this species of Scyle.

31. Level BOLINGBROUX expelled in the Vehement Sule, Among English writers, the one who has most of this character, though mixed, isleed, with several defects, is Lord Belischenke. Belischenke was formed by moure to be a factions leader; the denatorie of a montair assembly. Acoatingly, the Style that runs through all his political writings, is that of one declaiming with heat, rather than writing with deliberation. He abounds in chetorical figures; and moors himself forth with trul internative. He is content to a failt; places the same thought before us is many different views; but generally with life and ardour. He is bold, rather tian correct; a torrent that flows strong, hat often modely. His sentences are you ried as to length and shortness : inclining. however, most to long periods, sometimes including parentheses, and frequently traveling and heaping a multitude of things upon one another, as naturally happens in the warmth of speaking. In the choice of his words, there is recat felicity and percision. In exact construction of sentences, he is much inferior to Lard Shaftshury: but greatly superior to hin in life and case. Upon the whole, his merit, as a writer, would have been very considerable, if his matter had exalled his Style. But whilst we find many things to commend in the latter, in the former, as I before remarked, we can hardly find any thing to commend. In

cal ones, irreligious and prohistical in the highest degree. \$ 32. Directions for forming a STYLE. It will be more to the nursase, that I conclude these dissertations upon Serle with a few directions concerning the nonper method of attaining a good Style in geteral; leaving the particular character of that Style to be either formed by the tabject on which we write, or prompted

by the bent of renius. The first direction which I give for this purpose, is, to study clear ideas on the subject concerning which we are to write or speak. This is a direction which may at first appear to have small relation to Seyle.

Its relation to it, however, is extremely close. The foundation of all good Style. is good sense, accompanied with a lively imagination. The Siyle and thoughts of a writer are so intimately connected, that, as I have several times hinted, it is frequently hard to distinguish them. Where-

ever the impressions of things upon our minds are faint and indistinct, or perplexed and confused, our Style in treating of such things will infallibly be so too. Whereas, what we conceive clearly and feel strongly, we will naturally express with clearness and with storowh. This, then, we may be assured, is a capital rule as to Scyle, to think closely of the subject, till we have attained a full and distinct view of the manier which we are to clothe in words, till we become warm and interested in it : then, and not till then, shall we had expression begin to flow. Generally neaking, the best and most peoper exprassions, are those which a clear view of the subject suggests, without much bloom or enquiry after them. This is Quinctitian's obstruahe werba rebus cohzerent, et cerminuar suo " lumine. At nos que rimus illa, tan-" quam lateant score subdurant. Its num-" quam potantis verba esse circa id de

" one dicendam out; sed ex aliis locis pe-" timus, et inventis vim autrimus "." \$ 33. Practice necessary for forming a STYLE.

In the second place, in order to form a good Style, the frequent practice of composing is indispensibly necessary. Many rules concerning Style I have delivered; but no rules will answer the end without his reasonings, for the most part, he is firmy and false; in his political writings, exercise and habit. At the same time, it is not every sort of composing that will factions: in what he calls his philosophiimprove Style. This is so for from being the case, that by frequent, careless, and hasty composition, we shall acquire certainly a very load Style: we shall have more trouble afterwards in unlearning faults, and correcting negligences, than if we had not been accustomed to compocition at all. In the beginning, therefore,

" "The most propey words for the most part " advere to the thoughts which are to be expen-" sed by them, and may by discovered as by "their own light. But we heat after them, as a corner. Hence, instead of conceiving the " weeds to lie near the subject, we go in quest " of them to some other quarter, and endea-" your to give force to the executions we have

we ought to write slowly and with much care. Let the facility and speed of writing be the fruit of longer practice. " Moram " et solicitudinem." says Quinetilian with the greatest reason. L. x.c. J. "initias int-"pero. Nam primum hoc constituendum

" ac obtisends n est, ut osam obtime " scribamus; celeritatum dabit consuntu-"do. Paulatim res faciliùs se ostendent, " verba respondebunt, compositio prose-

"quetur. Cuncta denirue et in familia " benè instituta in efficio erunt. Summa "horcest rei : cità scritendo non fit ut benè "scribatur; bene scribendo, sit ut citu."*

\$34. Too enxious a Core about Wones to be avoided.

We must observe, however, that there may be an extreme in too creat and anxious a care about words. We must not retard the course of thought, nor cool the heat of imagination, by pausing too long on every word we employ. There is, on certain occasions, a glow of composition which should be kept up, if we hope to express ourselves happily, though at the expense of allowing some inadvertencies to pass. A more severe examination of these must be left to be the work of correction. For if the practice of composition he maful, the laborious work of ones rection is no less so: it is indeed absolutely necessary to our reaping any benefit from the habit of composition. What we have written should be laid by for some little time, till the ardour of composition be nost, till the fordoes for the expressions we have used be ween off, and the express sions themselves be forcetten; and then reviewing our work with a cool and critical eye, as if it were the performance of another, we shall discern many imperfections which at first escaped us. Then is the season for principe redundancies: for weighing the agapreness of seateners

for attending to the juncture and connection particles; and bringing Style into a regubr, correct, and supported form. This " Liner Lober" must be submitted to by "I erjoir the gork as are beginning the practice of confidence, write slowly, and with ancient deliberation. They event above " at first should be, to write as well as possible; "marrier will reable them to write monthly.

" He deveres matter will offer itself still more "roudle; weeds will be at land; composition " will they; every thing, as in the arrangement. " of a well-ordered family, will present itself in . is proper place. The sum of the whole is . he hasty composition, we shall sever " cover the art of convenies well; he writing " and, we shall come to write succelly."

all who would communicate their thoughts with proper advantage to others; and some practice in it will soon sharpen their eye to the most necessary objects of attention. and render it a much more easy and teacticable work than might at first be insgined.

6 35. An Assumintance with the best Acthors necessary to the Formation of a

In the third place, with respect to the assistance that is to be gained from the writings of others, it is obvious that we sught to render ourselves well acquainted with the Style of the best authors. This is

requisite, both in order to form a just tate in Style, and to supply us with a full stock of wurds on every subject. In readior authors with a view to Style, 2009tion should be given to the negaligities of their different manners; and in this and former Lectures I have endeavoured to suggest several things that may be useful in this view. I know no exercise that will be found mere useful for acquirior 2 tooper Style, than to translate some payer from an eminent English author, isso our own words. What I mean is, to take, for instance, some page of one of Mr. Addison's Spectators, and read it carefully over two or three times, till we have get a firm hold of the thoughts contained in it: then to law aside the book 1 to attempt to write out the passage from memory, in the best way we can; and having door so, next to open the book, and compare what we have written with the Style of the sother. Such an exercise will, by comparisea, shew us where the defects of our Scyle lie; will lead us to the proper attertions for rectifying them; and, arrors the different ways in which the same

throught may be expressed, will make as perceive that which is the most beautiful 6 36. A servile Imitation to be avoid.

In the foorth place, I must continu, at the same time, against a service imitation of my one author whatever. This is alwass daugesous. It hampers geniss; it is likely to produce a still manner; and those who are given to close imitation, 25nerally imitate an author's faults as well as his beauties. No man will ever become a good writer, or speaker, who has not some degree of confidence to follow his own grains. We ought to beware, in particular, of adoroing any author's poxed

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derate beauty, than to affect to shine in borrowed ornaments, which will, at last, berry the atter powerty of our renius. On these heads of composing, correcting, radiug, and imitating, I advise every studest of oratory to consult what Quinctilist has delivered in the Tenth Book of his legitorious, where he will find a vatiety of excellent observations and direc-

\$ 37. STYLE must be adapted to the

Subject. In the 6fth place, it is an obvious but testerial rule, with respect to Style, that vealways study to adapt it to the subject. and also to the capacity of our hearers. if we are to speak in public. Nothing merits the name of eloquent or beautiful, which is not suited to the occasion, and to the tersons to whom it is addressed. It is to the last degree awkward and absurd. to attempt a poetical florid Style, on occasions when it should be our business only to argue and reason; or to speak with elaborate pomp of expression, before perten who comprehend nothing of it, and who can only stare at our unseasonable maraiscence. These are defects not so resch in point of Style, as, what is much warse, in point of common sense. When we begin to write or speak, we ought previously to fix in our minds a clear constorion of the end to be aimed at to keen this steadily in our view, and to suit our Sale to it. If we do not sacrifice to this treat object every ill-timed ornament that may occur to our fancy, we are ungardenable : and though children and fools may straire, men of sense will laugh at us

438. Attention to Serve must not detend from Attention to THOUGHT. In the last place, I cannot conclude the tebject without this admonition, that, in any case, and on any occasion, attention to Scyle must not encross us so much, as to detract from a higher derree of attention to the Thoughts, " Ceram verbo-

and our style.

" rus," says the great Roman Critics " ttrum volo esse solicitudinem." A direction the more necessary, as the pre-

" " To year expression be attentive; but " about your matter be selicitum."

Such a habit will prove fatal to all genuine sent taste of the age, in writing, seems to composition. Infinitely better it is to have lean more to Style than to Thought. It something that is our own, though of mo- is much easier to dress up trivial and common sentiments with some beauty of expression, than to afford a fund of virorous. ingenious, and useful thoughts. The latter requires true renius; the former may be attained by industry, with the help of very superficial parts. Hence, we find so many writers frivolessly rich in Style, but

wretchedly noor in sentiment. The public ear is now so much affaustemen to a cortims, that well deserve attention. Blair. rect and ornamented Style, that no writer can, with safety, neglect the study of it, But he is a contemptible one, who does not look to something beyond it: who does not lay the chief stress upon his matter, and employ such originents of Style to recommend it, as are manly, not foonish, " Majore animo," says the writer whom I have so often quoted, " aggredienda est el elementia : com si tota cornere valet. " ungues polire et capillum componere, " non existimabit ad curam orans perti-" pere. Omatus et virilis et fortis et sanc-" tus sit: nec effeminatam levitatem et " fuco ementitum colorem amet: san-" guine et viribus niceat,"*

\$ 39. Of the Rise of Poetry among the ROMANS. The Romans, in the infancy of their

fate, were entirely rude and unpolished. They came from shepherds; they were increased from the refuse of the nations around them; and their manners arreed with their original. As they lived wholly on tilling their ground at home, or on plunder from their neighbours, war was their followed. Levy after this, when they had enread their consucsts over a great part of Italy, and began to make a considerable figure in the world:-even their great men retained a roughness, which they raised into a virtue, by calling it Roman Spirit; and which might often much better have been called Roman Barbarity. It seems to me, that there was more of austerity than ius-

tice, and more of insulence than courage, . * " A higher spirit count to animate those " who study elegenere. Thry ought to comeil; " the health and soundness of the whole hedy, " suther than hend the catterdies, to such tri-" fling objects as paring the units, and drawing " me har. Let ornament be manly and chaste, of michael effections greats, or artificial calcur-" ing, let it shine with the glow of health and

"strength,"

in some of their most celebrated actions. Invers of poetry and good entire, who buildmen: roughness was long an applauded character among them; and a

senate-house. In a nation originally of such a temper as this, taken up almost always in extend-

ing their territories, very often in settling the balance of power among themselves, and not unfrequently in both these at the same time, it was lapy before the politer arts made any autearance; and very long before they took root or Ecurished to any degree. Poetry was the first that did so: but such a poetry, as one might expect among a warlike, busied, unpolished peunle.

Not to enquire about the sours of triumph, mentioned even in Romalus's time. there was certainly something of neetry among them in the next reign under Numa: a prince, who pretended to converse with the Muses, as well as with Egeria; and who might possibly himself have made the verses which the Salian priests some in his time. Pythororas, either in the same reign, or if you please some time after, gave the Romans a tincture of poetry as well as of philosophy; for Cicero assures us, that the Pythagoreans made great use of poetry and music: and probably they, like our old Druids, delivered most of their precents in verse. Indeed the chief runployment of peetry, in that and the following ages, among the Romans, was of a religious kind. Their very prayers, and perhaps their whale liturgy, was poetical. They had also a sort of proplactic or secred writers, who seem to have wrote generally in verse; and were so mumergus. that there were above two thousand of their volumes remaining even to Augustus's time. They had a kind of plays too, in these early times, derived from what they had seen of the Tuseau actors, when sent for to Rome to explore a plague that raged in the city. There seem to have been either like our dambabeus, or else a kind of extempore farces; a thing to this day a good deal in use all

However that be, this is certain, that they seem to have attended the tables of the were at first a nation of soldiers and has-richer sort, much like the old provincial poets, or our own British bards, and sang there, to same instrument of music, the sort of rusticity reigned, even in their achievements of their ancestors, and the noble deeds of those who had good before them, to inflame others to follow their great examples.

The names of almost all these poets sleep in peace with all their weeks; and, if we may take the word of the other Roman writers of a better one, it is no creat lost to us. One of their best poets represents them as very obscure and very contemptible; one of their best historians avoids quoting them, as too harbarous for politer ears: and one of their most judicious enperson undered the enestest part of their writings to be burne, that the world might

be troubled with them no loorer. All these poets therefore may very well be dropt in the account: there being rething remaining of their works: and prebubly no merit to be found in them, if they had remained. And so we may dat the beginning of the Roman poetry from Livius Audronicus, the first of their poets of whom any thing does remain to us: and from whom the Romans themselves seem to have dated the beginning of their poetry, even in the Augustan agt. The first kind of poetry that was followed with any specess among the Romans.

was that for the stare. They were a very religious people; and stage plays in those times made no inconsiderable part in their public devotions; it is hence, perhaps, that the greatest number of their oldest poets, of whom we have any remains, and indeed almost all of them, are dramatic poets.

\$ 40. Of LIVIUS, NAVIUS and ESSIES. The foremest in this list, were Livin, Navius, and Ennius. Livius's first play (and it was the first written play that ever appeared at Rome, whence perhaps Horace calls him Livius Scriptor) was acted in the 514th year from the building of the city. He seems to have not whatever reposation be had, rather as their first, than over Italy, and in Toscany. In a more as a good writer; for Cicero, who adparticular manner add to these, that ex- mired these old poets more than they were remove kind of jesting dialogues becam afterwards admired, is forced to give up at their forcest and vintage feasts; and Livins; and save, that his pieces did not carried on so rudely and abusively after- deserve a second reading. He was for wards, as to occasion a very severe law some time the sole writer for the stage; to restrain their licentiousness-and those till Navius rose to rival him, and proba-

bly far exceeded his master. Navius ven- ticular: but improved their comedy to tured too on an enic, or rather an histori- much beyond him, that lie is named by cal poem, on the first Carthaginian war, Ennius followed his steps in this, as well as in the dramatic way; and seems to have excelled him as much as he had excelled Livius; so much at least, that Lucretius says of him. " That he was the first of their poets who deserved a lasting crown from the Muses." These three poets were actors as well as poets; and seem all of them to have wrote whatever was wanted for the stage, rather than to have consaled their own turn or genius. Each of them published, sometimes tragedies, sometimes camedies, and sometimes akind of dramatic saties; such saties. I sunpose, as had been occasioned by the extempore poetry that had been in fashion the century before them. All the most celebrated dramatic writers of antiquity excel only in one kind. There is no tranedy of Terener, or Menander; and no comedy of Action, or Euripides, But these first dramatic poets, among the Romany, attempted every thing indifferently; just as the present finey, or the demand of the people, led them-

second Punic war, when they had humbled their creat rival Carthory; and their carrying on their consesses afterwards, Without any great difficulties, into Greece, -gave them leisure and opportunities for making very great improvements in their poorey. Their deamatic writers began to act buth more steadiness and judgment; the bruefit of the excellent nutterns the Greek writers had set them; and formed themselves on those models.

4 di. Of Payres. Plantes was the first that considered his ewn renius, and confined hissaelf to that species of deamatic writing, for which he was the best fitted by nature. Indeed, his comedy (like the old comede at Athena) is of a ruder kind, and for enough from the pelish that was afterwards given it senow the Romans. His jests, are oken rmeth, and his wit marter has there is a strength and spirit in him, that makes one read him with pleasure; at least, he is much to be excurrended for being the first that considered what he was most canable of excelling in, and not endeavouring to shine in too stany different ways at over-Carcilius followed his example in this par- na in thelearned world: but it is a picare-

Cicero, as perhaps the best of all the comic writers they ever had. This high character of him was not for his language, which is given up by Cicero himself as faulty and incorrect; but either for the dignity of his characters, or the strength and weight of his sentiments.

\$ 42. Of TERENCE. Terence made his first appearance when Circilius was in high reputation. It is said, that when he offered his first play to the Ediles, they sent him with it to Czecilius for his judgment of the piece. Caxilins was at supper when he came to him; and as Terence was dressed very meanly, he was placed on a little stool, and desired to read away: but upon his having read a very few lines only. Cacilius altered his behaviour, and placed him next himself at the table. They all admired him as a rising penius; and the applause he received from the public, answered the compliaments they had made him in private. His Ennuclus, in particular, was arrest review in one day; and he was told more for that piece than ever had been given before for a consedy; and yet, by the way, it was not much above thirty pounds. We may see by that, and the rest of his plays which remain to us, to what a degree of exactness and electrics the Reman comedy was arrived in his time. There is a beautiful simplicity, which reigns through all his works. There is no searching after wit. and no attestation of onnement in him. All his speakers seem to say just what they should say, and no more. The story is afterays point on a and more on ions as it ought. This whole are, long before Terence, and long after, is rather remarkable for strength than beauty in writing, Were we to compare it with the following age, the compositions of this would apnew to those of the Augustan, as the Dorie order in building if compared with the Covinthian; but Terence's work is to tione of the Augustan are, as the funic is to the Corinthian order: it is not wormamented, or so rich; but pothing can be more exact and pleasing. The Roman Learning itself, in his bands, weren to be improved beyond what see could ever expect, and to be advanced almost a hondeed years forwarder than the times he lived in. There are some who look upon this as one of the straigest phenomemenon which may be well enough ex-6 44. Of Paccyces and Acrees.

plained from Cicero. He says, "that in several families the Roman language was spoken in perfection, even in those times:" of the Ledis and the Scinio's. Every one knows that Terence was extremely intimate in both these families: and as the language of his pieces is that of familiar conversation, he had indeed little more to do, then to write as they talked at their tables. Perlans, too, he was obliged to Scipio and Lælius, for more than their bare ble: and indeed the Romans themselves seem generally to have imagined, that he the first part of his education in a family where they might not speak with so much used to from their very infancy. Thus much for the language of Terroce's plays: as for the rest, it seems, from what he says himself, that his most usual method was to take his plans chiefly, and his characters wholly, from the Greek comic take both of them together. Spence.

43. Of ATRANSUS. We have a very great loss in the works of it. Old Pacuvian, after bearing it out, of Afranius: for he was regarded, even in told him very benestly, that the party the Augustan are, as the most exact incitator of Menander. He owns himself, seemed to him too still and largh. Access that he had no restraint in copying him; replied, that he was himself very sensite or any other of the Greek comic writers, of that fault in his writings; but that be wherever they set him a good example, was not at all sorry for it: " for," says le, Afranius's stories and persons were Ro- "I have always been of eccinion, that it is man, as Terence's were Grecian. This the same with writers as with fruits; awas looked upon as so material a point in mong which those that are most soft and three days, that it made two different spe- palatable, decay the somest; whereas cies of cemerly. Those on a Greek stary those of a rough taste last the longer, and were called, Palliate: and those on a Ro- have the finer relish, when once they come rean, Togata. Terence excelled all the to be mellowed by time."-Whether this Roman poets in the former, and Afranius style ever come to be thus mellowed, I very in the latter. Bird.

About the same time that comedy was improved to considerably, Pacuvius and Actius (ene a contemporary of Terener, and the other of Afranius) carried tragely as far towards perfection as it ever arrived in Roman hands. The step from Emiles to Pacuvius was a very great ene; so great, that he was reckened, in Cicro's time, the best of all their tragic poets. Pacurius, as well as Terence, enjoyed the acquaintance and friendship of Latius and conversations. That is not at all impossi- Scinia: but he did not profit so much by it, as to the improvement of his language. Indeed his style was not to be the conwas assisted by them in the writing part mon conversation style, as Terence's was: too. If it was really so, that will account and all the stiffenings given to it, might still better for the elevance of the language stake just as much from its elevance, at in his player because Terroce himself was they added to insdirning. What is remarkbeen out of Italy; and though he was able in him, is that he was almost as enibrought thither very young, he received nent for painting as he was for pours. Ht made the decorations for his own plant; and Pliny speaks of some paintings by correctness as Lucius and Scipio had been him, in a temple of Hercules, as the not pelebrated work of their kind. Age by any Ruman of condition after Fabius Pictor. Active began to publish when Pacusius was leaving off: his language was not so fine, nor his verses so well turned, even as those of his prodecessor. There is poets. Those who say that he translated a remarkable story of him in an old critic, all the comedies of Menander, certainly which, as it may give some light into this carry the matter too far. They were pro- different manners of writing, may be worth hably more than Terence ever wrote. In- relation. Pacavius, in his old are, retird deed this would be more likely to be true to Tairmann, to enow the soft air and mild of Afranius than Terence; though I sup- winters of that place. As Actins was obpose, it would scarce hold were we to ligad, on some affairs, to make a jobber moo Asia, he took Tarentum in his way, and staid there some days with Pannist. It was in his visit that he read his travely of Atreus to him, and desired his coisian

was someous and majestic, but that it

much doubt; however that was, it is a

4 45. Of the Rise of Satire: Of Lucius. LUCRETIUS, and Catullus.

hundred years, the stare, as you see, was almost solely in possession of the Roman poets. It was now time for the other kinds of poetry to have their turn; however, the Erst that sprung up and flourished to any degree, was still a seyon from the same rose. What I mean, is Satire; the produce of the old campily. This kind of poetry had been attenuated in a different manner by some of the former writers, and in particular by Ennius : but it was so altered and so improved by Lucilius, that he was called the inventor of it. This was a kind of poetry wholly of the Roman growth; and the only one they had that was so; and even as to this, Lucilius improved a good deal by the side lights he borrowed from the old comedy at Athens. Not long after, Lucretius brought their poetry acquainted with philosophy: and Catallas began to show the Russian something of the excellence of the Greek lyric poets. Lucretius discovers a great deal of spirit wherever his subject will give him feave: and the first moment be steps a litthe uside from it. in all his dispessions he is fuller of life and fire, and appears to have bren of a more portical turn, three Vireil himself: which is partly acknowledged in the fire compliment the latters steams to pay him in his Georgies. His subject often obliges him to on on heavily for an hundred lines together; but wherever he breaks out, he heraks out like lightning from a dark cloud: all at more, with force and brightness. His character in this prices with what is said of him: that a philtre he took had given him a fremry, and that he wrote in his locid intervals, He and Catollus wrote, when letters in general began to flourish at Rome much more than ever they load door. Catallan was too wise to rival bim; and was the most admired of all his commoraries, in all the different ways of writing he attempted. His odes perhaps are the least valuable part of his works. The strokes of sprice in his enirezons are very session: and the descriptions in his Idyllians, very full and picturesone. He paints strapely: but all his paintines have more of force

than electrice, and not one more in third of Homer than Virgil. With these I shall chuse to close the first

are of the Roman poetry; an age more remarkable for strength than for refinement in writing. I have dwelt longer on it perhaps than I ought: but the order All this while, that is, for above one and succession of these poets wanted much to be settled: and I was obliged to say something of each of them, because I may have recourse to each on come occasion or another, in shewing you my collection. All that remains to us of the poetical works of this age, are the miscellaneous recent of Catullus: the philosophical poem of Lucretius; six comedies by Terence; and terruty by Plantus. Of all the rest. there is nothing left us, except such posstrees from their works as happened to be quoted by the ancient writers, and particularly by Gicero and the old critics.

> 4 46. Of the Criticisms of Cicano, Honace, and OUINCTILIAN on the above Writers.

The best way to settle the characters and merits of these poets of the first act. where so little of their own works remains, is by considering what is said of them by the other Roman writers, who were well acquainted with their works. The best of the Reman critics we can comsult now, and perhaps the best they ever had, are Gicero, Horace, and Quinctilian, If we compare their sentiments of these poets together, we shall find a disagreement in them; but a disagreement which I think may be accounted for, without any great 'difficulty. Cicero, (as he lived before the Roman Poetry was brought to perfection, and possibly as no very good judge of poctry himself] seems to think more highly of them than the others. He gives up Livisu indeed; but then he makes it um in commending Navius. All the other comic mets he quotes often with respect; and as to the travic. he carries it so far as to seem atrongly inclined to oppuse old Ennius to Echilus, Pacavius to Sophocles, and Action to Euripades, -This high notion of the old poets was probably the general fashion in his time; and it continued afterwardtemecially among the more elderly sort = people) in the Augustan age; and indeed much longer. Horace, in his epistic to Auruston, combats it as a vulgar error in his times and perlaps it was an errafrom which that prince himself was re-

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whei.

whally free, However that be, Horace, on this occasion, enters into the question yery fully, and with a good deal of warmth. The character he gives of the old dramatic mets (which indeed includes all the Poeis I have been speaking of, except Lucilias, Lucretius, and Canallus), is perhaps rather too severe. He says, " That their language was in a great degree superan-

mated, even in his time; that they are don these things in them, as the fault of the times they lived in; but that it was ther piece of his, which turns pretty much on the same subject, he gives Lucilius's owns, "that he had a good deal of wit: but then it is rather of the facer bind. than true geneel wit. He is a rapid writer, and has a great many good things in him; but is often very unserfluous and incorrect: his language is dashed affectedly with Greek; and his verses are hard and unharmenious."-Quinctilian steers the middle way between both. Cicero perhaps was a little misled by his nearness to their times; and Horace by his subject. which was professedly to sneak against the old writers. Quinctilian, therefore, does not commend them so centrally as Citerio. nor speak against them so strongly as Ho-

race; and is perhaps more to be depended He compares the works of Ennius to some special grove, in which the old oaks look rather venerable than oleasing. He commends Pacterias and Action, for the strength of their language and the force of their sentimenes; but says, " they wanted that polich which was set on the Rossan pactry alterwards," He meaks of Plantos and Cacilion, as applicated writers; of Terence, as a most elegant, and of Afranius, as an excellent one; but they all, many he. fall infinitely short of the grace. and beauty which is to be found in the Arric writers of comedy, and which is perhaps accedian to the dialect they women in. To conclude: According to him.

Lucilius is too much cried up by many, and 100 nuch run down by Horace; Lucretius is more to be read fee his matter than for his style; and Catollusis remailable in the satirical part of his works, hos scarce so in the rest of his lyric meetry.

4 A7. Of the Sourishing State of Poten emper the Rogars.

The first age was only as the dawning of the Roman noetry, in comparison of the clear full light that opened all at once afterwards, under Augustus Casar. The wards a monarchy, was quite settled down often nethornt and incorrect; and that to that form by this prince. When he there is generally a stiffness in their com- had no longer any dangerous occounts. positions; that people indeed might par- he grew mild, or at least concealed the cruelty of his temper. He gave peace and quiet to the people that were fallen provoking they should think of commend- into his hands; and looked kindly on the my them for those very faults." In ann. improvement of all the arts and elerancits of life amoor them. He had a ministry too, under him, who fthough a very had character much in the same manner. He writer himself) knew how to encourage the best; and who admitted the best poets, in northeder, into a very next shore of was one of the foremost in his list; who, at his first setting out, grew soon their not applicated writer for renteel naturals: then gave them the most beautiful and most correct poem that ever was wrote in the Roman language, in his rules of agriculture (so beautiful, that some of the 20cients seem to accuse Virgil of laying studied beauty too much in that niret :

and last of all, undertook a political own,

in report of the new establishment.

have thought this to be the intent of the .Eucid, ever since I first read Bossu; and upon, in this case, than either of them, the more one considers it, the more I think one is confirmed in that coixin-Virgil is said to have been this norm the very year that Augustus was freed from his great rival Anthony: the coremacat of the Roman empire was to be wholly in him; and though he chose to be called their father, he was, in every thing but the name, their king. This monarchial form of eugenomeus must naturally be as: to displease the people. Virgil scess to have laid the plan of his poem to recordit them to it. He takes advantage of their religious turn; and of some old perobecies that must have been very flattering to the Roman people, as promising them the ennice of the whole world - he wraves this in with the most probable account of their origin, that of their being descended from the Trojans. To be a little more particular: Virgil, in his Ancid, shows that Æneus was called into their country by the express order of the gods; that he was

Spence. made a king of it, by the will of herem. Digitized by Goodie

BOOK IL CLASSICAL AND HISTORICAL

that there was an uninterrupted succession of kings from him to Romulus; that his beirs were to reien there for every and that the Romans, under them, were to obtain \$ 48. Observations on the Alisano, and the monarchy of the world. It appears from Virgil, and the other Roman writers, that Iolius Casar was of the royal race, and that Aurustus was his sole heir. The natural result of all this is, that the promises made to the Roman people, in and through this race, terminating in Augustus. the Russaus, if they would obey the ends, and be masters of the world, were to yield obedience to the new e-tablishment under that prince. As odd a scheme as this may seem now, it is scarce so odd as that of some people among us, who persuaded themselves, that an absolute obedience was owing to our kines, on their supposed descent from some unknown natriarch; and thoughts and idle ornaments in writing century ago; and seems not to have quite that there is but little of invention in his . Jost all its influence, even in our remem- Aurid; much less, I believe, thus is rebrance. However that be, I think it ap- nerally imagined. Almost all the little and to support the new form of governrather (as the volgar religion with them of state) it may fairly enough he consider. ed as a work merely political. If this was pation on the state; and all that can be offered in vindication of him, in this light. is, that the usurour he wrote for, was grown a tame one; and that the tenner and bent of their constitution, at that time, was such, that the reins of government must have fallen iwo the hands of some one person or another; and might probably, on any new revolution, have fallen iron the hands of some one less mild and indulcent than Auruntus was, at the time when Virgil wrote this poem in his service. But whatever may be said of his reasons for writing it, the mem itself has been highly applauded in all ages, from its first appearance to this day; and though left unfaished by its author, has been al-

and by all the human rights that could be ;

other epic poems among the Romans, as

the Author's Genius It preserves more to us of the religion of the Romans, than all the other Latin norts (excenting only Ovid) not together: and gives us the forms and appearances of their deities, as strongly as if we had so many pictures of them preserved to us, done by some of the best hands in the Augustan age. It is remarkable that he is commended by some of the ancients themselves, for the strength of his imagination as to this particular, though in general that is not his character, so much as exactness, He was certainly the most correct pact even of his time; in which all false set that had its effects with many, about a were discouraged; and it is as certain, pears plain enough, that the two great facts in it are built on history; and even points aimed at he Vireil is his firstid. As to the particular lines on our purhaser were to maintain their old religious tenets, ever barrowed more from the parts that preceded him, then he did. He goes so ment in the family of the Causes. That far back as to old Eurius; and ofteninpoem therefore may very well be consi- serts whole verws from him, and some dered as a religious and political work, or other of their earliest writers. The obsoleteness of their style, did not hinder him was screen our thing more than an engine, much in this; for he was a norticular lover of their old tanguage; and no doubt inserted many more antiquated mards in the case. Virgil was not so highly encou- his porm; than we can discover at present, raged by Augustus and Macenas for no. Jud ment is his distinguishing character; thing. To speak a little more pialuly; and his great excellence consisted in class-He wrete in the service of the new usur- ing and ranging things aright. Whatever his own, by weaving it so well into his work, that it looks all of a piece: even those parts of his poems, where this near be most practived, resembling a fine piece of Mossic, in which all the parts, though of such different nurbles, more together; and the various shades and colours are so artfully disposed as to melt off insensibly into one another.

Homer's is among the Greeks.

Out of the ereatest beauties in Vicril's private character was, his modesty and good nature. He was not to think housbly of himself, and handsomely of others: and was ready to show his love of merit. even where it might seem to clash with his own. He was the first who recun- . wars recknoed as much superior to all the mended Horace to Maccoust. Bid.

ELECANT EXTRACTS IN PROSE

49. Of Houset.

Horoce was the fittest man in the world for a court where wit was so narricularly ententared. No man seems to have had more, and all of the controlest sort ; or to have been better acquainted with mankind, His gaiety, and even his debauchery, made him still the more agreeable to Macenas: no that it is no warder that his acquaintonce with that Minister great up to so high a degree of friendship, as is very uncommon between a first Minister and a poet: and which had possibly such an effect on the latter, as one shall scarce ever hear of between any two friends, the most on a level: for there is some room to conjecture. that he hautened himself out of this world to accompany his great friend in the next. Horace has been most generally celebrated for his lyric poems; in which he far excelled all the Roman poets, and perhaps was no unworthy rival of several of the Greek: which seems to have been the height of his ambition. His next point of merit, as it has been usually reckoned, was his refuing satire; and bringing it from the courseness and harshness of Lucilius to that genteel, easy manner, which he, and perhaps nobody but he and one person more in all the aresistace, has ever possessed. I do not remember that any one of the ancients says any thing of his enistles: and this has made me sometimes imagine, that his epistles and satires might origi-. mally have passed under one and the same name; perhaps that of Sermons. They are receptible peritten in a style angeworthing to that of conversation; and are so much alike, that several of the satires marby just as well be called epistles, as several of his epistles have the spirit of satire in them. This latter part of his works, by whatever name you please to call them (whether satires and epistles, or discourses in yerse on moral and familiar subjects. is what. I must own, I love much better even than the bric part of his works. It is in these that he shews that talent for gustus; and that other to the Piso's, comlaurhing away vice, and insimuating virtue, to improve by all of them indifferently.into the minds of his readers. They may Ovid makes up the triumvirate of the ele-

serve. as much as almost any writings can, to make men wiser and better; for he has the most agreeable way of preaching that ever was. He was, in general, an honest good man himself; at least he does not seem to have had any one ill-natured vice about him. Other poets we admire; but there is not any of the ancient poets that I could wish to have been acquainted with, so much as Horsee. One cannot be very conversant with his writings, without having a friendship for the man; and longing to have just such another as he was for one's friend. Sheare.

d 50. Of TIBULLUS, PROPERTIES, end Ovin-

In that happy age, and in the same court, flourished Tibullus. He enjoyed the acquaintance of Horace, who mentions him in a kind and friendly manner, both in his Odes and in his Epistles. Tibulis is evidently the most exact and most beartiful writer of love verses among the Remans, and was esteemed so by their best judges; though there were some, it seems, even in their better ages of writing and sadging, who preferred Properties to him. Tribuillus's talent seems to have been only for elegiac verse: at least his compliment en Messala (which is his only poem on of it) shows, I think, too plainly that he was neither designed for heroic verse, not paregyric. Elegance is as much his distinguishing character, among the elegist writers of this age, as it is Terence's among the comic writers of the former a and if his subject will never let him be sublione, his indement at least always keeps him from being faulty. His rival and cotremporary, Properties, seems to have set himself too many different models, to copy either of them so well as he might otherwise have done. In one place, he calls himself the Roman Callimachus; in 20other, he talks of rivalling Philetas: and he is said to have studied Missoermus, and some other of the Greek lyric writers, with the same view. You may see by this, criticism, in which he so very much ex- and the practice of all their peets in genecelled; especially in his long espistle to Au- ral, that it was the constant method of the Romans (whenever they endeavoured to menly called his Art of Poetry. They excel) to set some great Greek pattern or shound in strokes which show his great other before them. Properties, perhaps, knowledge of manking, and in that pleas- might have succeeded better, had be fixed ing way he had of teaching philosophy, of on any one of these; and not endeavoured

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piac writers of this age: and is more loose and incorrect than either of the other. As Properties followed too many musters. Ovid endeavoured to shine in too grany different kinds of writing at the same time. Besides, he had a redundant genius; and almost always chose rather to indulge. than to give any restraint to it. If our was to give any opinion of the different merits of his several works, one should not nerhous be much beside the truth, in saying, that he excels most in his Faul; then perhaps in his love-verses; next in his heroic epistles; and lastly in his Meramorphoses. As for the verses he wrote after his misfortunes, he has quite hor his spirit in them: and though you may discover some difference in his manner after his banishment came to sit a little lighter on him, his proise never shipse out fairly after that first stroke. His very lave of being witty had forsaken bing though before it seems to have prown upon him when it was least becoming, towords his old age: for his Metamorohoses (which was the last poem he wrote at Rosse, and which indeed was not quite faished when he was sent into bunishment) has more instances of false wit in it, than perhaps all his former writings put together. Our of the things I have beard him most criedup for, in that piece, is his transitions from one story to another, The accients thought differently of this point; and Opinstillian, where he is speaking of them, endeavours rather to excase than to commend him on that head. We have a considerable lass in the latter half of this Fasti; and in his Medea, which is much commended. Dramatic nectry seems not to have flowished, in proportion to the other souts of poetry, in the Augustan see. We scarce hear any thing of the comic poets of that time: and if tragody had been much enhiranced then, the Roman writers would certainly produce some names from it, to omnour to the Greeks, without going so far back as to those of Action and Pacuvics. Indeed their own critics, in speaking of the deamatic writings of this are, boost rather of tingle nieces, than of authors and the two particular transdies, which they talk of in the highest strain, are the Medea of of Oxid. and Varius's Thrences. Horrever, if it was not the age for plays, it was certainly the are in which almost all the other kinds of poetry were in their greatest

excellence at Rome.

Shence.

4 51. Of PHEDRUS. Under this period of the best writing, I should be inclined to insert Phondrus. For though he published after the good manner of writing was in general on the deeline, he flourished and formed his style under Augustus : and his book, though it did not appear until the reign of Tiberius, deserves on all accounts, to be reckened among the works of the Augustan are. Fabulæ Æsepere, was probably the title which he gave his fables. He professedly follows Ason in them: and declares, that he keeps to his manner, even where the subject is of his own invention. By this it apnears, that Ason's way of telling stories was very short and plain: for the distinguishing beauty of Physique's fables istheir conciseness and simplicity. The taste was so much fallen, at the time when he published them, that both these were abjected to him as faults. He used those critics as they deserved. He tells a long, tediour story to those who objected against the conclusions of his style; and wanters some others, who condemned the plainness of it. with a run of hombost verses, that have a great many noisy elevated words in them,

without any sense at the bottom.

Manilias can scarce be allowed a place in this list of the Augustin poets this poetre is inferior to a great many of the Latin ports, who have wrose in these lower-ages, so long since Latin has ceased to be a living language. There is at least, I believe, are instance in more one treet of the flourishing area, of such language, of such versifigution, as we meet with in Maniform and sixtre is not any one ancient writer that speaks one word of any such poet about those times. I doubt not there were had piects enough in the Augustan age : but I constitute whether Manifest recordes grow the houses of baier recknowld even among the had noets of that time: What must be said, then to the many notages in the mem, which relate to the times in which the author lived, and which all have a regard to the Augustan age? If the whole be not a modern forgery, "I do not see how one can dear his being of that were and of it he a modern foregry, it is very lucky that it should serve so exactly, in so many little particulars, with the pacient whole of the bravens, in the Famese palace. Allawing Miniline's norm to pass for what two centuries; and in Augustus found a it pretends to be, there is nothing remains prince, whose own inclinations, the tenperhaps, an elegy or two of Galler. .

4 53. Of the Poets where Works have not These are but small semains for an are

gies of Capella and Montagues; that Propriscatery eclopies; and Macer, a poem on the nature of birds, beasts, and plants. to have signified little more, than that they wrote in becauseter verse); that Fundanius was the best comic poet then, and Melissus no bad one: that Varius was esteemed for trapedy always: that Pollin be wrote. These last are viest names: nity, who are, or at least desired to be thought poets in that time. In the forminister for home affairs, Maxenas; and cus, were of this number. Germanicus in considerable port of his translation. The emperor himself seems to have been both a good critic, and a good author. He wrose chieffy in press; but some thines in verse too; and particularly good part of a

tracedy, called Aiax. It is no wonder, under such encouragements, and so great examples, that pociry should arise to a higher pitch than it had ever done among the Romans. They had celebrated poets under the reign of Neto, been gradually improving it for above

per of whose reign, and whose very politics. led him to nurse all the arts; and toerry, in a more particular manner. The wonder is, when they had not so far toward perfection, that they should fall as it were all at ence; and from their greatest purity and simplicity, should degenerate so immediately into a lower and more affected manner of writing, than had been ever known among them.

6.51. Of the Fall of Poetry among the Remons. There are some who assert, that the

great age of the Roman eloquence I have been speaking of, began to decline a little even in the latter part of Augustus's reign. It certainly fell very much under Tiberies; and even every day weaker and weaker, till it was wholly changed under Caligala. Hence therefore we may date the third are, or the fall of the Roman rectry. Augustus, whatever his natural temper was, but on at least a mildress, that gave a calm to the state during his time: the succeeding emperors flung off the unik; and not only were, but openly appeared to be, rather monsters than men. We seed not go to their historians for proofs of their prodicions vileness: it is enough to mertion the bare names of Tiberius, Caligula, Nero. Under such heads, every thing that was good run to ruin. All discipline in war, all domestic virtues, the very love of liberty, and all the taste for sound elacurner and enod poetry, sunk gradually; and faded away, as they had flourished, tegether. Instead of the sensible, chaste, and manly way of writing, that had been in use in the former age, there now rest up a desire of writing smartly, and an affectation of shining in every thing they said. A certain prestiness and glitter, and luxuriance of ornaments, was what distinguished their most applauded writers in proce; and their poetry was quite lest in high flights and obscurity. Scorce, the favourite prose writer of those times; and Petronius Arbiter, so great a favorrite with many of our eyen; afford too many proofs of this. As to the prose in Nero's

tinger and as to the poets, it is enough to say, that they lad then Lucan and Pertiut, instead of Virgil and Horace. Bid. \$ 55. Of LUCAN. Persias and Lucan, who were the most

may very mell serve for examples of the

faults I just mentioned, one of the swell- themselves under the vallies at their feet. ing, and the other of the obscure style. And these disturbances innature were unithen in fashion. Lucan's manner in ecperal runs too much into fustian and bombast. His muse was a kind of droper, and looks like the soldier described in his own Pharsalia, who in passing the desert sands of Africa, was hit by a seenest, and swelled to such an immoderate size. 44 that be was lost (as he expresses it) in the tumoses of his own body" Some critics have been in too great haste to make Quinctilian say some good things of Lucan, which he never meant to do. What this neet has been admired for and what he will ever deserve to be admired for, are the several philosophical passages that abound in his works; and his penerous sentiments, particularly on the love of liberty and the quotempt of death. In his calm hours, he is very wise: but he is aften in his rants, and never more so than when he is not into a battle, or a storm at sea : but it is remarkable, that even on those occasions, it is not so much a vidlence of rare, as a madness of affectation, that appears most strongly in him. To give a few instances of it, not of many. In the very berinning of Lucae's storm, when Captar ventured to cross the sea in so small a vessel: " the feet stars themselves seem to be not in motion." Then " the waves rise over the mountains, and carry away the tops of them," Their next step is to heaven; where they catch the rain " in the clouds:" I suppose, to increase their force, The sea opens in several places, and leaves its bottom dry land. All the foundations of the universe are shaken; and nature is afraid of a second chaos. His little skiff. in the mean time, sometimes cuts along the clouds with her sails; and sometimes seems in danger of being stranded on the sands at the buttom of the sea - and most inevitably have been lost, had not the storm (by good fertune) been so strong from every quarter, that she did not know on which side to bulge first. When the two armies are going to join

battle in the plains of Pharsalia, we are told, that all the soldiers were incarable of any fear for themselves, because they were wholly taken up with their concern for the danger which threatened Pomper and the commonwealth. On this great occasion, the hills about them, according to his account, seem to be more afraid than the men; for some of the mountains looked as if they would thrust their heads into the clouds ; and others, as if they wanted to hide

versal: for that day, every single Roman. in whatever part of the world he was, fift a strange gloom spread all over his mind. on a sudden; and was ready to cry, though he did not know why or wherefore. Stence.

\$ 55. His Describling of the Sea-Roll off Mangailler

The sea-fight off Marseilles, is a thing that might divert one, full as well as Erasmus's Naufratium Joselare: and what is still stranger, the noet clustes to be most diverting in the wounds he gives the more soldier. The first person killed in it is pierced at the same instant by two snears: one in his back, and the other in his breast; so nicely, that both their points meet tomether in the middle of his hady. They each. I suppose, had a right to kill him and his soul was for some time doubtful which it should obey. At last, it compounds the matter: drives out each of the spears before it, at the same instant; and whim and of his hade, half at one wound and half at the other. - A little after this, there is an honest Greek, who has his right hand out off, and firhts on with his left. till be can lean into the sea to recover the former: but there (as misfortunes seldom come single) he has his left arm chose off too: after which, like the hero in one of our ancient ballals, he lights on with the trunk of his bady, and performs actions greater than any Witherington that ever was .- When the battle grows warmer. there are many who have the same misfortune with this Greek. In endeavouring to climb up the enemies ships, several have their arms struck off; full into the sea; leave their hands behind them! Some of these swimming combatants encounter their enemies in the water; some smooly their friends ships with arms; some, that had no arms, entangle themselves with their evemies; cling to them, and sink together to the bettern of the seas others stick their hadies against the heaks of their enemies shins; and scarce a man of them fluor away the pic of his carcate, even when

But among all the contrivances of there posthumous warriors, the thing most to be admired, is the sugarity of the great Terrheous. Tyrcheous was standing at the head of one of the vessely, when a ball of lead, flung by an artful aligner, struck

he should be dead.

out both his eyes. The violent dash of the blow, and the deep darkness that was served over him all at once, made him at first conclude that he was dead; but when he had recovered his senses a little, and formed he could advance one foot before the other, he desired his fellow soldiers to plant him just as they plant their Ballistre: he hopes he can still fight as well as a mahow he shall cheat the enemy, who will fine away darts at him, that might have

killed nemle who were alive. Such strange things as these, make me always wonder the more, how Lucan can he so wise as he is in some norts of his norm. Indeed his sentences are more soid than one could otherwise expect from so young a writer, had be wanted such an uncle as Seneca, and such a master as Cornutus. The swellings in the other parts of his poem may be partly accounted for, merhans, from his being born in Snain, and in that part of it which was the farthest removed from Greece and Rome: nov, of that very city, which is marked by Cicero as particularly overrun with a had taste. After all, what I most dislike him for, is a blot in his moral character. He was at first pertty high in the favour of Nero. On the discovery of his being concerned in a plot against him, this philesopher (who had written so much, and so gallantly, about the pleasure of dying) beloved himself in the most despirable manner. He named his own mother as quilty of the crospiracy, in loops of saving himself. After this, he added several of his friends to his former confession; and thus enationed labouring for a pardon, by making sperifices to the tyrant of such lives, as any ere, much less of a philosopher than he seems to have been, ought to think dearer than their own. All this baseness was of no use to him; for in the end, Nero and and him to execution too. His veins

years oversed; and the last words he snoke. were some verses of his own. Stence.

4 57. Of PERSONS. Persins is said to have been Lucan's school-fellow under Cornutus; and, like him, was bred up more a philosopher than a poet. He has the character of a good man; but scarce deserves that of a good writer, in any other than the moral sense of the word, for his writings are very virtaxor; but not very portical. His great and statues; some of which he worshipped;

voured to excuse or palliate this fault in in; and the necessity a satirist then lay under, of writing so, for his own security. This may hold as to some passages in him: but to say the truth, he seems to have a tendency and love to obscurity in himself: for it is not only to be found where he may speak of the emperor or the state: but in he general course of his satires. So that in my conscience. I must give him up for an obscure writer: as I should Lucan for a tumid and swelling one.

fault is obscurity. Several have endea-

Such was the Roman poetry under Nero. The three emnemes after him were made in an hurry, and had short tomultoors reirus. Then the Flavian family came in. Vespasian, the first emperor of that line, endeavoured to recover something of the good taste that had formerly flourished in Rome; his son Titus, the delight of mankind, in his short reign, encouraged poetry by his example, as well as by his liberalities: and even Domitian loved to be thought a natron of the muses. After him, there was a succession of good emperors, from Nerva to the Antonines. And this extraoedingry mod facture (for indeed, if one considers the general run of the Roman emperors, it would have been such. to have had any two good ones only together) gave a new spirit to the arts, that had long been in so languishing a condition, and made poetry revive, and raise up its head again, once more among them, Not that there were very rood noets even now: but they were better, at least, than they had been under the reign of Nero.

\$ 58. Of SILIES, STATIOS, and Va-

This period produced three epic poets, whose works remain to us; Silius, Statius, and Valerius Flaccus. Silius, as if he had been friehtened at the high flieht of Lacan, keeps almost always on the ground. and scarce once attempts to sear throughout his whole work. It is plain, however, though it is low; and if he has but little of the spirit of poetry, he is free at least from the affectation, and obscurity, and hombast, which prevailed so much among his immediate predecessors. Silius was benoused with the consulate; and lived to see his son in the same high office. He was a great lover and collector of pictures

to offer sacrifices too at his temb near Na. smoothing as quite and of the question. He ples. It is a pity that he could not get more of his spirit in his writings: for he than Silius, or even Statius; and his planhad scarce enough to make his offerings "or rather his story, is certainly less embaracceptable to the renius of that great poet. -Statius had more of enirit, with a less share of prudence; for his Thebaid is certainly ill-conducted, and scarcely well written. By the little we have of his Achilleid, that would probably have been a much better poem, at least as to the writing part. had he lived to finish it. As it is, his description of Achilles's behaviour at the feast which Lycomedes makes for the Grecian ambassadors, and some other parts of it. read more pleasingly to me than any port of the Thebaid. I cannot help thinking. that the passage quoted so often from Juvepal. as an encomium on Station, was meant as a satire on him. Martial seems to strike at him too, under the borrowed name of Sabellus. As he did not finish his Achilleid. he may deserve more reputation perhaps as a miscellaneous than as an enic writer: for though the odes and the other copies of verses in his Sylvar are not without their faults, they are not so faulty as his Thebaid. The chief faults of Statius, in his Selve and Thehaid, are said to have proceeded from very different causes: the former, from their having been written incorrectly and in a great deal of haster and the other, from its being over corrected and hard. Perhaps his greatest fault of all or rather the greatest sign of his bad judgment, is his admiring Lucan so extravagantly as he does. It is remarkable, that poetry run more lineally in Statius's family, than perhaps in any other. He received it from his father; who had been an eminent poet in his time, and lived to see his sen, obtain the laurel common at the Alban games: as he had formerly done himself,-Valerius Flaccus wrote a little before Statius. He died young, and left his poem unfinished. We have but seven books of his Argunautics, and part of the eighth, in which the Argonauts are left on the sea, in their return homewards. Several of the modern critics, who have been some way or other concerned in publishing

especially one he had of Virgil. He used and as for Lucin, I cannot help looking imitates Virvil's language much better rassed and confused than the Thebaid. Some of the anticots themselves sorak of Flaccus with a great deal of respect; and particularly Quinctilizn; who says nothing at all of Silins or Statitus; unless the latter is to be included in that general expression of 'several others,' whom he leaves to be

celebrated by posterity, As to the dramatic writers of this time, we have not any one comedy, and only ten trappelies all published under the name of Lucius Angerus Seneca. They are probably the work of different hands; and might he a collection of favourite plays, put toeether by some bad grammarian; for either the Roman tragedies of this age were very indifferent, or these are not their best. They have been attributed to authors in far distant as the reigns of Augustus and Traian. It is true, the person who is so positive that one of them in particular must be of the Augustan age, says this of a piece that he seems resolved to cry up at all rates : any one of them, in supposing them all to have been written in this third age, under the decline of the Roman poetry. Of all the other poets under this period

there are none whose works remain to us, except Martial and Juvenal. The former flourished under Domitian; and the latter under Nerva, Trajan, and Adrian. Spence. 6 59. Of MARTIAL.

Martial is a dealer only in a little kind of position : for Universe is costainly Indust it is called by Dryden) the lowest step of pretry. He is at the very bottom of the hill; but he diverts himself there, in wathering flowers and playing with insects, prettily enough. If Martial made a news. year's eift. he was core to send a distichwith it: if a friend died, he made a few verses to put on his tembestone: if a seatue was set up, they came to him for an inscription. These were the common offices of his muse. If he struck a fault in Fluents's works, make no scruple of placlife, he marked it down in a few lines: ing him next to Virgil, of all the Roman and if he had a mind to please a friend, or epic poets; and I own I am a good deal to get the favour of the great, his style was turned to panegyric; and these were inclined to be seriously of their epinion: for he seems to me to have more fire than his highest employments. He was how-Silius, and to be more correct than Statius; ever, a good writer in his way; and there are instances even of his writing with some dignity on higher occasions. Spence.

6 60. Of JUVENAL.

Invenal began to write after all I have mentioned; and, I do not know by what good fortune, writes with a greater spirit of metry than any of them. He has scarce any thing of the gentility of Horace; yet he is not without humour, and exceeds all the satirists in severity. To say the truth, he flashes too much like an angry executioner; but the depravity of the times, and the vices then in fashion, may often excuse some degree of race in him. It is said he did not write till be was elderly's and after he had been too much used to declaiming. However, his satires have a great deal of spirit in them; and shew a strong hatred of vice, with some very fine and high sentiments of virtue. They are indeed so animated, that I do not know any poem of this age, which one can read with near so much pleasure as his satires.

Juveral may very well be called the last of the Roman roets. After his time, 'poetry, continued decaying more and more, quite down to the time of Constantine; tinguished among the Romans, that from that time they themselves may very well be called by the name they used to give to all the weeld, except the Greeks : for the Romans then had scarce any thing to distinguish them from the Barbarians. There are, therefore, but three ares of the Roman poetry, that can carry any

wright with them in an enquiry of this nature. The first are, from the first Punic war to the time of Augustus, is more remarkable for strength, than any great degree of beauty in writing. The second age, or the Augustin, is the time when they wrote with a due mixture of hearty. and strength. And the third, from the low simpler of Nero's reien to the end of Adrian's, when they endeavoured after beauty more than strength; when they lest much of their virour, and run top much into affectation. Their poetry, in its youth, was strong and nervous; in its middle age, it was manly and polite t in its latter days, it grew tampley and feeble: and endeavoured to hide the decays of its former beauty and strength, in false omaments of dress, and a berrowed flush on the face; which did not so much reader ever they first entered within its gatesis pleasing, as it showed that its natural complexion was fided and lost. . . . Phil.

6 51. Of the Introduction, Improvement, and Fall of the Arts at Rome. The city of Rome, as well as its inhabitants, was in the beginning rude and un-

adorned. Those old rough soldiers looked on the effects of the politer arts as things fit only for an effeminate people; as too apt to soften and unnerve men; and to take from that martial temper and forecity, which they encouraged so much and so universally in the infancy of their state. Their houses were (what the name they give them signified) only a covering for them, and a defence against bad weather. These sheds of theirs were more like the caves of wild beasts, than the habitation of men; and were rather flung together as chance led them, than formed into regular streets and openings; their walls were half mud, and their roofs, pieces of wood stuck together; nay, even this was an after improvement; for in Romalus's time, their houses were only covered with straw. If they had any thing that was finer than ordinary, that was chiefly taken up in serting off the temples of their gods; and when these began to be furnished with statues (for they had more till long after to give terror than delight; and seemed rather formed so as to be horrible erough to strike an awe into those who worshipped them, than handsome enough to invite my one to look upon them for pleasure. Their design, I suppose, was answerable to the materials they were made of a and if their ends were of earthen ware, they were reckoned better than ordinary; for many of them were chept out of wood. One of the chief ornaments in those times, both of the temples and private houses, conjuted in their ancient trophies; which wert trunks of trees cleared of their branches, and so ferried into a rough kind of pasts. Those were leaded with the arms they had taken in war, and you may easily perceive what seet of ocuaments these posts must make, when half decayed by time, and hung about with old rusty arms, besurered

with the blood of their enemies. Rosse

was not then that beautiful Rome, where

very ruins at this day are sought after with

so much pleasure; it was a town, which carried an air of terror in its appearance;

and which made people shudder, when-

6 62. The Condition of the Rouxes in the Second Punte War.

Such was the state of this imperial city, when its citizeus had made so great a progress in arms as to have concuered the better part of Italy, and to be able to engage in a war with the Carthaginians; the strongest power then by land, and the absolute masters by sea. The Romous, in the first Ponic war, added Sicily to their dominions. In the second, they greatly increated their strength, both by sea and land; and acquired a taste of the arts and elegancies of life, with which till then they had been totally unsequainted. For though before this they were masters of Sicily (which in the old Roman geography made a part of Greece; and of several cities in the eastern parts of Italy, which were inhabited by colonics from Greece, and were adorned with the pictures, and statues and other works, in which that nation deliebeed, and excelled the rest of the world so much; they had hitherto looked upon them with so careless an eye, that they had felt little or nothing of their beauty. This insensibility they preserved so lang, either from the grossness of their minds, or perhaps from their superstition, and a dread of reverencing foreign deities as much as their own; or (which is the most likely of all) out of mere politics, and the desire of two greatest leaders, seen occasioned two keeping up their martial mirit and natural roughness, which they thought the arts and elegancies of the Grecians would be but too apt to destroy. However that was, they generally preserved themselves from even the least suspicion of taste for the polite arts, pretty far into the second Punic war; as appears by the behaviour of Fabius Maximus in that war, even after the scales were turned on their side. When that general took Tarentum, he found it hall of riches, and extremely addraged with pictures and statues. Among others, there were some very fine colosial figures of the gods, represented as fighting prainst the rebel giants. These were made by some of the most eminent masters in Greece : and the Jupiter, not improbably, by Lysip-When Fabius was dispusing of the spoil, he ordered the money and place to be sent to the treasury at Rome, but the statues and pictures to be left behind. The secretary who attended him in his survey. was somewhat struck with the largeness

with the rest? " Yes," replied Fabius, "leave their angry gods to the Taren-" tines; we will have nothing to do with

£ 63. Mercellus officer Synamuse. and sends all its Pictures and Statues to

Pour. Marcellus had indeed behaved himself very differently in Sicily, a year or two before this happened. As he was to carry on the war in that province, he bent the whole force of it against Syracuse. There was at that time no one city which belonged to the Greeks, more elegant, or better adomed, than the city of Syragure a it abounded in the works of the best masters. Marcellus, when he took the city, cleared it entirely, and sent all their statues and pictures to Rome. When I say all, I use the language of the people of Syracuse; who soon after laid a complaint against Marcellus before the Roman senate, in which they charged him with scripping all their bouses and temples, and leaving neching but have walls throughout the city. Marcellas himself did not at all disown it, but fairly confessed what he had done; and used to declare, that he had done so, in order to adorn Rome, and to introduce a taste for the fine arts among his countrymen. Such a difference of behaviour in their

different parties in Rome. The old penple in general joined in crying up Fabius. -Fabius was not rapacious, as some others were; but temperate in his concrests. In what he had done, he had acted, not only with that moderation which becomes a Roman general, but with much prudence and foresight, " These foreries," they cried, " see a " pretty diversion for an idle effemiente people: let us leave them to the Greeks. " The Romans desire no other ornaments " of life, than a simplicity of manners at " home, and fortitude against our ene-" mits abroad. It is by there arts that " we have raised our name so high, and " spread our dominions so far: and shall " we suffer them now to be exchanged for " a fine taste, and what they call eleganor " of living ? No, great Jupiter, who prest sidest over the capital! let the Grocks " keep their arts to themselves, and let st the Romans learn only hour to compler es and to govern markind."-Another and noble air of the figures just mentioned; set, and particularly the vounger posand asked. Whether they too must be left pie, who were extremely delighted with the nable works of the Greeisn artists that had been set up for some time in the terms ples and portices, and all the most public places of the city, and who used frequently to spend the greatest part of the day in concemplating the brauties of them, extelled Marcellus as much for the pleasure he had given them. " We shall now," said they, "no larger be reckoned among " the Barbarians. That runt, which we " have been so long contracting, will soon " be ween off. Other generals have con-" overed our cueroies, but Marcellus has " conquered our ignorance. We begin to " world of beauties opening before us.

" nutions in taste, as well as to conquer " them with our arms." Whichever side was in the right, the carty for Marcellus was the successful one; for, from this point of time we may date the introduction of the arts into Rome. The Romans by this means began to be fond of them: and the lave of the arts is a passion, which grows very fast in any breast wherever it is once entertained.

. We may see how fast and how greatly it prevailed in Rome, by a speech which old Cato the censor made in the senate, not above seventeen years after the taking of Syracuse. He complains in it, that their people began to run into Greece and Asia: and to be infected with a desire of playing with their fine things: that as to such simils, there was less honour in taking them, than there was danger of their being taken by them; that the gods brought from Syracuse, had revenged the cause of its citizens, in spreading this taste among the Romans: that he heard but too many daily crying up the organisms of Corinch and Athens; and ridiculing the poor old Rouse gials; who had hitherto been propition to them; and who, he hoped, would will continue so, if they would have

let their statues remain in peace upon their procesult. 6 51. The ROMAN Generals, in their seve-

ral Canquests, convey great Numbers of Pateres and Statues to Roux. It was in vain too that Cato spoke

a its for the love of the arts pre-". 'ed every day more and more: and from bencelorward the Roman erperale. is their several conquests, seem to have strove who should bring away the greatest

number of statues and pictures, to set of their triumphs, and to aforn the city of Rome. It is supprising what accession of this kind were made in the compass of a little more than half a century after Marcellus had set the example. The elder Scipio Africanus brought in a great nonber of wrought vases from Spain and Africa, toward the end of the second Posic war: and the very year after that yas figished, the Romans entered into a war with Greece, the great school of all the arts, and the chief repository of most of the finest works that ever were newlood by them. It would be endless to mentio all their appointions from hence: I shall only

" Let the Romans be polite, as well as put you in mind of some of the most con-" victorious; and let us learn to excel the siderable. Flaminius made a great slev both of statues and wases in his trianon over Philip king of Macedon; but he was much exceeded by Æmilius, who reduced that kingdom into a province. Anilim's triumph lasted three days; the first of which was whally taken up In beinging in the fine statues he had selected in his exactition: as the chief ornament of the second consisted of wases and sculptured vestels id all sorts, by the most eminent hands. These were all the most chosen things, called from the collection of that successer of Alexander the Great | for as to the inferior speils of no less than seventy Grecian cities. Æmilius had left them all to his soldiery, as not worthy to appear axest the ornaments of his triumph. Not many

> his polite taste of all the Romans hitlers, and who was scarce exceeded by any one of them in all the succeeding ages) destrayed Carthage, and transferred many of the chief ornaments of that city, which had so long bid fair for being the seat of essoire, to Rome, which soon becapt utdoubtedly so. This must have been a rat accession: though that great man, who in his caste, did not bring all the first of his socils to Rome, but left a great part of them in Sicily, from whence they had formerly been taken by the Carthaginian

years after this, the young Scinio Africa-

any (the person who is most celebrated fit

The very same year that Scipio freed Rome from its most dangerous rival, Cuthore. Mummius (who was as remarkable for his rusticity, as Scipio was for elerance and taste) added Achain to the Roman state; and sacked, among several others, the famous city of Corinch, which had been long looked upon as one of the principal reservoirs of the finest works of art. He in all Sicily, which he did not see: nor any cleared it of all its beauties, without know- one he liked, which he did not take away ing anything of them: even without know- from its owner. What he thus not, he sent ing, that an old Grecian state was better into Italy. Rome was the centre both of than a new Roman one. He used, how- their spoils in war, and of their ranings in ever, the surest method of not being mistaken t for he took all indifferently or they cause in his way: and brought them off in such quantities, that he alone is said to have filled Rouse with statues and nictures. Thus, partly from the taste, and partly from the vanity of their generals, in less than seventy years time (reclaning from Marcellus's taking of Syracone to the year in which Carthage was destroyed! Italy was furnished with the pobless productions of

the ancient artists, than before lay scattered all over Spain, Africa, Sicily, and the rest of Greece. Sylla, beside many others, added vastly to them afterwards: narricularly by his taking of Athens, and by his consucets in Asia; where by his too ereat indulgence to his annies, he made tane and rapine a general thing, even among the common soldiers, as it had been for a loog time, among their leaders,

In this manner, the first considerable acquisitions were made by their contrering annies: and they were carried on by the persons sent out to everen their nouniners. when connerval. As the belowing of these in their governments, in ceneral, was one of the greatest bloss on the Roman nation. we must not expect a full account of their reassertions in the old historium, who trees particularly of the Roman affairs: for such of these that remain to us, are either Roman themselves, or else Greeks who were too much attached to the Roman interest. to speak out the whole truth in this affair, But what we cannot have fully from their own historians, may be nettly well supplied ed from other hands. A nost of their own. who seems to have been a very bracet man. has set the rapacionness of their povernors in general in a very strong light; as Cicero hath set furth that of Verres in particular, as strongly. If we may lader of their reneral behaviour by that of this revernor of Sicily, they were more like monsters and harpies, than men. For that public robber (as Cicero calls him, more than once) hunted over every corner of his island, with a counte of hoders four a Greek painter, and the other a stangery of the same nation) to get together his collection; and was so curious and so rangelogs in that search, that Cicero says, there was not a gen, or statue, or relievo, or picture,

peace; and if many of their pratters and preconsuls acted but in half to alumdoned a manner as this Verres appears to have door, it is very probable that Rome was more enriched in all these sort of things secretly by their governors, than it had been openly by their generals Spence.

\$ 65. The Methods made use of in done. ing the Works of the best accient Artists into ITALY.

There was another method of aurmenting these treasures at Rome net so infamous as this, and not so glorious as the former. What I mean, was the custom of the Ediles, when they exhibited their public games, of adeening the theatres and other places where they were performed. with great numbers of statues and pictures. which they bought up or berrowed, for that purpose, all over Greece, and sometimes even from Asia. Scaurus, in particular, in his redileship, had no less than three thousand statues and relievos for the mere ornamenting of the stage, in a theatrebuilt only for four or live days. This was the same Scaurus who (whilst he was in the same office too) brought to Rome all the nictures of Sicyon, which had been so long one of the most eminent schools in Greece for painting; in lieu of debts owing, or pretended to be overd. from that city to the Roman penole.

From these public methods of drawing the works of the best ancient artists into Italy, it grew at length to be a part of private luxury, affected by almost every budy that could afford it, to adorn their houses, their porticos, and their gardens, with the best statues and pictures they could procure out of Greece or Asia, None went earlier into this taste, than the family of the Lucelli, and particularly Lucius Lucullus, who carried on the war against Michelclairs. He was remarkable for his love of the arts and polite learning even from a child; and in the latter part of his life gave himself up so much to collections of this kind, that Ple tarch reckers it among his follies. " As I am speaking of his faults (save that historian in his life) I should not omit his vest boths, and nizrgue for walking; or his gardens, which were much more magnificent than any in his time at Rouge, and equal to any in the luxuri- streets with an addition of some of the our ages that followed; not his excessive feedness for statues and pictures, which he not from all parts, to adom his works and randous, at an immense expenses and with the vast riches he had heaped tore-

ther in the Mithridatic war." Three were several other families which fell about that among the rest, the Julian. The first emnerver, who was of that family, was a great collector; and, in particular, was as fend of old gens, as his successor, Appropriate was of Corinthian water.

This may be called the first are of the flourishing of the politer arts at Rome: or rather the age in which they were introduced there: for the people in this period were chiefly taken up in getting fine things, and bringing them together. These were perhans some particular persons in it of a very good taste: but in general one may say, there was rather a leve, than any great knowledge of their beauties, during this age, among the Romans. They were brought to Rome in the first part of it, in erester numbers than can be easily concrived ; and in some time, every body began to look upon them with pleasure. The collection was continually augmenting afmentioned; and I doubt not but a good more imperceptible degrees. Indeed taste would have been a central thing what else could be expected from such t among them much earlier than it was, had run of mousters as Tiberius, Caligab, it not been for the frequent convulsions in and Nero? For these were the emperies their state, and the perpetual struggles of under whose reigns the arts began to larsome great man or other to get the reins guish; and they suffered so much from of covernment into his hands. These continued quite from Svlla's time to the esta- writers soon after them meak of all the blishment of the state under Augustus. 2rts as being brought to 2 very leweb. The peaceful times that then succeeded, and the encouragement which was given by that connecer to all the arts, afforded the Romans full leisure to contemplate the fine works that were not torether at Rome in the age before, and to perfect their taste after Domitian, gave some spirit again to in all the elegancies of life. The artists, the arts; but soon after the Autente, who were then much invited to Rome, they all declined apace, and, by the time worked in a style greatly superior to what of the thirty tyrants, were quite faller, they had done even in Julius Casar's time: so as never to rise again under aur future so that it is under Augustus that we may

Roman emperor. benin the second, and most perfect age of You may see by these two accounts I sculpture and painting, as well as of poetry. have given you of the Roman poetry, and Augustus clarged the whole appearance of the other arts, that the great periods of of Home itself; he found it ill built, and their rise, their flourishing, and their deleft it a city of marble. He adorned it cline, agree very well; and as it were, with buildings, extremely finer than any tally with one another. Their style was it could beast before his time, and set off prepared, and a wast collection of fire all those buildings, and even the common works laid in, under the first period, or it

finest statues in the world. 466. On the Decline of the Arts, Elequeece, and Poetry, upon the Drath of Aegustus.

On the death of Augustus, theogis the arts, and the taste for them, did not safer so great a change, as appeared immediately in the taste of eloquence and poetry, yet they must have suffered a good deal. There is a secret union, a certain kind of sympathy between all the police and, which makes them languish and flourish together The same circumstances art either kind or unfriendly to all of then. The favour of Augustus, and the traquillity of his reign, was at a geatle dev from heaven, in a favourable season, that

made them bud forth and flourish: and the sour reign of Tiberius, was as a saldru frost that checked their growth, and at last killed all their beauties. The vanity, and tyranny, and disturbances of the times that followed, gave the finishing stroke to sculpture as well as eloqueser, and to nainting as well as neetry. The Greek artists at Rome were det to soo of so much infected by the bad taste of the court, as the Roman writers were; but h reached them too, though by slower and their baleful infloence, that the Rosan They talk of their being extremely faller in general; and as to painting, in paricular, they represent it as in a most lethe and dying condition. The series of so many good emperors, which happened the times of the republic; in the second, orator a fore field than Demosthenes in hie or the Augustan age, their writers and art. Obruthiaes and Philippies, which are his ists were both in their highest perfection: capital orations; and, no doubt, to the noand in the third, from Tiberius to the Meness of the subject, and to that integrity Antonines, they both began to languish: and public soirit which entirently breather and then revived a little; and at last sunk in them, they are in lebted for stock of totally together.

In comparing the descriptions of their poets with the works of art, I should therefore chose to emit all the Roman poets after the Accorises. Amour them all, there is perhaps no one whose omission need be regretted, except that of Claudian; and even as to him it may be considered, that he wrote when the true knowledge of the arts was no more; and when the true taste of poetry was strangely corrupted and lost: even if we were to indee of it by his own writings only, which are extremely better than any of the poets long before and long after him. It is therefore much better to confine one's self to the three west area. than to run so far out of one's way for a single poet or two; whose putherities, after all, must be very disputable, and indeed scarce of any weight.

4 67. On DEMOSTRENES. I shall not spend any time upon the circumstances of Demosthenes's life; they are well known. The strong ambition which he discovered to excel in the art of speaking; the unsuccessfulness of his first atterates his unwearied perseverance in nurmounting all the disadvantages that arese from his person and address; his shutting himself up in a cave, that he might study with less distraction: his declaiming by the sea, shore, that he might accustom himself to the paint of a numulturus assembly, and with peobles in his mouth, that he might correct a defect in his speech; his practised on sound review. The figures which ing at home with a naked sword hanging he over, are never sought after; but alover his shoulder, that he might check an ways rise from the subject. He employs unersceful metion, to which he was subthem touringly indeed; for soloulour and lace, all these circumstances, which we ornament are not the distinctions of this learn from Plutarch, are very encouraging to such as study Elequence, as they show how far set and application may avail, for acquiring an excellence which mature seemed unwilling to great us. 4 68. Dayservers imitated the monte Eleguence of PERICLES.

Despising the affected and florid monner which the rhesoricians of that age fol- thods of intimustion; no laboured introlowed. Demosthenes returned to the for- ductions; but is like a man full of his subcible and manly eloquence of Pericles; and lect, who, after preparing his audience, by streamth and vehemence form the princi- a sentence or two, for hearing plaintruths, pal characteristics of his Style. Neverhad enters directly on business.

their merit. The valuest is, to rouse the indirection of his countrymen against Phi-

lip of Macedon, the public enemy of the liberties of Greeces and to much them . against the insidious measures, by which that crafty prince enderroused to lay them asteep to danger. In the prosecution of this end, we see him taking every proper method to animate a nevale, renowned for iostice, humanity and valuer, but in many instances become corrupt and decentrate. He holdly raxes them with their ventility. their indolence, and indifference to the public cause; while at the same time, with all the art of an erasar, he recalls the glory of their appeators to their thoughts. shows them that they are still a flourishing and a powerful people, the natural protectors of the liberty of Greece, and who selves, in order to make Philip tremble. With his coremporary erators, who were in Philip's imerest, and who persuaded the people to peace, he keeps no measures, but plainly representes their as the betrayers of their country. He not only prompts to vigorous conduct, but he lays down the plan of that conduct ; he eaters into ourticulars; and paints out, with great exactness, the measures of execution. This is the strain of these orations. They are turnity and fire of public spirit. They proceed in a continued strain of anductions. consequences, and demonstrations, found-

oranor's composition. It is an entray of thought, peculiar to himself, which forms his character, and sets him shows all others. He appears to attend much more to things then to words. We forest the seator, and think of the business. He warms the mind, and impels to action, He has no parade and estentation: no me# 69. Designments contrasted with

Demosthenes appears to great advantage, when contrasted with Æschines, in the celebrated oration " pro Corona." Eschines was his rival in business, and personal enemy; and one of the most distinguished orators of that are. But when we read the two orations, Exchines in feeble in comparison of Demonthenes, and makes much less impression on the mind. His reasonings concerning the law that was in question, are indeed very subtile: but his invective against Demosthenes is general, and ill supported. Whereas, Demostheres is a torrent, that nothing can resist. He bears down his antagooist with violence: he draws his character in the strongest co'core; and the particular merit of that oration is, that all the descriptions in it are highly picturesque. There runs through it a strain of magnanimity and high hossour: the orator speaks with that strength and conscious dirnity which regat actions and public spirit alone inspire. Both orators use great liberties with one another; and, in general, that unrestrained licence which ancient manners permitted, even to the leveth of abusive names and dominisht scurrility, as appears both here and in Cicero's Philippies, horts and offends a modern ear. What those ascient oraters gained by such a manner in point of freedom and boldness, is more than compensated by want of director which seems to rive an advantage, in this respect, to the weater decease of modern

speaking. Blair. 6 70. On the Style of DEMOSTHENES. The Style of Demosthenes is strong and cancise, though sometimes, it must not be dissembled, harsh and abrupt. His words are very expressive; his arrangement is form and manky; and the' far from bring summarical, yet it seems difficult to find in him that studied, but on ceoled meni-er. and rhechmos, which some of the aucient critics are food of attributing to him. Neeligent of these lesser graces, one would rather exoceive him to have aimed at that subline which lies in sentiment. His setions and procuposition are recorded to have been unconspordy vehicinent and ardent; which, from the manner of his composition, we are naturally led to believe. The character which one forms of him, from reading his works, is of the

austere, rather than the gentle kind. He is, on every occasion, grave, serious, passignate: takes every thing on a high tone : never lets himself down, nor attenues aur thing like pleasantry. If any fault can be found in his admirable eloquence, it is, that he sometimes busiless on thebard and dry. He may be thought to want smoothurs and grace; which Dionysius of Halicarnassus attributes to his imitacing too closely the manner of Thucydides, who was his great model for Style, and whose histary he is said to have written right times over with his own hand. But these defects are far more than compensated, by that admirable and masterly force of masculine eloosence, which, as it overpowered all who heard it, cannot, at this day, be read

After the days of Demonsteren, Greece but he liberts, claspence of course languished, and eclapsed again into the feeling moment immediately by the Elitericans and the course of the co

71. Go Cicano.

The object in this period most worthy to draw our attention, is Cicero himself; whose some alone surrests every thing that is solendid in eratory. With the history of his life, and with his character, as a man and a politician, we have not at present any direct concern. We consider him only as an eloquent speaker; and, in this view, it is our business to remark both his virtues, and his defects, if he has any. Hist virtues are, beyond controversy, easimently great. In all his orations there is high act. He begins, generally, with a regular excedium; and with much preparation and insimution preparettes the bearers, and studies to rain their affections, His method is clear, and his arguments are per succed with great propriety. His method is indeed more clear than that of Demostherang and this is one advantage which he has over him. We find every thing in its proper place; he never attempts to move till he has endeavoured to convince;

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along with the greatest beauty and pomp; curious and exact to the highest decree. sabject; magnificent, and in his sensiments highly moral. His manner is on the whole diffuse, yet it is often happily varied, and soited to the subject. In his four orations, for instance, against Catiline, the tone and style of each of them, panicularly the first and last, is very difrent, and accommodated with a great dral of inderment to the occasion, and the struction in which they were maken. When a great public object roused his mind, and demanded indignation and force, he departs considerably from that loose and dechrames manner to which he inclines at other times, and becomes exceedingly ontrot and vehement. This is the case in his orations a gainst Anthony, and in those to against Verres and Catiline, Blair.

which Cicero possesses, he is not exempt from certain eleferty, of which it is necestery to take parice. For the Ciceronian Eloquence is a pattern so dazzling by its beauties, that, if not examined with accuracy and indement, it is age to betray the cowary into a faulty imitation; and I am of opinion, that it has secretimes produced this effect. In most of his orptions, especially those composed in the earlier part of his life, there is too much art: even exercised the length of ostentation. There is too visible a parade of eloquence. He seems often to aim at obtaining admiration, rather than at operating conviction, by what he says. Hence, on More occasions, he is showy, rather than wiid; and diffuse, where he ought to have been pressing. His sentences are, at all tites, round and someons: they cannot be accused of monotony, for they possess Viriety of cadence; but, from too great with this very just observation: " Plures 3 study of magnificence, he is sometimes " nunt elegantite facies; sed stultissimum descient in strength. On all occasions, where there is the least room for it, he is fall of himself. His great actions, and the real services which he had performed to "frequent as repetitions; to his enterpy, to all services which he had performed to "wards wit sometimes cold; and, in the stra his country, apologize for this in part; " of his remposition, feeble, ancient manners, too, imposed fewer re- " more eff

and in moving, especially the softer pas- straints from the side of decorum; but, tions, he is very successful. No man, that even after these allowances made, Cicero's ever wrote, knew the power and force of ostenzation of himself cannot be wholly words better than Cicero. He rolls them palliated; and his orations, indeed all his works, leave on our minds the impression and in the structure of his sentences, is of a good man, but withal, of a vain man. The defects which we have now taken He is always full and flowing, never ab- notice of in Cicero's cloquence, were not riot. He is a great amplifier of every unobserved by his own contemporaries. This we learn from Quinctilian, and from the author of the dialogue, "de Causis "Corruptio Eloquentize," Brutus we are informed called him, " fractum et "elumbem," broken and enervated, " Suorum temporum honines." sava Quinctilian, " incessere audebant eum et tumidicrem & Asismum, et redundan-" tem, et in repetitionibus nimium, et in " salibus aliquandò frigidum, & in compositione fractum et exultantem, & pene viro melliorem ... These censures were undoubtedly carried too far: and sayour of malienity and personal enmity. They saw his defects, but they serrayated them; and the source of these aggravations can be traced to the difference which prevailed in Rome, in Citero's days, he-\$72. Defeats of Ciceno. tween two great parties, with respect to elequence, the "Attici," and the "Asi-Together with those high qualities "ani," The former, who called themselves the Attics, were the patrons of what they conceived to be the chaste, simpleand natural style of elongence; from which they accused Gicero as having departed. and as leaning to the florid Asiatic manner. In several of his rhetorical works, porticularly in his "Orator ad Brutum," cero, in his turn, endeavours to expose this sect, as substituting a frigid and fetune manner in place of the true Attic elaquence: and contends, that his own composition was formed upon the real Attic Style. In the tenth Chapter of the last Book of Quinctilian's Institutions, a full account is given of the disputes between these two parties; and of the Rhodian, or middle manner between the Attics and the Asiatics. Oninctilian himself declares on Cicero's side; and, whether it be Attic or Asiatic, prefers the full, the conious, and the appolitions style. He concludes

> . " His contemporaries ventured to represe " him as swelling, reductions, and Asiat co ton

" est quarrere, ad ouam recturus se si tora- ther all the qualities, without the least ex-"t tor; cters omnis species, one modò recta ospeion, that form a perfect orator, and to est, Indicat usum. - Utetur enim, ut res excel equally in each of those qualities, is " extent, organized; nec pro causa mode, not to be expected from the limited powers " sod neo partibus cause"." Blair. 6 73. Comparison of Cottan and Dr ..

On the subject of comparing Cicero

and Demonthenes, much has been said by eritical writers. The different manners of these two princes of clospence, and the distinguishing characters of each, are so atrongly marked in their writings, that the comparison is, in many respects, obvious and easy. The character of Demosthenes as virsur and materity: that of Cicero is pentleness and instruction. In the one, you find more manliness; in the other more enumered. The one is more bursh. but more suirited and corent; the other snore agreeable, but withal, loaser and To account for this difference, without

that we must look to the nature of their different auditories ; that the refued Athemians followed with ease the coucise and convincing elemencs of Demosthenes; but that a marner more popular, more flowery, and declamatory, was requisite in speaking to the Romans, a people less acute, and less acquainted with the arts of speech. But this is not satisfactory. For we must observe, that the Greek orator spoke much efterer before a mixed multitude, than the Reman. Almost all the public husiness of Athenys as transacted in popular assemblies. The common people were his heavers, and his judges. Whereas Cicero-generally addressed himself to the " Patres Conscription er, in crimical trials, to the Prator, and the Select Judges; and it cannot be insugined, that the persons of highest rank and best education in Rome, required a more diffuse marner of pleading than the common citizens of Athens, in order to make

* " Donneper admits of many different forms; " and nothing can be more foolish than to en-" order, by which of them as orator is to rem-"late his communition; since every form, which " is in itself just, has its own place and use. "The Orator, according as circumstances re-" quire, will employ them all; miting them not " asly to the curse or subject of which he treats, " but to the different parts of that subject."

of housen genius. The highest degree of strength is, I suspect, never found united with the highest degree of smoothpen and ernament: equal attentions to both are incompatible; and the penies that carries

emannent to its suppost length, is not of such a kind, as can excel as much in vicour. For these plainly lies the characseristical difference between these two celebrated erators, It is a disadvantage to Demosthenes, that, besides his conciseness, which some-

times produces obscurity, the language, in which he writes, is less familiar to most of un than the Latin, and that we are less accurainted with the Greek antiquities than . we are with the Roman. We read Cicero with more case, and of course with more pleasure. Independent of this circumstance too, he is no doubt, in himself, a more perceable writer than the other. But notany prejudice to Cicero, it has been said, withstanding this advantage, I am of opinion, that were the state in danger, or some erest miblic interest at stake, which drew the serious attention of men, an oration in the spirit and strain of Demosthenes would have more weight, and produce greater effects, than one in the Ciceronian manner. West Demostheres's Philippics spoken in a British assembly, in a similar conjuncture of uffairs, they would convince and persuade at this day. The rapid style, the vehament reasoning, the disdain, anger, boldness, freedom, which perpetually animate them, would render their success infallible over any modern assembly. I question whether the same can be said of Cicero's erations; whose elequence, however beautiful, and however well suited to the Roman taste, yet borders ofsener en declaration, and is more remote from the

manner in which we now expect to hear real business and causes of importance shem understand the cause, or relish the In comparing Demosthenes and Cicero. speaker. Perhans we shall come nearer most of the French critics incline to rive the truth, by observing, that to unite togethe preference to the latter. P. Rapin the lessit, in the parallels which he has drawn between some of the most eminent Greek

* In this judgment I concur with Mr. David Hume, is his Essey upon Elequence. He gives it as his epimion, that of all basses production the Orations of Demosthenes present to as the odels which approach the neurest to perfec-

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and Rossum writers, uniformly decides in the justest ideas on the subject, that are to favour of the Roman. For the preference be met with in any modern critical writer. which he gives to Cicero, he assigns, and . Levi stress on one reason of a neetly expraordigary nature; viz. that Demosthenes could not possibly have so complete an insight as Gicero into the manners and possions of men; Why?-Because he had not the advantage of penusing Aristocle's treatise of Rhetoric, wherein, says our critic, he has fully laid open that mystery: and, to support this weighty argument, he enters into a controversy with A. Gellius, in order to prove that Aristocle's Rhotsein was not published till after Demosthenes had spoken at least, his most considerable crations. Nothing can be more childish. Such orators as Cicero and Demostheses drived their knowledge of the human tassions and their power of maying them. from higher sources than any treation of rheteric. One French critic has indeed departed from the common track; and, after bestowing on Cicero those just praises, to which the consent of so many area shows him to be entitled, concludes, however, with giving the palman Demontenes. This is Fentlan, the famous archbishop of Cambray, and author of Telemachus: hignestf, surely, no enemy to all the eraces and flowers of composition. It is in his Reffections on Rheteric and Postry, that he gives this judgment: a small tract, commonly published along with his Dialogues on Eloquence.* These dia-

* As his expensions are remarkable base and beautiful, the passage here referred to de-serves to be inserted. "Je no craits pas dise, que Demosthene me pareit américar a Cicéron. Je proteste que personne n'admire plus Cicéreu que je fais. Il embelit taut en qu'il * teeche. Il fait honorur à la parole. fait des mots er qu'un autre n'en saurait faire. " Il a ie ne sais combien de surtes d'espeits. Il " est mêmo court, & vehement, tretre les fois "qu'il vest l'estre ; contre Catiline, contre "Veryes, contre Antoine. Mais en remarque " quelque parure dens fors discours. L'art y "est merveilleux; mais ou l'entressit. L'ora-" teur en pensent an salut de la république, " fosblie pas, et ne se laisse pes oublier. De-" mostbene paroit sortir de soi, et ne voir que " la patrie. Il ne cherche point le beau, il le "fait, sam y penser. Il est no-desun de l'ad-"miration. Il se sert de la punsie, comme un "homme modeste de son habit, pour se ceuvrir.

"qu'on est saisi. On perse nex choses qu'il " thene."

574. On the Menny of improving in ELOOUTNEE.

Next to meral qualifications, what, in the second place, is most necessary to an erator, is a fund of knawledge. Much is this inculcated by Cicero and Quinctilian: " Oued omnibus disciplinis et ar-" tibus debet esse instructus Orator." By which they mean, that he ought to have what we call a Liberal Education ; and to be formed by a regular study of philosophy, and the polite arts. We must never forget that,

Scribendi recté, sapere est à principion à fans. Good sense and knowledge are the foundation of all good speaking. There is no art that can teach one to be elequent, in any subrre, without a sufficient acquaints ance with what beloors to that solerer or if there were an art that made such pretensions, it would be mere quackery, like the pretensions of the sophists of old, to every subject; and would be deservedly exploded by all wise men. Attention to style, to composition, and all the arts of speech, can only assist an oracse in setting off, to advantage, the stock of materials which he nassesses ; but the stock, the materials themselves, must be brought from other quarters than from rhetoric. He who logues and reflections are particularly worthy of perusal, as containing, I think, is to plead at the bar, most make himself thoroughly master of the knowledge of the law : of all the learning and experience that can be useful in his profession, for supporting a casse, or convincing a judge. He who is to speak from the pulpit, must apply himself closely to the study of divimity, of practical religion, of morals, of human nature: that he may be rich in all the topics both of instruction and of nerseasion. He who would fit himself for being a member of the supreme council of the nation, or of any public assembly, must be thoroughly accomised with the business that belongs to such assembly ; he-

" dit, & non à ses pareles. Ou le perdde vue. "On n'est occupé que do Philipe qui envahit "teet. Je sui charmé de ces deux centeurs: · mais j'avute que je suis moies tesché de l'art " Il topne ; il fondroye. Cent un terrent qui " infice, & de la meg iffepe élequence de Cici-" entraine tout, On ne peut le critiquer, parce-"ren, que de la rapide simplicité de Demosmust study the forms of court, the course of procedure; and must attend minutely to all the facts that may be the subject of question or deliberation.

Besides the knowledge that properly belongs to that profession to which he addicts himself, a public speaker, if ever he expects to be eminent, must make himself acquainted, as far as his necessary occupations allow, with the general circle of polite literature. The study of poetry may be useful to him on many occasions, for embellishing his style, for suggesting lively imares, or arrecable allusions. The study of history may be still more useful to him: as the knowledge of facts, of eminent characters, and of the course of human affairs, finds place on many occasions." There are few great occasions of public speaking, in which one will not derive assistance from cultivated taste, and extensive knowledge. They will often yield him for argument and real use. A deficiency of knowledge, even in subjects that belong not directly to his own profession, will expose him to many disadvantages, and give better qualified rivals a great superiority over him.

\$75. A Hebit of Industry recommended to the intended Speaker.

Allow me to recommend, in the third place, not only the attainment of useful knowledge, but a habit of application and industry. Without this, it is impossible to excel in any thing. We must not imagine that it is by a nort of munhroom growth, that ene can rise to be a distinguished pleader, or preacher, or speaker in any assembly. It is not by starts of anplication, or by a few years perparation of study afterwards discontinued, that emimence can be attained. Not it can be attained only by means of regular industry, grown up into a habit, and ready to be exerted on every occasion that calls for induttry. This is the fixed law of our nature; and he most have a very high ani-

nion of his own genius indeed, that can believe himself an exception to it. A very

"I supplied werk, abraduce de-bet Omster exexploreus cepil, cani veterum, tan etilan navorent; solei at non moli qua concerpta and a supplied of the moli qua concerpta and if the, queries profiled acquere, otherat show, "erries no en quidem queries, otherat show, "a supplied to the concern, otherat show, "a supplied to the concern, otherat show, "and feta prefighet," Query, L. Sai, C. p., 4

is in truth, the erest " Condingentum." the seasoniar of every pleature; without which life is doorsed to languish. Nothing is so great an enemy both to honourable attainments, and to the real, to the brisk, and spirited enjoyment of life, as that relaxed state of mind which arises from indelence and discipation. One that is destined to excel in any art, especially in the arts of speaking and writing, will be known he this more than he any other mark whatever, an enthusiasm for that art: an enthusiasm, which, firing his mind with the object he has in view, will dispose him to relish every labour which the ised the array men of antiquity; It is this which must distinguish the moderns who would tread their steps. This honograble enthusiasm, it is highly necessary for such as are studying oratory to cultivate. If youth wants it, manhood will flag miser-

wise law of our nature it is; for industry

** § 78. Attention to the best Medels recomtive monded by the Stations in Elegannee. We Attention the best models will contribute greatly towards improvement. Every one who speaks are writers should, indeed, the endeavour to have somewhet that is his own, thus in neculiar to hissestff, and the

characteries his composition and style. Stavish institute depresses grainst, or rather herzeys the west of it. But withing there is no grainst so original, but may be positive and sastest by the sid of proper examples in style, composition, and delivery. They always upon some new ideas, they serve to enlarge and exerct our own. They specked the correct our own.

They quicken the current of thought, and excite emulation. Rid.

\$77. Gustian necessary in cheesing Models.

Moch, indeed, will depend upon the right chiest of models which we purpose to animate and supposing them rightly for the property of the right chiest of the rightly for the right chiest of the right chiest of the rightly sufficient that the rightly sufficient that there are always some things imported that there are always some things imported in the rightly of the rightly sufficient. We should study to acquire a just conception of the proxitise characteristic beauties of any writer, or while

speaker, and imitate these only. One

earlyt pewer to attach himself too closely to any single model: for he who does so, is abnost sure of being seduced into a faulty and affected imitation. His business should be, to draw from several the proper ideas of perfection. Elair.

\$78. On the Style of BOLINGBEDER and Some authors there are, whose manner

of writing approaches nearer to the style of souking than others; and who, therefore, cas be imitated with more safety. In this class, among the English authors, are Dran Swift, and Lard Bolingbroke. The Dean, throughout all his writings, in the midst of spach correctness, maintains the our natural manner of an usuffected speaker: and this is one of his chief excellescies. Lord Bolipebroke's style is more splendid, and more declamatory than Dean Swift's; but still it is the style of one who sneaks, or eather who harangues. Indeed, all lais political writings (for it is to them only, and not to his philosophical ones, that this observation can be applied? carry much more the appearance of one declaiming with warmth in a great assem-My, than of one writing in a closet, in order to be read by others. They have all the teriousness, the fervour, the inculcation method, that is allowable and eraceful in an erator; perhaps too much of it for a writer; and it is to be regretted, as I have femorily observed, that the matter contained in them should have been so trivial er to false: for, from the manner and style, considerable advantage might be

\$79. Frequent Exercise in compening and speaking, necessary for Improvement in Elequence.

Besides attention to the best models, frequent exercise, both in composing and rpeaking, will be admitted to be a neces-Mry mean of improvement. That sort of composition is, doubtless, most useful, which relates to the profession, or kind of public speaking, to which persons addict themselves. This they should keep ever in their eye, and be gradually inuring themselves to it. But let me also advice them, not to allow themselves in negligent corposition of any kind. He who has it for his asm to write, or to speak correctly, should, in the most trivial kind of compo- of them are so contiderable as to deserve Acion, in writing a letter, may even in particular recommendation. , Mif.

common discourse, study to acquit himself with propriety. I do not at all mean, that he is never to write, or to speak a word, but in elaborate and artificial language, This would form him to a stiffness and affectation, worse, by ten thousand degrees. than the greatest negligence. But it is to be observed, that there is, in every thing, a manner which is becoming, and has neapriety; and opposite to it, there is a clumsy and faulty performance of the same thing. The becoming manner is very often the most light, and seemingly careless monner: but it requires tasse and actention to seize the just idea of it. That idea, when acquired, we should keep in our eye, and form upon it whatever we write or say.

4 80. Of what Use the Study of critical and rheterical Writers may be. It now only remains to enquire, of what use may the study of critical and rhetorical writers be, for improving one in the prac-tice of eloquence? These are certainly not to be neglected; and yet, I dare not say that much is to be expected from them. For neelessed writers on public speaking. we must look chiefly among the ancients. In modern times, for reasons which were before given, popular eloquence, as an art, has never been very much the object of study; it has not the same powerful effect. amone us that is had in more democratical states; and therefore has not been cultivated with the same care. Among the moderns, though there has been a great deal of good criticism on the different kinds of on the subject of elegaence, or public discourse; and what has been given us of that kind has been drawn mouth from the ancients. Such a writer as Jounnes Gerardus Vossius, who has garhered into one

heap of pendrous lumber, all the trifling, as well as the useful things, that are to be found in the Greek and Roman writers, is enough to disgust one with the soudy of elequence, Among the French, there has been more attempted on this subject, than among the English. The Bishop of Cambray's writings on elemence. I before mentioned with honour, Rollin, Battery, Crevier, Gibert, and several other French critics, have also written on oracory; but though some of them may be useful, none \$ 81. Recourse must chiefly be had to the original Writers.

It is to the original assignt writers that we must chiefly have recourse; and it is a reproach to any one, whose profession calls him to speak in public, to be unacquainted with them. In all the ancient rhetorical writers, there is, indeed, this defect, that they are too systematical, as I formerly shewed; they aim at doing too much; at reducing rhetoric to a complete and perfect art, which may even supply invention that one would imagine they expected to form an orator by rule, in as mechanical a minner as one would form a carpenter. Whereas, all that can in truth he done, is to give openings for assisting and enlightening taste, and for pointing out to genius the course it ought to hold.

Aristotle laid the foundation for all than was afterwards written on the subject. That amazing and comprehensive genius, which does honour to human nature, and which gave light into so many different sciences, has investigated the principles of rhetoric with great penetration. Aristotle appears to have been the first who took rhetoric out of the hands of the sophists, and introduced reasoning and good sense into the art. Some of the profoundest things which have been written on the passions and manners of men, are to be found in his Treatise on Rheserie: though in this, as in all his writings, his great brevity often renders him obscure. Succeeding Greek rhetoricians, most of whom are now lost, improved on the foundation which Aristotle had laid. Two of them still remain, Demetrius Photlerius, and Dionysius of Halicarnassus; both verite on the construction of sentences, and deserve to be perused; especially Dispyrius, who

is a very accurate and indicious critic. I need scarcely recommend the rhoterical writings of Cicero. Whatever, en the subject of eloquence, comes from so great an orator, must be worthy of attention. His most considerable work on this subject is that De Orolare, in three books. None of Cicero's writings are more highly finished than this treatise. The dialogue

may be thought semetimes too vague and wage, as she appears in the Indian princes, general. Useful things, however, may be who are vested with a native majesty, a sur-

learned from it; and it is no small benefit to be made accurainted with Cicren's own idea of elocuence. The " Orator ad M: " Brutum," is also a considerable treatise: and, in general, throughout all Cicero's thetorical works there run those high and sublime ideas of eloquence, which are fitted both for forming a just taste, and for creating that enthusiasm for the art, which is of the greatest consequence for excelling

But, of all the ancient writers on the subject of oratory, the most instructive, and most useful, is Quinctilian. I know few books which abound more with rood sense. and discover a greater degree of just and accurate taste, than Quinctilian's Institutions. Almost all the principles of good eriticism are to be found in them. He has disested into excellent order all the ancient ideas concerning rhetoric, and is, at the same time, himself an elequent writer. Though some parts of his work contain too much of the technical and artificial system then in vegue, and for that reason may be thought dry and tedious. ret I would not advise the omitting to read any part of his Institutions. To pleaders at the bar, even these technical parts may prove of socie use. Seldom has any person, of more sound and distinct independ than Osinctilian, applied highelf to the study of the set of orstory.

\$ 82. On the Necessity of a Classical Elevation

The fairest diamonds are rough till they are polished, and the purest gold must be run and washed, and sifted in the oce. We are untaught by nature, and the finest qualities will grow wild and degenerate, if the mind is not formed by discipline, and cultivated with an early care. In some persons, who have run up to men without a liberal education, we may observe many great qualities darkened and eclipsed; their minds are crusted over like diamonds in the rock, they flash out sometimes into an irregular greatness of thought, and betray in their actions an unexided force, and immanated virtue; something very great and very noble may be discerned, but it looks combersome and autward, and is is polite; the characters are well support- alone of all things the worse for being ed, and the conduct of the whole is beaution natural. Nature is undoubtedly the best ful and arresable. It is, indeed, full of di- mistress and ancest scholar; but sature hergressions, and his rules and observations self-must be civilized, or she will look sa-

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printer creamers and generosity of soul, those who would excel, and be distinguishand discover what we always regret, fine ed in them. Human learning in general a parts, and excellent matural endowments, without improvement. In those countries, which we call bacharous, where art and peliteness are not understood, nature bath the rreater advantage in this, that simplicity of manners often secures the innocrace of the mind- and as signe is not. to wither is vice, civilized and refined; but in their politer parts of the world, where virtue excels by rules and discipling, vice also is more instructed, and with us good qualities will not spring up alone: many burful weeds will rise with them, and chark them in their rowth, unless removed by some skilful hand; nor will the · mind be brought to a just perfection without cherishing every hopeful seed, and repressing every superfluous humour: the raind is like the body in this regard. which cannot full into a decent and easy Grizre, unless it be fashioned in time: as untaught behaviour is like the people that use it, truly rustic, forced and uncouth, and part must be applied to make

Felton. 6 83. On the Entrance to Knowledge. Knowledge will not be won without plies and application: some parts of it are easier. some more difficult of access: we must proceed at once by sap and battery; and when the breach is practicable, you have nothing to do, but to press boldy so, and enter: it is troublesome and deep digging for pure waters, but when cace you come to the spring, they rise and meet you: the entrance into knowledge is oftentimes very narrow, dark and tiresene, but the rooms are spacious, and theriously furnished: the country is admirable, and every protocct extertaining. You need not wonder that fine countries have strait avenues, when the regions of happiness, like those of knowledge, are impervious and shut to lary travellers; 2nd the way to beaven itself in narrow. Common things are easily attained, and tobody values what lies in every body's

ordinary reach, and you will easily be persuided to put forth your hand to the utaspire at.

6 84. Classics recummended. Many are the subjects which will invite and deserve the steadiest application from to strike out a new course of thought

natural philosophy, mathematics, and the whole circle of science. But there is no necessity of leading you through these several fields of knowledge; it will be most commendable for you to gather some of the fairest fruit from them all, and to lay up a store of rood sense, and sound reason. of great probity, and solid virtue. This is the true use of knowledge, to make it subservient to the great duties of our most holy religion, that as you are daily grounded in the true and saving knowledge of a Christian, you may use the helps of human learning, and direct them to their proper end. You will meet with great and wonderful examples of an irregular and mistaken virtue in the Greeks and Romans. with many instances of creatness of mind. of unshaken fidelity, contempt of human grandeur, a most passionate love of their country, prodigality of life, disdain of seewitude, inviolable truth, and the most public disinterested souls, that ever threw off all regards in comparison with their country's good : you will discern the flaws and blemishes of their fairest actions, see the wrong apprehensions they had of virtue, and be able to point them right, and keep them within their proper bounds. Under this correction you may extract a greenrous and noble spirit from the writings and histories of the ancients. And I would in a porticular manner recommend the classic authors to your favour, and they will ercommend themselves to your autrobation. If you would resolve to master the Greak as well as the Latin tongue, you will find that the one is the source and original of all that is most excellent in the other: I do not mean so much for expression. as thought, though some of the most beautiful strokes of the Latin tourne are drawn from the lines of the Grecian orators and poets ; but for thought and fancy, for the very foundation and embellishment of their works, you will see, the Latins have ransacked the Greeian store, and, as How race advises all who would succeed in way: what is excellent is placed out of writing well, had their authors night and

morning in their hands. - And they have been such happy imitamost stretch, and reach whatever you tors, that the copies have proved more exact than the eriginals; and Rome has triumphed over Atheus, as well in wit as arms; for though Greece may have the honour of invention, yet it is easier than to equal old originals; and therefore it is more honour to surpass, than to invent anew. Verrio is a great man from his own designs; but if he had attempted upon the Cartons, and outdone Raphael Urbin in life and colours, he had been acknowledged greater than that celebrated master, but now we must think him less. Fellow.

d S5. A Gentarium of the Greek and Remen Writers.

If I may detain you with a short comparison of the Greek and Roman ambura, I must own the last have the preference in my thoughts; and I am not singular in my opinion. It must be confessed the Roy many have left no travedicy behind them. that may compare with the majesty of the Grecian stage; the best comodies of Rome were written on the Grecian plan, but Menander is too far lost to be compared with Terence; only if we may judge by the method Terence used in forming two Greek plays into one, we shall naturally conclude, since his are perfect upon that model, that they are more perfect than Menander's were. I shall make no creat difficulty in preferring Plantus to Aristophases, for wit and humour, variety of characters, plot and contrivance in his plays, though Horace has censured him for Virgil has been so often compared with

Homer, and the merits of those noets so often canvassed, that I shall only say, that if the Roman shines not in the Grecian's flame and fire, it is the coolness of his judgment, rather than the want of heat, You will generally find the force of a met's renigs, and the strength of his fancy. display themselves in the descriptions they give of battles, storms, prodicies, &c. and Homer's fire breaks out on these occasions in more dread and terror; but Virgil mixes compossion with histerror, and, by throwing water on the flame, makes it burn the brighter: so in the storm: so in his battles on the fall of Pallas and Camilla: and that scene of horror, which his here opens in the second book; the burning of Truy; the ghost of Hector; the murder of the king; the massacre of the people; the sudden sumelse, and the dead of night, are so relieved by the niety and pity that is every where intermixed, that we forget our fears, and ion in the lamentation. All the world acknowledges the Aiseid to be man perfeet in its kind; and considering the dis- that Arisnetle should form his roles on Hoadvantage of the language, and the seve- mer's poems; that Horace should follow

rity of the Roman must, the norm is still more wonderful, since, without the liberty of the Grecian puets, the diction is to great and noble, so clear, so forcible and expressive, so chaste and pure, that even all the streamth and company of the Greek tourse. joined to Humer's fire, cannot give us stronger and clearer ideas, than the great Virgil has set before our eyes; some few instances excepted, in which Homer, thre' the force of genin, has excelled. I have arroad hitherto for Virril: and

it will be no worster that his poem should be more correct in the rules of writing, if that strange opinion prevails, that Houter writ without any view or design at all; that his norms are loose independent picts tacked torother, and were priringly selv so many sours or ballads upon the rods and heroes, and the siege of Troy. If this be true, they are the completest string of ballads I ever met with, and whoever collected them, and put them in the method we now read them in, whether it were Pisistretus, or any other, has placed them in such order, that the Hiad and the Odyssess seen to have been composed with one view and design, and scheme and intention, which are carried on from the beginning to the end, all along uniform and consistent with themselves. Some have arrued, the world was made by a wise Being, and not justblod together by chance, from the very absurdity of such a supposition; and they have illustrated their argument, from the impossibility that such a norm as Homer's and Virgil's should rise in such beautiful order out of millions of letters eternally shaken together: but this argument is ball spoiled, if we allow, that the poems of Homer, in each of which appears one costinued formed design from one end to the other, were written in loose scraus on to . settled presseditated scients. Horact, we are sure, was of another opinion, and to was Virgil too, who built his Æneid upst the model of the Hiad and the Odyweys After all, Tully, whose relation of this pas-

sage has given some colour to this surges-

tion, says no more, than that Piaistrana

(whom he commends for his learning, and

condemns for his tyramy) observing the

banks of Homer to lie produced and out

of order, placed them in the method the

great author, no doubt, had first farmed

them in: bet all this Tully gives us only

as report. And it would be very strangt,

thisg inconsiderately, nor ever made any ed poet did not incend to form his potros in the order and desires we see them in. If we look upon the fabric and construction of those great works, we shall find an admirable proportion in all the parts, a pertenal miscidence, and independence of

one upon another: I will venture an appeal to any learned critic in this cause: and if it be a sufficient reason to alter the common readings in a letter, a word, or a phrase, from the consideration of the context, or propriety of the language, and call it the reservor of the text, is it not a demonstration that these poems were made in the time course of lines, and upon the same the we read them in at nevent, from all the argument's that connexion, dependence, and regularity can give us? If those critics, who maintain this odd fancy of Honer's writings, had found them loose and tedigested, and restored them to the order they stand in now, I believe they would taxe elocied in their art, and maintained t with more uncontested reusons, than they

or a stillable hitherto falsely printed in the test of any author. But, if any learned pen of sixenilar fancies and eninious will totallow those buildings to have been oriritally designed after the present model. let them at least allow us one poetical supposition on our side, That Homer's harp was as powerful to command his scattered isotherest pieces into the beautiful structire of a poem, as Amphion's was to sumthen the stones into a wall, or Orobeus's to lead the trees a dance. For certainly, however it happens, the parts are so justly disposed, that you cannot change any book into the place of another, without spoiling

the preparation, and confounding the order of the whole. The Georgies are above all controversy with Hesiod; but the Idylliums of Theotritus have something so inimitably sweet in the verse and thoughts, such a native simplicity, and are so remaine, so natural a result of the rural life, that I must, in try poor judgment, allow him the honour of the pastoral. In Lyrics the Grecians may seem to

have excelled, as undoubtedly they are superior in the number of their poets, and

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his example, and propose Homer for the and variety of their verse. Ornheut, Alstandard of evic writing, with this bright casus, Sanoba, Simonides, and Sterichorus testimony, that he " never undertook any are almost entirely lost. Here and there a fragment of some of them is remaining, foolish attempts;" if indeed this celebrat- which, like some broken parts of aucient statutes, preserve an imperfect monument of the delicaer, strength, and skill of the

great master's band. Pindar is sublime, but obscure, impetuous in his course, and unfathernable in the denth and lafriness of his thoughts. Anacreen flows soft and easy, every where diffusing the joy and indolence of his mind through his verse, and tuning his harp to the smooth and pleasant temper of his soul. Horace alone may be compared to both: in whom are reconciled the laftiness and majesty of Pindar, and the way, careless, ioxial temper of Anacreon; and, I suppost, however Pindar may be admired for greatness, and Anacreon for delicateness of thought: Horace, who rivals one in his triumphs, and the other in his mirth and love, surpasses them both in instness, elegance, and happiness of expression. Anacreen has another follower among the choicest wits of Rosse, and that is Catullus, whom, though his lines be much, and his numbers inharmonious, I could reare able to bring for the discovery of a word commend for the softness and delicacy. but must decline for the looseness of his thoughts, too immodest for chaste ears to

> I will go no farther in the poets; only, for the honour of our country, let me observe to you, that while Rome has been contented to produce some single rivals to the Grecian poetry, England hath brought forth the wonderful Cowley's wit, who was beloved by every muse he courted, and has rivalled the Greek and Latin poets in every kind but tragedy. I will not trouble you with the historians any further, than to inform you, that the contest lies chiefly between Thursdides and Sallust, Herodotus and Livy: though I think Thurydides and Livy may on many accounts more justly be compared: the

critics have been very free in their censures, but I shall be glad to suspend any farther indement, till you shall be able to read them, and give me your oninion. Oratery and philosophy are the next disputed prizes; and whatever praises may be justly given to Aristotle, Plato, Zenophon and Demosthenes, I will venture to say, that the divine Tully is all the Greeian.

egators and philosophers in one. Fellow. 4 50. # 56. A short Commendation of the

And now, having possibly given you some prejudice in favour of the Romans. I must beg leave to assure you, that if you have not leisure to master both, you will find your poins well rewarded in the Latin tengue, when once you enter into the elegancies and beauties of it. It is the peculiar felicity of that language to sneak good sense in suitable expressions; to give the finest theughes in the happiest words, and in an easy majesty of style, to write up to the subject, " And in this lies the great et secret of writing well. It is that elegant " simplicity, that ornamental vlaimess of " speech, which every common genius et thinks so plain, that any be Jy may reach es it, and findeth so very ciegant, that all " his sweat, and pains, and study, fail " him in the attempt."

In reading the excellent authors of the Roman tongue, whether you converse with poets, orzoers, or historians, you will meet with all that is admirable in human comnoture. And though life and spirit, propriety and force of style, be common to them all, you will see that nevertheless every writer shines in his peculiar excellencies : and that wit, like beauty, is disersified into a thousand graces of feature and complexion

I need not trouble you with a particular character of these celebrated writers. What I have said already, and what I shall say further of them as I go along, renders it less necessary at present, and I would not pre-engage your opinion stuplicitly to my side. It will be a pleasant exercise of your judgment to distinguish them yourself, and when you and I shall be able to depart from the common received opinions of the critics and commentators, I may take some orher occasion of laying their before you, and submitting what I shall then say of them to your approbation. say nothing new, at least we can say at-

\$ 87. Directions in reading the Classics. In the mean time, I shall only give you two or three cautions and directions for your reading them, which to some people will look a little odd, but with me they are of great mamont, and very accessary

Felton.

to be observed. The first is, that you would never be persuaded into what they call Commonplaces; which is a way of taking an author ancient auchors, when you relish their

ther to pieces, and ranging him under proper heads, that you may readily find what he has said upon thy point, by emorating an alphabet. This practice is of no use but in circumstantials of time and place. contons and antiquity, and in such instances where facts are to be remembered. not where the brain is to be exercised. In these cases it is of great use: it lielps the memory, and serves to keen those thirts in a sort of order and succession. But, common-placing the sense of an author is such a stupid undertaking, that if I may be included in saying it, they want conmon sense that practise it. What hears of this rubbish have I seen! O the paiss and labour to record what other necole lave said, that is taken by those who have rething to say themselves! You may depend upon it, the writings of these men are never worth the reading; the fancy is eramped, the invention spoiled, their thoughts on every thing are prevented, if they think at all; but it is the reculiar happiness of these collectors of sense, that

they can write without thinking I do most readily agree, that all the bright sparkling thoughts of the ancients, their linest expressions, and noblest seatiments, are to be met with in these transcribers; but how wreichedly are they brought in, how miterably put torether! indeed, I can compare such productions to mething but rich pieces of patch-work, sewed together with packthread.

When I see a beautiful building of exact order and proportion taken down, and the different materials laid together by themselves, it puts me in mind of these companplace men. The materials are certainlystry good, but they understand not the rules of architecture so well as to form them into just and masterly proportions any more: and yet how beautiful would they stand in another model upon another plan! For, we must couless the truth: We can

thing better than has been said before; bet we may nevertheless make what we say our own. And this is done when we do not trouble ourselves to remember in what page or what book we have read such a passage: but it falls in naturally with the course of our own thoughts, and takes its place in our writings with as much east, and looks with as good a grace as it apneared in two thousand years ago. This is the best way of remembering

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ray of writing, enter into their thoughts, and inhibe their sense. There is no need of trior ourselves up to an imitation of any of them; much less to copy or transcribe tlent. For there is room for vast variety of thought and style; as noture is various is her works, and is nature still. Good authors, like the celebrated masters in the starral schools of nationion, any drivinals in their way, and different in their manner, And when we can make the same use of the Rossaus as they did of the Grecians, ord habituate ourselves to their way of thinking and writing, we may be equal in task, theirth different foun them all, and be estermed an orivinals as well as they.

streams; and though your own wit will be raproved and heightened by such a strong office, yet the mick, the than-be, the foce, the expression, which shall flow from your ness, will be entirely your own,

488. The Method of Schools vindicated. It has been a long complaint in this poite and excellent are of learning, that we lose our time in words; that the memory of yorth is clearged and overloaded without improvement; and all they learn is mere cant and jurges for three or four years together. Note: the aumulaing is in some measure true, but not easily remedia ed; and perhaps, after all the exclamation of to struck time lost in more words and terms, the hopeful youths, whose loss of time is so much lamented, were capable of learning nothing but words at those years, I do not mind what seint mucks in the art of teaching say: they presend to mork wooders, and to make towns rentlemen maters of the languages, before they can be matters of countron sense; but this to tot is a demonstration, that we are capable of little else than words, till tittelse or thirteen, if you will observe, that a boy shall be able to repeat his grammar over, two or tiree years before his understanding opens except to let him into the reason and clear

Porchension of the rules; and when this

is done, sooner or later, it countly to be

Get and jargue; so that all this clamour is

there with a stock of words at least, when they come to know how to use them.

6 89. Commendation of Schools.

J am very far from having any mean thoughts of those great men who preside in our chiefest and most celebrated schools; it is my happiness to be known to the most eminent of them in a particular manner. and they will acquit me of any distensect. where they know I have the greatest veperation: for with them the genius of classic learning dwells, and from them is in derived. And I think myself benoured in And this is what I would have you do. the acquaintance of some masters in the Mix and incorporate with those ancient country, who are not less polite than they are ittreed, and to the exact knowledge of the Greek and Roman tonnors, have issued a true taste, and delicate relish of the classic authors. But should you ever light into some formal hands, though your senic is too fine to relish those pedantries I. have been remonstrating against, when you come to understand them, yet for the present they may impose upon you with a grave appearance; and, as learning is commostly managed by such persons, you may think them very learned, L cause they are very dull; and if you should receive the tiucture while you are young; it may sink too deep for all the waters of Helican to take out. You may be sensible of it, as we are of ill habits, which we regret, but cannot break, and so it may mix with your studies for exer, and give had colours to every thing you design, whether in speech or writing.

For those measer critics dress up their enfortainments so very ill, that they will spoil your palate, and bring you to a viclock trate. With them, as with distempered stomachs, the finest food and nablest soices turn to nothing but crudities and indigestion. You will have no notion of de-licacies, if you table with them; they are all for rank and foul feeding; and spoil the best provisions in the cooking; you must be eduted to be taught partiment in wast. and for your most inollensive food to live upon dry meat and insipid stoff, without

wrong founded, and the cause of complaint So then these gentlemen will never be lies rather against the backwardness of our able to form your taste or your style; and ofgment, than the method of our schools, those who cannot give you a true relish of And therefore I am for the old way in the best writers in the world, can never thooks still, and children will be foreithed instruct you to write like them.

\$ 90. On forming a Style.

Give me leave to touch this subject, and draw out, for your use, some of the chief strokes, some of the principal linearments. and fairest features of a just and beautiful style. There is no necessity of being methodical, and I will not entertain you with a dry system upon the matter, but with what you will read with more pleasure. and, I hope, with equal profit, some desultory thoughts in their native order, as they rise in my mind, without being reduced to rules, and marsha'led according to art. To assist you, therefore, as far as art may he an help to nature, I shall proceed to say something of what is required in a finished

piece, to make it complete in all its parts. and masterly in the whole. I would not lay down any imperationale schemes, nor trouble you with a dry formal method: the rule of writing, like that of our duty, is perfect in its kind ; but we must make allowances for the infirmities of nature; and since need is without his faults, the most that can be said is, That

he is the best writer, against whom the fewest can be alledged " A composition is then perfect, when es the matter rises out of the subject: es when the thoughts are agreeable to the es matter, and the expressions suitable to et the thoughts; where there is no incom-*s sistency from the beginning to the end : 44 when the whole is perspicuous in the et beautiful order of its parts, and formed " in due symmetry and proportion."

Fellow. 6 91. Expression sailed to the Thought. In every sprightly genius, the expression will be ever lively as the thoughts. All

run out into unoccessary branches bur when it is matured by age, and corrected by judgment the writer will prope the luxuriant boughs, and out off the superfluous shoets of fancy, thereby giving both

strength and beauty to his work. Perhaps this piece of discipling is to young writers the greatest self-denial in the world : to confine the fancy, to stiffe the birth, much more to throw away the beautiful offspring of the brain, is a trial, that none but the most delicate and lively wits can be put to. It is their praise, there they are obliged to retrench more wit than others have to lavish: the chippings and

served, are of more value than the whole mass of ordinary authors; and it is a maxim with me, that he has not wit enough who has not a great deal to spare. It is by no means necessary for me to run out into the several sorts of writing : we have general rules to judge of all, without being particular upon any, though the style of an orator be different from that of an historian, and a poet's from both,

4 92. On Embellishments of Style. The design of expression is to convey

our thoughts truly and clearly to the world, in such a manner as is most probable to attain the end we propose, in communicating what we have conceived to the public: and therefore men have not thought it enough to write plainly, unless they wrote agreeably, so as to engage the attention, and work upon the affections, as well as inform the understanding of their readers: for which reason, all arts have been invented to make their writings pleasing, as well as profitable: and those arts are very commendable and honest; they are no trick, no delusion, or imposition on the senses and understanding of mankind; for they are found in nature, and formed upon observing her operations in all the various passions and workings of our minds. To this we owe all the beauties and embellishments of Soste; all figures and schemes of snewb, and those several decorations that are used in writings to enliven

and aderu the work. The flourishes of fancy resemble the floorishes of the pen in mechanic writers; and the illuminators of manuscripts, and of the press, borrowed their title nerhans from the illumination which a bright genius every where gives the danger is, that a wit too fruitful should, to his work, and disperses through his

composition. The commendation of this art of enlightening and adarning a subject, lies in a right distribution of the shades and light. It is in writing, as in picture, in which the art is to observe where the lights will fall, to produce the most beautiful parts to the day, and cast in shades what we can-

net hope will shine to advantage. It were endless to merter this publect through all the ocnoments and illustrations of speech: and yet I would not dismiss it, without pointing at the general rules and necessary qualifications required in those who would attempt to shine in the profilings of these jewels could they be preductions of their pen. And therefore you

most pardon one if I seem to go back, for we cannot raise any regular and durable trile of building without laying a from

foundation. \$ 93. On the first Requisite, a Mastery

The first thing requisite to a just style, is a perfect mastery in the language we write in ; this is not so easily attained as is commonly imagined, and depends upon a connetent knowledge of the force and trentiety of words, a road natural race of strength and delicacy, and all the beauties of expression. It is my own opinion, that all the rules and critical observations in the world will never bring a man to a just Hyle, who has not of himself a natural car way of writing a but they will improve a good cenius, where nature leads the way. provided he is not too scrupulous, and does not make himself a slave to his rules; for the will introduce a stiffness and effectation, which are utterly abhorrent

free all good writing. By a perfect mastery in any language, I understand not only a ready command of words, upon every occasion, not only the force and propriety of words as to their sense and signification, but more especally the purity and idiom of the lanpage: for in this a perfect mastery dues consist. It is to know what is English. and what is Latin, what is French, Sourish, or Italian, to be able to much the bounds of each language we write in, to point out the distinguishing characters, and the necessiar pheases of each tentue; triat expressions or manner of expressing is common to any language besides our own, and what is properly and peculiarly our phrase, and way of engaging. For this is to sucak or write Enclish in trarity and perfection, to let the streams run clear and unmixed, without taking in coal-works, and the mixes. The weight, other languages in the course; in English, therefore, I would have all Gallicisms (for instance) avoided, that our toneur may be sincere, that we may keep to our own language, and not follow the French mode is our speech, as we do in our clooths. It is convenient and profitable sometimes to inport a foreign word, and naturalize the thrase of another nation, but this is very sparingly to be allowed; and every sylla- the ear, nor so abundant in multiplicity of ble of foreign growth ought immediately to be discarded, if its use and ornament to our language be not very evident.

6 91. On the Parity and Hiera of Lanrager. While the Romans studied and used the

Greek tengue, only to improve and adorn their own, the Latin Bourished, and grew exery year more conious, more elegant, and expressive: but in a few years after the ladies and beaux of Rome affected to speak Greek, and regarding nothing but the soloness and effeninacy of that noble language, they weakened and corpusted their notive tennier and the montrous affectation of our travelled ladies and gentlemen to sneak in the French air, French tone, French terms, to dress, to cook, to write, to court in French, corrupted at once our language and our manners, and introduced an aborninable gallimanfry of French and English mixed together, that made the innovators ridiculous to all men of sense. The French tongue hath undoubtedly its graces and beauties, and I are not against any real improvement of our own language from that or any other : but we are alwars so foolish, or unfortunate, as never to make any advantage of our neighbours. We affect nothing of theirs. but what is silly and ridiculous; and by neglecting the substantial use of their lanmiace, we only energate and spoil our own. Languages like our bodies, are in a pernetual flox, and stand in need of recruits to supply the place of these words that are continually falling off through douse; and since it is so, I think 'tis better to raise them at home thou abroad. We had better rely on our own troops than foreign forces, and I believe we have sufficient

strength and numbers within ourselves: there is a vast treasure, an inexhaustible fund in the old Farlish, from whence authers may draw constant supplies, as our officers make their surest recruits from the the strength, and significancy of many antigrated words, should recommend them 'Tis only wiping off the to use again. not they have contracted, and senarating them from the dross they lie minuled with. and both in value and beauty they will rise above the standard, rather than fall

Perhaps our tongue is not so musical to grands t but its greeneth is real, and its words are therefore the more expressive : the peculiar character of our language is, - Bid. that it is close, compact, and full; and

car workings lift you will exceed the finite printing and permitainty of style, in to afsorrels, come merca to what Tully upone. Sectational hard assured weetle, and of close by his Prove Cortis. They are all wright contracted periods; the failts of pedant SUPE, and not of words. And therefore class. Hard words and quaint extenfore and excited, by it are connected than I must some and if they are not so clear at corruporals the purity of the Earlich tengue with the most specious foreign

After this regard to the purity of our language, the next quality of a just style, conditioned a their meaning, we cannot say, and distinct, unless he has a ready com-

mest of Listhoughts. eigr of moliverted knowledge, which lies new tool decreases of style, without sense confined in the brain, without any order expressions cleaver than the terms I am or distinction. It is the vice of others, to otherwise bound up to use.

and summinum writers; that are valide and their learning, or their nice seem are abandmable: wherever you men such a writer, throw him saide for a concrash. Sous authors of reputation have recel a short and question war of expression, ethers, the fault in to be laid on the brevity they believe after: for while we study to he concise, we can hardly avoid being obwere. We crosed our thoughts into too small a compass, and are so sparing of our weeds, that we will not affect enough to capress our reception.

There is another extreme in absour writers, not much taken notice of, which some emory empeied heads are apt to ren into cost of a prodigality of words, and a want of same. This is the extraorement of your copious writers, who lose their previous in the multitude of words, and bury their sense under hears of players.

is dark and thick; it is too light and subtle to be discerned: it is spread so this, and differed so mide, that it is hard to be collected. Two lines would express all they say in two pages: 'tis nothing but whipt will but and freth, a little varnish and gibbing, wichout any solidity or sub-tance.

4 50. the the Deceretions and Ornaments of Style. The deepest rivers have the plainest

surface, and the ponest waters are always clearest. Chrestal is not the less solid for being transparent: the value of a style rises the the value of percison stones. If it be dark and cloudy, it is in vain to polish it: it bears its worth in its native looks, and will perolex the sense, and cloud the clear- the usur art which enhances its price when it is clear, only debasts it if it be dull. You see I have borrowed some metaalors to curisin my thoseles; and it is, their heads are crowded with a multipli- I believe, impossible to describe the plain-

You must eiter me leave to co on with cases, to write in a difficult crabbed style, was no the decorations and ocnaments of and peoplex the reader with an intricate style; there is no inconsistency between the plainness and perspiculty, and the or-The common way of olimbre against moment of writing. A style resemblesh

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bezuty, where the face is clear and plain in the world: if any thing is dark and obas to symmetry and proportion, but is ca- score in these, the purpose of using them trable of wonderful improvements as to fra- is defeated; and that which is not clear tures and complexion. If I may transgress itself, can pever give light to any thing in too frequent allusions, because I would that wants it. It is the idle fancy of some make every thing plain to you. I would proc brains, to run out perpetually into a pass on from painters to statuaries, whose course of similardes, confounding their excellence it is at first to form true and subject by the multitude of likenesses; and just prepartiess, and afterwards to rive making it like so many things, that it is them that softween, that expression, what like nothing at all. This triffing humour

almost breathe and live. The decorations of style are formed out of those several schemes and fenures, which are contrived to express the possions and motions of our minds in our speech; to simile men; which is, drawing their comgive life and emansent, grace and beauty. to our expressions. I shall not undertake the rhetoriciza's province, in giving you an account of all the fences they have invented, and those several ornaments of writing, whose grace and commendation lie in being used with indepent and neapriety. It were endless to nurse this subject through all the schemes and illustrations of speech: but there are some commen forms, which every writer men every rebject may use, to enliven and adoru his

These are metabor and similarde; and down in the unnerst and most lively colours, to insprint what the writer would have his readers conceive, more deeply on their points. In the choice, and in the use of these, your ordinary writers are most and to offend. Images are very sparingly to be introduced: their proper place is in like at all. toons and orations; and their use is to more party or terror, admiration, comeassion, anger, and resencement, by representine sumething very affectionate or very dreadful, very accurshing, very miserable, or very neorgking, to our thereful, They sive a wonderful force and beauty to the subject, where they are painted by a masterly hand; but if they are either weakly drawn, or umkilfully placed, they raise no passion but indignation in the reader.

4 97. On Metablers and Smilitales. The most common ornaments are Metaphor and Similitarde. One is an alligion to words, the other to things; and both have their beauties, if properly applied. Similitaries mucht to be drawn from the of thought, but are constrained and newed most familiar and best known particulars into the service, instead of making the dis-

Fellow.

strength and delicacy, which make them is good for nothing, but to convince us,

that the author is in the dark himself; and while he is likening his subject to every thing, he knoweth not what it is like. There is another tedions fault in some turivent into a rural length and minute particulars, where it is of no importance whether the resemblance holds or not. But the true art of illustrating any subject by similitude, is, first to nitch on such a resemblance as all the world will agree in: and then, without being careful to have it run on all four, to touch it ouly in the strongest lines, and the sengest fileness. And this will secure us from all stiffness and formality in similiands, and deliver us which some so-e writers, if I may ber leave to call them so, are continually

seemding in our cars. I have nothing to say to those centlemen who bring similitudes and forget the resemblance. All the pleasure we can take when we used these promising marks, is in the disappointment, where we find their fancy is so like their subject, that it is me

6 58. On Metablars.

Metaphors rossire great informent and consideration in the use of them. They are a shorter similizade, where the likeness is rather implied than expressed. The signification of one word, in metaphors, in transcred to author, and we talk of one thing in the terms and propriety of manther. But there ment be a common resemblance, some original likeness in moure. some correspondence and easy transition. or metaphors are shocking and custimed.

The beauty of them displays itself in their eniness and propriety, where they are naturally introduced; but where they are forced and crowded, too frequent and various, and do not rise out of the course

currie

course more lively and chorefully, they ment that she is deficient, but so many make it fullen, dull, and gloomy. You must form your judgment meen the pure, when much, of all things the plaint. best models and the most extebrated pens,

where you will find the metasher in all its grace and strength, shedding a lustre and beauty on the work. For it ought never to be used but when it nives greater force to the sentence, an illustration to the thought, and iminuates a sileat argument in the allunion. The use of metaphors is not only to convey the thought in a more pleasing manner, but to give it a stronger impression, and enforce it on the mind. Where this is not regarded, they are vain and triffing trash; and in a due observance of this, in a pure, chaste, named expression, consist the justices, beauty,

6 99. On Epithets.

and delicacy of style.

I have said nothing of Epithets. Their business is to express the nature of the things they are applied to: and the choice of them depends upon a good judgment, to distinguish what are the most proper titles to be given on all occasions, and a complete knowledge in the accidents, malities, and affections of every thing in the world. They are of most ornament when they are of use: they age to determine the character of every person, and decide the merits of every easie; conscience and instice are to be regarded, and great skill and exactness are required in the use of them. For it is of great importance to call things by their right names : the points of satire. and strains of compliment depend stress ir etherwise we may make an aut of a peon him in repervric. Here also there is room for genius; common justice and independ should direct us to say what is proper at least; but it is parts and fire that will prompt us to the most lively and most forrible epithers that can be appliedand 'tis in their energy and properity their

beauty lies.

\$ 100. On Allegaries. Allerreies I need not mention, because they are not so much any omament of style, as an artful way of recommending truth to the world in a horowed shape. and a dress more agreeable to the fancy. than naked truth herself can be. Truth is ever most beautiful and evident in her sorise dress; and the arts that are used

to corney her to our minds, are no argu- brated of the Heathen pens seem to flag

intimeries of the corruption of our taand sincerest, in forced to usin adulttance to us in dispuise, and court us in

d 101. On the Sublime.

There is one ingredient more required to the perfection of style, which I last

partly mentioned already, in meaking of the suitableness of the thoughts to the subect, and of the words to the thought: but you will give me leave to consider it in another light, with regard to the maigury and district of the subject. It is fit, as we have said already, that

the thoughts and expressions should be mited to the matter on all occasions: but in nobler and greater subjects, especially where the theme is sacred and divine, it must be our care to think and write up to the dignity and majesty of the things we nessume to treat of anothing little, mean. er low, no childish thoughts, or borish expressions, will be endured: all most be awful and grave, and great and solem. The noblest sentiments must be convered in the weightiest words: all emanents and illustrations must be berrowed from the richest parts of universal nature : and is divine subjects, especially when we atpooducys, and power, of his mercy and justice, of his dispensations and providence the all which he is aleased to manifest himself to the year of men) we must raise eur thoughts, and enlarge our minds, and search all the terasures of knowledge for Jion, commend a man in satire, and fam. every thing that is great, wonderful, and magnificent: we can only express our thoughts of the Creator in the works of his creation; and the brightest of these can only give us some faint shadows of his greatness and his glory. The strongest figures are too weak, the most exalted las-

guage too low, to express his ineffable exstilence. No hyperbole can be brought to heighten our thoughts; for in so sublime a theme, nothing can be hyperbolical. The riches of imagination are poor, and all the rivers of elegence are dry, in tooplying thought on an infinite subject. How or and mean, how base and proveling, are the Heathen conceptions of the Deity! something sublime and noble most needs he said on so erest an occasion: but in this great article, the most celeand sink; they bear up in no proportion to the directy of the theme, as if they were depended by the weight, and darsled with the sulendant of the subject.

We have no instances to produce of any writers that rise at all to the majesty and dignity of the Divine Attributes except the sacred penmen. No less than Divine Inquiration could enable men to write worthily of God, and none but the Spirit of God knew hors to express his eventness. and display his glory; in comparison of there divine writers, the greatest geniuses, the noblest wits of the Heathen world, are low and dull. The sublime majesty and royal magnificence of the scripture poems are above the reach and beyond the nower of all moral wit. Take the best and liveliest poems of antiquity, and read them as the same wit can raise a human subject. we do the seriouses, in a prose translation. and they are flat and moor. Horace, and Vitril, and Homer, lose their spirits and their scrength in the transferion, to that degree, that we have hardly nationer to read them. But the sacred writings, even is our translation, preserve their majesty and their alone, and sare for surrous the brightest and noblest compositions of Greece and Rome. And this is not owing to the tithates and colomoity of the entern elequence (for it holds in no other instance) but to the di vine direction and assistance of the holy we iters. For let me only make this trough, that the most lineral translation of the scriptures, in the most natural signification of the words, is generally the best; every thing is complete, and we are saidand the same punctualness, which delignes other writings, preserves the spirit and miesty of the spered test : it can refler an improvement from human wit; and we may absence that those who have presumed to beighten the expressions for a meetical translation or puraphrase, have nonk in the attempt; and all the decoration of their verse, whether Creek or Lutin house not been able to reach the dignity, the majesty, and solemnity of our prose; so that the upone of preinture enemer he ico. proved by verse, and even the divine rate ttry is most like itself in neure. One ch. servation more I would beave with your Milton himself, as reeat a projet as he was ones his superiority over Honer and Virpl, in majesty of thought and tolerdoor expression, to the scriptures - they are the fountain from which he derived his light; the sacred treasure that enriched his facey, and furnished him with all the

tion, of angels and men, which no mertal brain was able either to discover or onceive : and in him, of all human writers. you will meet all his sentiments and words raised and suited to the greatness and dig-

nity of the subject. I have decomed you the longer on this majesty of style, being perhans myself carried away with the regators, and pleasure of the contemplation. What I have dead to much an with respect to divise subjects is more easily to be observed with reference to human: for in all things below divinity, we are rather able to exceed than fall short; and in adarning all other subiects, our words and sentiments may rice in a just proportion to them : nothing is above the reach of man, but heaven; and

that only debases a divine. 4 109. Rules of Order and Bustnetley After all these excellencies of scale, in purity, in plainness and perspiralty, in ornament and majesty, are considered, a finished piece of what kind soever must shine in the order and proportion of the whole: for light rises out of order, and heavy from proportion. In architecture and painting, these fill and relieve the eye. A ant disposition gives us a clear view of the whole at more; and the due symmetry and propertion of every part of itself, and of all together, leave no vacancy in our thoughts or eyes; nothing is wanting,

But when I speak of order and proportion. I do not intend any stiff and formal method, but only a proper distribution of the parts in general, where they follow in a natural course, and are not confamiled with one another. Laving down a scheme, and marking out the divisions and subdivisions of a discourse, are only necessary in systems, and some pieces of contractor and arcumputation; were see, however, that I have ventured to write without you declared order; and this is allowable where the method opens as you read, and the order discovers itself in the neversus of the subject; but certainly, of all nieces that were ever written in a professed and stated method, and distinguished by the number and succession of their part, our English sermons are the completest in order and proportion; the method is so envy and natural, the parts bear so just a newtruth and wonders of God and his crea- portion to one another, that among name and particulars which obscure and peoplex other writings, give a clearer light to ours. All that I would imissure, therefore, is only this, that it is not necessary to lar the method we use before the reader, only to write and then he will read, in order,

But it requires a full command of the subject a distinct siese, to been it above. in sight, or else, without some method first designed, we should be in danger of losing 8. and wandering after it, till we have lost ourselves, and bewildered the reader,

A perscribed method is necessary for weaker heads, but the beauty of order is les freedom and unconstraint : it must be dispersed and shine in all the parts through the whole performance; but there is no necentity of writing in transmely, when we can move more at ease without them : neither is the proportion of writing to be meaneed out like the proportions of a lucue. where every part must be drawn in the minutest respect to the size and himness of the rest; but it is to be taken by the mind, and formed upon a general view and comsideration of the whole. The stanger that carves Hercules in stone, or casts him in brass, may be obliged to take his dimensions from his fact : but the nort that describes him is not bound up to the gro-

meter's rule; nor is an author under any abligation to write by the scale. These hints will serve to give you some notion of order and proportion; and I must not devel too leng upon them. Irus I transgress the rules I am laying down.

d 103. A Republical otion.

what I have delivered. Out of all these rules together, rises a just stele, and a perfect corressition. All the latitude that conhe admitted, is in the programme of writeing; we do not require every author to thing in gold and jewels; there is a mode. of a discourse; it is not necessary that

every part should be embellished and adorned : but the electrication should be skillfully distributed through the whole; too full and planing a light is offensive, and confeunds the eyes: in heaven itself there are wasnecies and spaces between the stars; and the day is not less beautiful for being intersurrend with clouds; they only medence the brightness of the sun, and, without di- is a fatal mistake, and simple superstition,

others, this may pass for a peculiar com- minishing from his solendoor, gild and mendation of them; for those divisions adorn the nucleus with Lis care. But to descend from the skies : It is in writing at in dorse - the rithest habits are not always the completest, and a restleman may make a better figure in a plain suit, than in an the imprination, but must be adjusted by the judgment, contrary to the origins of the ladies, who value nothing but a good force in the choice of their cloths. first excellence is to write in purity, phisle, and clearly; there is no dispension from these: but afterwards you have you choice of column, and may enliven, aden,

> In writing, the rules have a relation and dependance on one another. They are held in one social bond, and joined, like the moral victues and fiberal arts, in a set of harmony and concord. He that carnot price pure, plain English, most arver neutral to write at all; it is in vain for him to depos and adorn his discourse; the finer he enderwarm to make it, he makes it only the more ridiculant. And on the other side. Its a man write in the exacts purity and neurolisty of Lucyage, if he has not life and for, to give his work agot force and spirit, it is nothing but a poor corpor, and a longish, unwighte mass of motier. Beg every true grains, who is perfect master of the language he writes n. will let up fitting expression and decarations be wanting. His faury flows in the richest vein, and gives his pieces such lively colours, and so beautiful a cen-

piction, that you would almost tay his even blood and unities were transfood into the work.

4 104. Her to form a right field. A perfect mastery and elegance of style is to be learned from the common rules, but must be impressed by reading the otators, and puets, and the celebrated marter in every kind : this will give you a right taute, and a new relight, and when you cat distinguish the beauties of every hoisled piece, you will write yourself with equi-

commendation. I do not amen that every good writer must have a goods for poetry: I know Tully is an endoniable exception; but I will venture to affirm, that a nort that it that way, is too dell and leasnish ever to write with any necessect of being read. It

the one, is man unst pover protect to any

tage for the other. what we eat and drink, from the agreeableness or disagreeableness of the relish in our month. Nature directs us in the commus use, and every budy can tell event from bitter, what is sharp, or sour, or vatid, or nauseous; but it requires seeses nice refined and exercised, to discover every taste that is more perfect in its kind; every nalate is not to indee of that, and yet drinking is more used than reading. All that I pertend to know of the master, is, that wine should be. like a savie, clear, drey, bright, and strong, singers and poore, sord and dry, (as our advertisements de well express it I which last is a commendable term, that eventains the juice of the richest spirits, and only keeps out all cold and dampures.

It is common to commend a man for an tir to music, and a tune of minting: which are nothing but a just discrement of what is excellent and most perfect in them, The first alcountly entirely up the eur and tran can sever expect to be a master, that has not an ear timed and set to munic ; 20d von ean on more sine an ade misland in ear, than without a cenim was can write one. Painting, we should think, reraises some understanding in the art, and that knowledge of the best muster's manzer, to be a judge of it; but this faculty, the the rest, is founded in nature : brown before in the art, and frequent conversation. with the best originals, will certainly perfeet a varn's independent : but if there is not a mitural surracity and anthess, experience will be of my great service. A good taste in an argument of a great smil, as well as a lively wit. It is the infermity of noor spirits to be taken with every appearance. and dazzled by every thing that spurkles :

but to may be what the rentrality of the world admires, and to be detained with nothing but what is most needed and cocellent in its kind, speaks a superior erainand a true discernment; a new picture insque meaner hand, where the culpura are fresh and lively, will engage the eye, int the pleasure goes off with looking, and what we can to at few with exercises. presently leave with indifference; but the old pieces of Raphael, Michael Angelo. Tistoret, and Titian, though not to inviting at first, ones to the eye by degrees and the larger and oftener we look, we still discover new beauties, and find new pleasure. I am not a man of so much wveries in my temper as to allow you to be pleased with nothing but what is in the last perfection; for then, possibly, so many are the infirmities of writing, beyond other arts, you could never be pleased. There is a wide difference in being nice to indeof every degree of perfection, and rigid in refusion whatever is deficient in any main-This would only be weakness of stomach. not any commendation of a good polace; a true taste judges of defects as well ... perfectioes, and the best judges are always the persons of the greatest candon . They will find none but real faults, and whatever they commend, the praise is

I have intimated already, that a good easter is to be formed by reading the host authors; and when you shall be able to point out their beauties, to discern the orightest passages, the strength and eagance of their bangiage, you will always write yourself, and read others by that standard, and most therefore necessaries.

\$ 103. Taste to be improved by Initation . In Rosse there were some popular or ;ters, who, with a false elegence and vinlent action, carried away the aurolause of the neoule; and with us we have topopular men, who are followed and admired for the leadness of their voice, and a false nucles both in atterance and writing. I have been sometimes in some conthose of superior sense, who could distinruish, one would think, between engerpompour, specious harrangues, and those pieces in which all the beauties of writing are combined. A natural taste must they fore be improved, like fore parts, and a great genius; it must be assisted by art, or

it will be easily vitiated and corrupted, the art and perfection of an historical way. False closurese passes only where true is And you will observe, that those who have not understood; and nobody will com- excelled in history, have excelled in this mend had writers, that is acquainted with- especially; and what has made then the reed.

These are only some cursory thoughts on a subject that will not be reduced to rules. To treat of a true taste in a formal method, would be very insinid; it is hest collected from the beauties and laws of writing, and most rise from every mon's own apprehension and notion of what he

It may be therefore of farther use, and most advantage to you, as well as a relief and entertainment to refresh your enirits in the end of a teclious discourse, if besides mentioning the classic authors as they fall in my way. I lay before you some of the correctest writers of this age and the last, in several faculties, upon different subjects: Not that you should be drawn into a servile imitation of any of them; but that you may see into the spirit, force, and beauty of them all, and form your ponlicacy, of fine thoughts and happy words, which rice to your mind upon restling the and manner of excelling

little the entertainment I promised, while I endeavour to lead you into the true way of imitation, if ever you shall propose any original for your copy; or, which is infinitely preferable, into a perfect mastery of the spiritand perfections of every celebrate subset are not illustrated by his matter, to ed writer, whether socient or modern,

\$ 106. On the Historical Style. Mistory will not admit those decestions

other subjects are capable of: the massions and affections are not to be moved with any thing, but the touth of the succession. All theforce and beauty must lie in the exert with clearness and perspirate, in such words as best express the nature of the destructions of namult sensibly depict- sinuscion. ed: every object and every accurrence us presented to your view, that while you

read, you seem indeed to see them : this is

standards of that style, in the cleamen, the life and vigour of their expression, every where properly varied, according to the variety of the subjects they write on: for history and migration are nothing by just and lively descriptions of remarkable synta

4 107. Of Heapperes and Turctures.

For this reason we peaise Herodotos and Thucydides among the Greeks, for I will account we commend Sallost and Livy among the Romans. For though they all differ in their style, yet they all agree in these common excellencies. Herodotts displays a natural oratory in the beauty and clearness of a numerous and solono diction: he flows with a sedate and mejestic pace, with an easy current, sel a pleasant stream. Thurwdides dues some from those general notions of life and de- times write in a style so close, that alson every word is a semence, and every settence almost accurates us with something great masters of style in their several ways, new; so that from the multimade of cases, and variety of matter crowded tegether, I must beg leave, therefore, to defer a we should assured him to be obscure: but set so happy, so admirable a master is be in the art of expression, so proper and w full, that we cannot say whether his detion does more illustrate the things be

monad a light do his expressions and noject reflect on each other. His diction, basels it he pressed and close, is restrtheless event and marriferest, equal to the district and importants of his subject. He first, after Heradotus, ventured to more the historian's style, to make the parratio more pleasing, by leaving the flatness and nakedness of former pays. This is nest order and expression. To relate every observable in his battles, where he does not only relate the mere fight, but writes with a martial spirit, as if he stood in the the subject, is the chief commendation of housest of the engagement; and what is an historian's style. History gives us a most excellent as well as remarkable iuso draught of facts and transactions in the class a scale, in that it is conserved and world. The colours these are painted in: harmonisen, that his words are not labourthe strength and significancy of the several ed nor forced, but fall into their places in faces; the regular confusion of a buttle; a moneyal noder, as into their most percent

speaks of, or whether his words then-

\$ 108. Of SALLUST and LIVE. Sallost and Live, you will read, I here-

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but he is also charged with being obscure, own apprehensions, as I read him, no wriintelligible. He has not, indeed, as far as Grabierve, one redundant expression: wesprenive and significant, that I will chillenge any critic to take a sensence of contraction seems wrought and laboured. To me he appears as a man that considered degree, that he would not retrench a weed which might help him to express his meanint, nor suffer one to stand, if his sense, Was clear without it. Being more difficue. would have weakened his language, and have made it obscurer rather than clearer; and beautiful, yet where ourcineses and penniculty are once recognited, my attempt to enlarge the expressions, if it does see darken, does certainly make the light much feebler. Sallant is all life and upition: his use of ald much is perfectly right; there is no affectation, but more weight and significancy in them: the present beauties; they are chosen with great indemene, and show the force of his guins; the colouring is strong, and the

but the fewish, especially over Thurwhides: He is not so easy, our to well adapted to

with to much observe, as to make a whose history, however draws out late them. Thurwildes and Sallast are gene- are, exerse what require of Sallant. No rally compared, as Livy is with Herodo- historian could be happier to the greatness tax; and, since I am fallen upon their cha- and directly of his subject, and none was ratters. I cannot help touching the com- better qualified to adarn it; for his ornion parisons. Sallisst is represented as a con- was equal to the majesty of the Roman for he armers with Thursdiden's manners mights undertaking. He is not to conjunin words, as abundant in matter, rich in the old commendation, I would say his of your hands without impatience to rename him. We may proposable him to Hereduces, in the system of his diction; but he is more like Thurydides in the granobserve the multitude of clames in the learth of his periods is not to deceive up a and great men among the incinets, as well for a multitude of words only serve to this writer was coolers, because his sencloud or dissipate the sense; and though senses were long. Copions he is indeed, ness and simificancy of his mards. You will observe, for I speak upon my own obtions to be understood as Sallast ; the ex-The shortness of Sallant's sentences, as long as they are clear, shows his sense and boldness of his meraphors are among his meaning all the way in an instant; the progress is quick and plain, and every three lines gives us a new and complete idea : we are carried from one thing to strakes are bold; and in my opinion he another with so swift a roce, that we run these them for the take of the brevity he as we read, and yet causet, if we read lived, to express more clearly and more distinctly, non-faster than we understand facility, what otherwise he must have him. This is the brithsest testimony that written in looser characters with less can be given of a clear and obvious style. tiremeth and hence. And so furly on. In Livy us count not so to readily a us be chierted to the instead and experted of the forced to wait for his meaning till we come to the end of the sentence, and have Romon historians, if to the perfection of proper places in the way, that I must earn his style we join the compare of his sub- I cannot read him so readily at sight as I ject 1 in which he has the advantage over can Sallust; though with attention and all that words before him, in my entire, consideration I undenstand him as well. pers which I think is a demonstration. Some, perhaps, will be not to conclude, that in this I differ from Osfactilian ; but do not conceive so myself; for Quinctilian recommends Livy before Salfant, rather for his candour, and the larger compast of his history : for he owns a good proficiency is required to understand him; and I can only refer to the experience of young their apprehension. Distinction of sentences, in few words, provided the words be plain and expressive, ever gives light to the author, and carries his meaning uppermour: but long periods, and a multiplicity of clauses, however they abound with the notest obvious and significant words, do necessarily make the meaning more retired, less forward and obvious to the view : and In this Livy may seem as crossded as Thuevelides. If not in the number of periods, exercisely in the multitude of charge, which, to disposed, do rather obscure than illumirate his writings. But in so rich, so maestic, so flowing a writer, we mar wait with patience to the end of the soutener, for the pleasure still increases as we read, The elegance and purity, the eventuers, the mobleness of his diction, his happiness In narration, and his wonderful eloguence, are above all commendation; and his savie, if we were to decide, is certainly the

standard of Reman history. For Salhus, I must own, is to impetures in his course; he havries his reader on too last, and hardly ever allows him the pleasure of expectation, which in reading history, where it is justly raised on impetant events, is the greatest of all others.

A 100. Their live in Solts.

plane gradients, as the other seed in and dispense in the companion, while respiration, which is constraint on the velocity of the contraction of the theories (about a proposal of the contraction). The contraction of the c

110. On Servery and Susception.

The state of the s

strength of wiz. Nothing can be greater and more lively than hit theregist; nithing mobiler and more forcible than its expression. The first of his facey levels on into his words, and sees his reader on linear; he unkness that blood run cold or waren; and its no admirable a matter of the protocost, that he raises your excurage, your pirty, and your fear, at his planner; but the delights more in server.

6 111. On Maxes and Patters.

Million is the zoorner of poetic liberty, and would lose freel on from the bordge of thouse, but, like sincers, and like berever, we had good recision, and are pleased in being slaves. Some indeed laver mole some faint startings to here it, but this verse had all the softness and definitions of the sound to be some faint startings of the poeting with the model; and Deplet himself, who assertations strongled by produced the sound that exert is not drope way the poetings of the sound that exert is not drope way as his positions. It is not the sound that the start is not drope way the position of the colors lax marginers. Mr. Phillios his trains to a start of the sound that the start of the colors lax marginers. Mr. Phillios his

trud the nearest in his great master's step-

and has equalled him in his verse more manage, included nearly within the days than he falls below him in the compass and of Jolios Carar and Augustus; affanding diraity of his subject. The Shilling is trely sulended in his lines, and his norms will live longer than the unfaished castle, as long as Elephrim is procembered, or Coder drank in England. But I have dipersed from Milton; and that I may return, and say all in a word : his style, his thoughts, his verse, are as superior to the generality of other poets, as his subject.

4 112. Great Mon have sevally opposed at the same lines.

It is a remarkable observement, and one which has often employed the specubrises of curious men, that writers and serious, most distinguished for their parts and genius, have generally appeared in totsiderable numbers at a time. Some sees have been remarkable barren in them: while, at other periods, Nature scens to have exerted herself with a more than orfinary effort, and to have poured them forth with a profuse fertility. Various reason have been assigned for this. Some of the moral causes lie obvious; such as favocable circumstances of government and el minners; encouragement from great of genius. But as these have been thought indenue to the whole effect, physical Goves have been also assigned; and the Abbe de Box, in his reflections on Poetry and Painting, has collected a great many observations on the influence which the by, the climate, and other such natural Center, may be accused to have upon erters. But whotever the causes be, the last riols or uses of the world much more distorgished than others, for the extraordisary productions of genius.

\$112. Faur of these Ages marked out by

Learned men have marked out four of these tappy ages. The first is the Grecian ees, which commenced near the time of the Pelaponnesian war, and extended till the time of Alexander the Great; within cydides, Xenonham, Socrates, Plato, Aris-Inques, Pindar, Aschrius, Euripides,

os, Gatolles, Lucretius, Terence, Virgil, Merace, Tibellus, Propertios, Ovid, Plicedras, Carsar, Cicero, Livy, Sallinst, Varra, and Vinnerius. The third we is that of the restoration of learning, under the Panes Jolius II. and Lea X. 1 when flowished avel, Guicciardini, Davila, Erasmus, Paul Josim, Michael Angelo, Roohael, Titiau. XIV., and Oneco Arme: when flourished in France, Carneille, Racine, De Retz, Moliere, Boilean, l'estraine, Baptiste, Rosssezu, Bessett, Fenelou, Boundalose, Paucall, Malebranche, Massilian, Bruvens, Bayle, Funtenelle, Vertet; and in England, Dryden, Pope, Addison, Prior, Swife, Parnell, Congreve, Otmay, Young, Hove, Auerbary, Shalabury, Belingbroke, Tillistion, Temple, Boyle, Locke, Neuton, Clarke.

114. The Reputation of the Ancients established too firmly to be shoken.

If any our, at this day, in the eighteently century, takes upon him to decry the ancient Classics; if he pretrude to have discovered that Homer and Virgil are poets most emplation excited among the men, of incomiderable merit, and that Denosthenes and Cicero are not great Orators, tremor holdly vectors to tell such a new that he is come too late with his discovery. The remestion of such writers is established upon a fernitation too solid to be more abaken by any accommon velocovery for it is established upon the almost unithroughout the succession of so many area. Imperfections in their works he may indeed point out; possages that are faulty, he may shew; for where is the larman work that is perfect? But if he attenues to discredit their works in general, or to prove that the reportation which they have gained is on the whole segunt, there is an organest against higt, which is equal to full demembration. He must be in the strong : for horgen nature is against him. In matters of taute, such as nortey and oratory, to whom does the oppical lie? where Which needed, we have Herodotus, Thus is the standard? and where the archarity of the last decision? where is it to be look. tolle, Demoscheners, Anchymes, Lysias, ed for, but as I formerly shewed, in those feelings and sentiments that are found, on Sophodes, Aristophanes, Menander, Aug- the most extensive examination, to be the tress, Theoritus, Lysippus, Apelles, common sestiments and feelings of mos ? Phidias, Practicales. The second is the Re- These have been fully consulted on this

greater progress than a much superior one, are, generally speaking, drawn from the -

to whom these materials are wanting. Hesce, in Natural Philosophy, Astro- mer and Virgil, to this day, stand not nomy. Chemistry, and other sciences that within many deriver of any rival. Ocacors. depend on an extensive knowledge and ob- such as Gicero and Demosthenes, we have servation of facts, nuedern philosophers none. In history, netwithstanding some have an unrecationable unperiority over the defects, which I am afterwards to mention ancient. I am inclined also to think, that in the ancient historical plans, it may be . in matters of sure reasoning, there is more stafely asceted, that we have no such bistoriaprecision among the moderns, then in some Cal narration, so elerant, so picturesous, so matances there was among the ancients; animated, and interesting as that of Heroperior perhans to a more expensive line, dutus, Thursdides, Xenothen, Livy, Tayary intercourse, which has improved and citus, and Sallost. Although the conduct sharpened the faculties of men. In some of the drama may be admitted to have restudies too, that relate to taste and fine crived some improvements, yet for poetry writing, which is our object, the progress and sentiment, we have nothing to equal of society must, in equity, he admitted to Sophocles and Euripides: nor any diahave eigen us some advantages. For inclinate in cornedy, that comes up to the stance, in history: there is certainly more correct, graceful, and elegant simplicity of political Framforge in several European Tereace. We have no such lore-elegies notions at present, than there was in ancient as those if Tibullus; no such pastorals as Greece and Rome. We are better accoraint - nome of Theocritus's: and for lyric poeed with the nature of government, because try, Horace stands quite unrivalled. The we have seen it under a empter wastery of mame of Horace cannot be mentioned withforms and revolutions. The world is more out a particular excomium. That " curiosa laid open than it was in former times; felicitas," which Petronius has remarked consistence is ereatly enlarged; more coun- in his expression; the sweetness, eleganor, tries are civilized; posts are every where and spirit of many of his odes, the thoestablished; intercourse is become more rough knowledge of the world, the exceleasy; and the knowledge of facts, by con- lent sentiments, and natural easy masser sequence, more attainable. All these are which distinguish his Satires and Epistles, great advantages to historians; of which, all contribute to render him one of those in some measure, as I shall afterwards very few authors whom one never tires of akew, they have availed themselves. In reading; and from whom alone, were every the more complex kinds of poetry, like- other monument destroyed, we should be wise, we may have raised somewhat, ner- led to form a very birth idea of the taste and haps, in point of regularity and accuracy, genius of the Augustan age. In dramatic performances, having the adwantage of the ancient models, we may be allowed to have made some improvements in the variety of the characters, the conduct of the plot, attentions to probability.

and to decorums. d 117. He must look to the excients for elegant Composition, and to the Me. derns for accurate Philosophy.

From whatever cause it happens, so it is, that amone some of the ancient writers. we must look for the highest models in root of the kinds of elegant computition. For accurate thinking and enlarged ideas. in several parts of philosophy, to the moderns we could chiefly to have recourse. Of correct and finished writing in some works of taste, they may afford useful patterns; but for all that belongs to original genius, to spirited, masterly, and high execution, our best and most happy ideas

ancients. In coic poetry, for instance, Ho-

6 118. The assiduous Study of the Greek and Reman Classics recommended. To all such then, as wish to form their taste, and nourish their renios. Set me warmly recommend the assiduous study

of the ancient classics, both Greek and Roman. Noctural venute mans, venute disma.* Without a considerable acquaintance with

them, no man can be reckoped a polite schalars and he will want must positioner. for writing and speaking well, which the knowledge of such authors would afford him. Any one has creat reason to unspect his own taste, who receives little or no pleasure from the perusal of writings, which so many ages and rations love consented *" Read them by dependatedy them by night,"

In holding up as subjects of admiration, in propertion as the ancients are emerally studied and admired, or are unknown and disregarded in any county, good taste and good composition will flourish, or decline, Hey are commenly more but the ignorant or morrigial. Who undervalue them-

\$ 119. The estimat Ibstorious excel in In all the virtues of norration, portionhaly in that of picturesque descriptive nar-

ration, several of the ancient historians emineraly extel. Hence, the pleasure that des. Xenerhol. Livy, Salleyt, and Yagous. They are all compication for the art of marration. Herodonis is, at all times, an agreeable writer, and relates every thing with that neliver and simplicity of manner, which peace fails to interest the reader. Though the manner of Thocodides he more dry and lorsh, yet, sh great occasines, as when he is viving an account of the ularge of Athers, the view of Planca, the sedition in Cortyra, the defeat of the Athenians in Sirily, he displays a very strong and masterly power of description. or retreat of the ten thousand, are extremefe beautiful. The circumstances are faultselected, and the narration is easy and enearlier: but his Hellenics, or continuation of the history of Thucydides, is a much inferior work. Saffort's art of historical polistics in his Catilinarian, but, more especially, in his Jugarthine war, is well known: though his style is liable to cruneer, as too studied and affected,

d 120. Lavy remarkable for Historical Bunting.

Live it more unreconsistable in his manner: and it excelled by no historian whatever in the art of narration; several remarkable examples might be given from him. His account, for instance, of the lamost defeat of the Roman army by the Sannites, at the Force Cardine, in the heripaint of the ninth book, affords one of the most beautiful exemplifications of historical painting, that is any where to be met with. We have first, an exact description of the narrow pass between two recordains, into which the enemy had decoved the Ressaus. When they find them- "of terror, and of west,"

terns, etat, their indirection, and thes. their dejection, painted in the root lively as were manufal to persons in their situation. The restless and undaint marner in which they pass the night; the consultations of the Samuites; the various meawere proposed to be taken; the microger between the two armies, all heighten the scine. At length, in the morning, the months return to the ranni, and inferthem that they could receive no other terms but that of surrendering their arms, and passing under the yoke, which was considered as the last mark of ironnior for a conquered army.

selves caught, and no hope of escape left, are are made to use. Fost, their reteriols,

\$ 121. Tactive remerkable for Haterical

Tocios is asseler author emisent for historical pointing, though in a manner discender different from that of Livy. Livey's descriptions are more full, more plain, and natural: these of Tacitus consia in a few hold strokes. He selects our er two remarkable circumstances, and sets them before us in a strong, and, generally, in a new and uncommon light. Such is the following picture of the situation of Rome, and of the Emperor Galba, when Otho was advancing against him: " Age-" batter leux illes Gallia, vario turko fluces tratis impalsa, completis updiose lo-" silicis et templis, logobri prospects. "Neone repuli aut pichis ulla vox: sed " attoniti vultus, et conversat ad opoia arres. Nas tumultus, non quies; sed " quale stagui metes, et utagent ira, si-" leatium est." No image, in any port, in more uttuar and repressive than this last stroke of the description: " Non terrulest, " non quies, sed quale," &c. This is a

ter. As he is preferred in reflection, so be is striking in description, and puthetic in sentiment. The philosopher, the poet, and " "Galle was driven to and for he the tide of " the multitude, showing him from place to place. "The temples and public buildings were filled " with crowth, of a classed appearance. No cla-" mours were heard, either from the citizenor from the rabble. Their countenances were " filled with construction; their cars were en-" played in littening with arriers. It was not a " turnelt; it was not quietness; it was the siree

conception of the subline kind, and dis-

covers high genius. Indeed, three-close all

his work, Tacines shows the hand of a me-

to require a more natural, flowing, and must remember, that " Litera scripta

Blair. manet."

the historian, all meet in him. Though I have recommended in epistolary correthe period of which he writes may be spendence, are not to be understood as innreckoned unfortunate for an historian, he porting entire carelessoess. In writing to has made it afford us many interesting ex- the most intimate friend, a certain degree bibitions of human nature. The rela- of attention, both to the subject and the tims which he gives of the deaths of seve- style, is requisite and becoming. It is no ral eminent perionages, are as affecting as more than what we owe both to ourselves, the deenest transfer. He paints with a glowing pencil; and possesses betond all writers, the talent of painting, not to the inagination merely, but to the heart, With many of the most distinguished branties, he is, at the same time, not a perfect model for history; and such as have formed themselves upon him, have actions been successful. He is to be ad-

\$ 122. On the Beauty of Existelary Writing.

Decular manner.

he first and fundamental requisite is, to be ratural and simple: for a stiff and lais in convergation. This does not banish sprightliness and wit. These are graceful in letters, just as they are in conversation : when they flow easily, and without bring stinded a when employed so as to season, not to clay. One who, either in course, sation or in letters, affects to shine and to toark to always, will not please long. The sayle of letters should not be too highly polished. It ought to be next and correct. but to more. All nicety about words, betrays study ; and hence munical periods. and appearances of number and harmons in arrangement, should be carefully avaided in letters. The best letters are countrolly such as the puthers have written with most facility. What the heart or the imprisotion dictates, always flows readily a but where there is no subject to warm or interroy these, constraint annears and hence those testers of more compliment, rungratilation, or affected condolesce, which have cost the outhors most labour in composing, and which, for that reason, they perhaps consider as their master-pieces, never fail of being the most disagreeable and insinid to the readers.

d 123. East in writing Letters must not degenerate to carelessness. It ought, at the same time, to be remem-Lered, that the case and simplicity which man Tyro, for the large collection that was

and nothe friend with whata we correspond A slevenly and negligent manner of writing, is a disabliging mark of want of respect. The liberry, hesides, of writing letwrite. The first requisite, both in conversation and correspondence, is to attend to all the proper decessors which our own mired, rather than imitated. In his re- character, and that of others, demand, flections he is too refued; in his style too An imprudent expression in conversation concise, tometimes quaint and affected, may be forgotten and pass away; but often abrupt and obscure. History seems when we take the pen into our hand, we

124. On PLINY's Letters.

Plian's letters are one of the most celebritted collections which the ascients have given us, in the epistolary way. They are elected and police; and exhibit a year pleasing and amiable view of the author-But, according to the vulgar phrase, they smell too much of the lamp. They are too elegant and fine a and it is not easy to avoid thinking, that the author is enting pearing to write only for his friends. No. thing indeed is more difficult, than for an angliar, who publishes his arm letters, to divest himself altogether of attention to the opinion of the world in what he says; by which means, he becomes much less arrorable than a man of parts would be, if, without any constraint of this sort, he were writ-

ing to his insignite friend. # 125. On Ciceno's Letters.

Cicero's Epistles, though not so showy as those of Pliny, are, on several accounts, a fer more valuable collection a jesteral, the most valuable collection of letters extent in any language. They are letters of real business, written to the wisest men of the age, composed with purity and elegance, but without the least affectation; and, what adds greatly to their merit, written without any intention of being published to the world. For it appears that Gicero perer wholly indebted to the care of his foundmade, after his death, of those which are tone, and is too feed of writing like a nic. now extent, amounting to over a thensands. They contain the most authentic materials of the history of that are; and are the last menumous which remain of Rome in its free state: the greatest part of their being written during that important emit, when the republic was on the point of rain; the most interesting situation, persunkind. To his intimate friends, evercially to Attious, Cicero lars upon homosif and his heart, with entire fecolem. In the course of his correspondence with others, we are introduced has a graintance with several of the principal personages of Come; and it is remarkable that ment of Cicero's correspondence, as well as himself, are elegant and notice writers a which

mamers of that egg.

126. On Port's and Switer's Letters. The most distinguished collection of letters in the English language, is that of Mr. Popt, Dean Swift, and their friends; partly published in Mr. Pope's works, and purely to those of Dean Swift. This collection in, on the whole, an entertaining and agreeable one; and contains much mit and ingenuity. It is not, however, alongsther free of the fault which I impated to Pliny's Ecostles, of too much study and reforement, In the variety of letters from different persons, contained in that collection, we find many that are written with case, and a breatiful simplicity. Those of Dr. Arbothost, in particular, always deserve that peaise. Dean Swift's also are unaffected; and as a proof of their being so, they exhibit his character fully, with all its defects; though it were to be wished, for the honour of his memory, that his equipolary correspositionce had not been drained to the dregs, by so many successive publications,

ture and the heart in his letters, thus in there of some of his correspondents. He lead formed himself on the manner of Voi-* See his Letter to Attions, which was written a year or two before his death, in which he tells lies, to prove a baseaue enquiries concerning bis

Ad Avr. 16. 5.

His letters to ladies are full of affectaint. Even in writing to his friends, how forced an introduction is the following, of a letter to Mr. Addison: " I am more joyed at " your return, than I should be at that of " the Son, as much as I wish for him in " this perhaphaly met season; but it is his face too, like yours, to be displeasing to owls and obscent animals, who cased bear his leater." How stiff a comdinotes in it, which he pays to Eishen Atterbury: " Though the noise and daily " bustle for the public be now over, I dare " say, you are still tendering its welfare; " as the Sun in wister, when seeming to

" revice from the world, is preparing " warush and beaedictions for a better " many." This sentence might be tolerated in an harangue; but is very untilable to the style of one friend corresponding with another. 6 127. On the Letters of BALLAC, Vot-

runt, Sevient; and Lafe Miny WORTHER MONTAGUE. The gaiety and vivacity of the French min appear to much advantage in their letters, and have given birth to several

sprenghie publications. In the last see, Baleac and Voiture were the two men celchrated epistelary writers. Balase's repatation indeed soon declined, on account of his swelling periods and pompous style. But Voinget continued long a favourite suther. His composition is extremely sparkling; he shows a great deal of wit, and can trifle in the most entertaining marner. His only fault is, that he is too open and professed a wit, to be thoroughly agreeable as a letter-writer. The letters of Madast de Sevigué are now exceemed the most accomplished model of a familiar eventnundrace. They turn indeed very much upon triffer, the incidents of the day, and as have been given to the world. Several the news of the town; and they are exerof Lord Bolingbroke's, and of Birken Atleaded with entravagant compliments, and terbury's Letters, are masterly. The choexpressions of foodsess, to her favorite sure of writing letters in too artificial a mandevelopers but withal, they show such uer, falls beaviest on Mr. Pope himself, personal sprightliness, they contain such There is visibly more study and less of maeasy and varied narration, and so many strokes of the most lively and beautiful painting, perfectly free from any affects-

tion, that they are justly entitled to high praise. The Letters of Lady Mary Worler Montague are not unworthy of being named after those of Mad. de Sevicio enisties, that he has so collection of them, and They have much of the French ease and first Type had only about sevesty of them. vivacity, and retain more the character of arreable enimber style, than perhaps any letters which have appeared in the English language. Blair.

d 128. Larie Pietry. On PENDAR. Pindar, the event father of lovic nortry. has been the occasion of leading his mritaters into some defects. His genius was toblime; his expression are beautiful and kapov; his descriptions nicturesque. But feeding it a very burren subject to sing the persons of taste. traines of those who had record the trize in the public games, he is ucruetually digressive, and fills up his poons with fables of the gods and heroes, that have little connection either with his subject, or with one another. The uncirurs admired him ereactly; but as many of the histories of particular families and cities, to which he alludes, are now unknown to us, he is so obscure, partly from his subjects, and partly from his rapid, abrupt manner of treating them, that, notwithstanding the beauty of is much diminished. One would impgive, that many of his modern imitators thought the best way to catch his spirit. was to imitate his disorder and obscurity, In several of the choruses of Euripides and Sochocles, we have the same kind of lyric poetry as in Pindar, carried on with mor clarmess and connection, and at the same

\$ 129. On Houses, as a Loric Port. Of all the writers of odes, ancient or modern, there is none that, in point of correctness, barmony, and happy expression, can vie with Horace. He has desended from the Pindaric repture to a more moderate derves of elevation; and ions connected thought, and good store. with the highest beauties of pacter. He don not often aspire beyond that middle review; which I mentioned as belowing to the ode; and those odes, in which he attraces the mblime, are neclare not al-Ways his bests. The peculiar character. in which he excels, is grace and elegance ;

time with much sublimity.

There is no ode whatever of Horses's, without creat beneties. But theen I may be singuhar is my opinion, I carnot help thinking that in some of these odes which have been much admired for soldinity (such as Ode in, Lib. in, Chraless ministrum faintins alitem, &r.) offers to be infty. The genius of this untable post shows itself, according to my judgment, to greater advagtage, in themes of a more tupperate kind

and in this style of composition, no poet than Horace. No poet supports a metal sentiment with more dignity, touches a way one more liatedly, or possesses the art. of triffing more agreeably, when he choses to trifle. His language is so forcurate, that with a single word or suither, he often conveys a whole description to the funct. tings to be, a favourite author with all."

\$ 130. On Casters, and other modern

thid.

Lerie Posts. Among the Latin poets of later ages, there have been many instances of Horses. One of the most distinguished in Canimir. a Polish poet of the last century, who wrote four books of odes. In graceful ease of expression, he is far inferior to the Roman. He oftener affects the sublime : frequently becomes harsh and unnatural. But, on several occasious, he discovers a considerable degree of original genius, and portical fire. Buchange, in some of his lyric compositions, is very elegant and

Assent the French, the odes of Iran Beptiste Rousseau have been much and antly celebrated. They potsess great beauty, both of sentiment and expension. They are animated, without being rhapperdical; and are not inferior to any poetical productions in the French language. In our own Lagrage, we have several brie enemotition of considerable meric. Dryden's Ode on St. Cecilia, is well known. Mr. Grey is distinguished in sems of his edes, both for tenderous and sublimity; and in Dedsley's Miscallanies. several very beautiful lyric peems are to he found. As to professed Pisalarie adec. they are, with a few exceptions, so incoherent, as seldon to be intelligible. Comley, at all times harsh, is doubly so in his Paularic compositions. In his Augcreustic sties, he is much happier. They are amough and elevant a rad, indeed, the same arrecable and the most perfect, in their

kind, of all Mr. Cowley's perms. Bid. 4 131. On the different Linds of Portical Composition in the Sacred Books; and of the distinguishing Characters of the chief

Briters. 1st. Of the Diductic. The several kinds of poetical composition which we find in scripture, see chiefly the didactic, elegiac, pastoral, and lyric. Of ed to be accompanied with music, the the didactic species of poetry, the Book of Proverbs is the principal instance. The nine limt chancers of that beidt are highly poetical, adorned with many distinguished graces, and figures of expression. At the 10th chapter, the style is sensibly altered. and descends into a lower strain, which is that sententions, pointed manner, and that artful construction of period, which distinruishes all the Hebrese metry. The Book of Ecclesiantes comes likewise under this

head; and some of the Paulins, as the 119th in particular. Bloir. there are contained in the holy scripture \$ 132. Of the Elegist and Pasteral Poetry full exemplifications of several of the chief

Of eleriar poetry, many very heautiful specimens occur in Scripture: such as the lamentation of David over his friend Jonathan; several passages in the prophetical books; and several of David's Psalms, composed on occasions of distress and mearning. The 42d Poolse, in particular, is, in the highest decree, tender and plaintive. But the most regular and perfect eleriac composition in the Scripture, perhaps in the whole world, is the book, entitled the Lamentations of Jeremiah. As the prophet mourns in that book over the destruction of the Temple, and the Holy City, and the everthrow of the whole state. be assembles all the affection impres which a subject so melancholy could suggest. The composition is uncommenly artificial. By turns the peoplet, and the city of Jerusalem, are introduced, as pouring furth their serrows; and in the end, a chorus of the people send up the most earnest and plaintive supplications to God. The lines of the original too, as may, in part, appear from our tramlation, are longer than is usual in the other kinds of Hebrew poetry;

The Scor of Solomon affords us a high exemplication of pasteral poetry. Considered with respect to its spiritual meaning, it is undoubtedly a mystical allegery; in its form, it is a dramatic postoral, or a peryetual dialogue between personages in the character of shenherds: and, suitably to that form, it is full of rural and pastoral images, from beginning to end. Bid.

menious strain of elegy.

\$ 153. On the Lyric Poetry of Scripture. Of lyric poetry, or that which is intend-

Old Testament is full. Besides a creat number of hymns and songs, which we find sentered in the historical and prothetical books, such as the soor of Mosts, the song of Deborah, and many others of like nature, the whole book of Polity is to be considered as a collection of sacred odes. In these, we find the ode exhibited in all the varieties of its form, and surpersed with the highest spirit of brie poetry; sometimes sprightly, chearful, aid triumphants superimes soleon and mernificent; sometimes tender and solt. From these instances, it clearly annears, that

kinds of neetical writing. 4 121. A Diversity of Stale and Masser in the different Composers of the Surel Sasie. Or los. David, and Issue.

Among the different composers of the sacred books, there is an evident diversity of style and mauner; and to trace their different characters in this view, will cotribute not a little towards our reading their writings with greater advantage. The most emisent of the sucred poets are, the author of the Book of Job, David, and Issiah. As the compositions of David are of the lyric kind, there is a greater variety of style and manner in his works, than in those of the other two. The manuer is which, considered merely as a poet, David chiefly excels, is the pleasing, the tek, and the tender. In his Paulms, there are many lofty and sublime possages; but, in strength of description, he yields to Job : in sublimity, he yields to Issiah. It is a sort of a temperate grandeur, for which David is chiefly distinguished; and to this he always soon returns, when, upon sens occasions, he rises above it. The pulms in which he touches us most, are those in and the melody is rendered thereby more which he describes the happiness of the flowing, and better adapted to the queri-

righteous, or the goodness of God; espresum the tender breathings of a decout mind, or sends up moving and affectionare supplications to beaven. Issiah is, without exception, the most sublime of all poets. This is abundantly visible in our tratalation; and, what is a material circumstance, none of the books of scripture appear to have been more happily translated than the writings of this prophet. Majestr is his reigning character; a majesty more commanding, and more uniformly support the Old Testament mosts. He nomenes. indeed, a dignity and grandeur, both in his concentions and expressions, which are alregative senaralleled, and neculiar to himself. There is more clearness and order ten, and a more visible distribution of parts, in his book, than in any other of the propletical writings.

6 135. On Tenentale.

When we common him with the rest of the poetical peopliess, we immediately see in Jeremiah a very different penius, Isaiah encloss himself generally on magnificent rebiects. Jeremiah seldem discovers any disposition to be sublime, and inclines always to the tender and elegiac. Ezekiel, is pecical erace and elegance, is much inferior to them both; but he is distingrished by a character of uncommon force and ardour. To use the elegant expenstion of Bishop Lowth, with regard to this Prodet:-" Est stres, vehences, tragi-" cut; la sensibus, fervidus, acerbas, in-"dembandus; in imaginibus, fecundus, " troulentus, et nennunman noo? defor-" mis; in dictione, grandileones, gravis, " awerus, et interdim incultus; frequens " in repetition ibus, non deports out eration " cana, sed ex indignatione et violentia. "Oxionid susceperit tructandum, id se-"dulo persoquitur; in eo unicê hæret de-"feut : 2 proposito raro defectess. In " cateris, a plerisque vatibus fortassè su-"persons: sed in co procest, ad exact vi-" Ceter a natura unice comparatus, nigni-"rum, vi. pondere, impets, granditate, " seno unsuam cam senerava." The sine learned writer company Isaiah to Honer, Jeremiah to Simonides, and Ezekiel to Aschylus. Most of the book of haigh is strictly poetical; of Jeremiah and Tackiel, not above one half can be held to belong to poetry. Among the mison prophets, Hosea, Joel, Micals, Hubakkuk, and especially Nature, are distinguished for poetical spirit. In the prophecies of Deticl and Ionah, there is no norsey.

\$ 136. On the Bank of Jos. It only now remains to meak of the

book of lob. It is known to be extremely recient; cenerally removed the most ancient of all the poetical books; the authoruncertain. It is remarkable, that this book has no connection with the affairs or scene is laid in the land of Uz, or Idumes,

which is a part of Arabia: and the imarery employed is generally of a different kind to the Hebrew poets. We meet with no allmions to the great events of sacred histery, to the religious rices of the lews, to Lebanon or to Carmel, or any of the peculiarities of the climate of Judges. We find few comparison founded on rivers or torrents; these were not familiar objects in Arabia. But the longest comparison that occurs in the book, is to an object frequent and well known in that region, a brook that fails in the season of Jean, and disanpoints the expectation of the traveller. The poetry, however, of the book of -Joh, is not only equal to that of any other of the sacred writings, but is superior to them all, except those of Issiah alone. As Isaigh is the most sublime. David the most pleasing and tender, so lob is the most descriptive, of all the inspired poets. A peculiar rlow of facey, and strength of description, characterise the author. No urriter whatever abounds so much in metaphoes. He may be said, not to describe. ut to render visible, whatever he treats of. A variety of lostances might be given. Let us remark only those strong and lively colours, with which, in the following passares, taken from the 18th and 20th chanters of his book, he paints the condition of the wicked; observe how rapidly his figures rise before us; and what a deep inpression, at the same time, they leave on the immination. " Knowest thou not this " of old, since man was placed upon the " earth, that the triumphing of the wicked it is short, and the joy of the hypocrite. " but for a moment? Though his excel-" lency mount up to the heavens, and his " headreach the clouds, yet he shall perish " for ever. He shall fly away as a dream. " and shall not be found; yea, he shall be " chased away, as a vision of the night. " The eye also which saw him, shall see to him no more: they which have seen " him, shall say, where is he?-He shall " such the poison of asps, the viper's 44 tourne shall slay him. In the fulness of " his sufficiency, he shall be in straits a " every hand shall come upon him. He " shall rice from the iron weapon, and " the boar of steel shall strike him through, " all darkness shall be hid in his secret " places. A fire not blown shall consume " him. The heaven shall reveal his inimanners of the Jews, or Hebrews. The "quity, and the earth shall rise up against " him. The increase of his house shall " depart . Ge3

Alair.

" clerant. His coods shall flow away in Eneid includes a greater corresp tol 1 " the day of wrath. The lists of the

" wirked shall be per out; the light shall et be dark in his tabernacle. The steps " of his strength shall be straitened, and " his own counsel shall cast him down, " For he is cast into a net, by his own " feet. He walketh smen a more. Ter-

" rees shall make him afraid on every side; er and the robber shall prevail against him. st Releastene shall be scattered upon his " habitation. His remembrance shall pe-" rish from the earth, and he shall have " no rome in the street. He shall be dri-" ven from light into darkness. They as that come after him shall be assentished " at his day. He shall drink of the weath

" of the Almighty." 6 137. On He Eled of House. . The schiert of the Blad must unever-

timably be admitted to be, in the main, loopily chesen. In the days of Homer, To object could be more enlereded and diemifed than the Topian war. So even a confederacy of the Greeian states, under one leader, and the ten years siege which they carried on against Troy, must have spread far abroad the sexown of many mileary exploits, and interested all Greece in the traditions concerning the heroes relees. Upon these traditions, Homer erousted his poem; and though he lived, es is generally believed, only two or three resturies after the Troian war, yet, though the want of written records, tradition must, by his time, have fallen into the degree

el chreuricy most proper for poetry; and liave left him at full liberty tomis as much fable as he pleased, with the remains of true bistory. He has not chosen for his inbject, the whole Treian war; but, with it, the concret harrier Achilles and Ass. remires, and the events to which that quarrel gaverise; which, though they take by forty-seven days ends, yet include the Front interesting, and most entired president ed the war. By this management, he has given greater unity to what would have etherwise been an unconnected history of bortles. He has gained one here, or prinripal character, Achilles, who prient thoroghout the work; and he has shown the sacricious effect of discord sween con-

federated princes. At the same time, I

subject then Virgil. The plan of the Illad, the Odyssey presents us with the

more personal adjustmine of except in place. as the Iliad is almost entirely filled with batrles. The peaks of Lieb invention has in every

age been given to Homer, with the greaex reman. The anodicious number of incidents, of speeches, of characters divise and human, with which he absends; the nurneising variety with which he has doornified his burtles, in the wounds and dratis, and little history-pieces of almost all the persons slain, discover an invention pertiboundless. But the praise of judgmenti-, in my minian, no less due to Homer, this that of invention. His stery is all along enaducted with great art. He rises upon un readually; his heroes are beauth ouone after another, to be objects of our attearies. The distress thickers, as the pern

advances; and every thing is to centree! as to aggranding Achilles, and to render him, as the next intended he should be, the exoital figure. But that wherein Homer excels all writers, is the characteristical part. Here be is without a rival. His lively and spirited exhibition of characters, is, in a great mosure, owing to his being so dramatic a writer, absunding every where with dialogs and conversation. There is much more

dislorar in Homer than in Virell etindeed, than in any other poet, é 138. On the Odessey of Hours.

My observations, hitherto, have been made upon the Iliad only. It is necessary to take some notice of the Odessey alw. Longinus's criticism upon it is not without foundation that Homer may, in this room, he compared to the setting our, where grandour still remains, without the heatel his meridian beams. It wants the vigner and rublimity of the flind ; yet, at the same time, pensenes so many beauties, as to be insuly estimied as high region. It is a very amorning meem, and has much greater spriesy than the Bliads it contains many itteresting stories, and beautiful description. We see every where the same descriptive and dramatic emiss, and the same fertility of invention, that appears in the other work. It descends indeed from the dignity of gods, and heroes, and warlike achievements; but in recommence, we have more pleasing pictures of ancient manners. Inadmit that Hemer is less fortunate in his wood of that ferocity which reigns in the of nature ; and instructs us by a constant, twellish. veix of merality and virtue, which runs 4 140. On the comparative Merit of Hothrough the noem.

4 120. On the Secution of Vencus. Virgil possesses beauties which have inth draws the admiration of aces, and which, to this day, held the halance in equilibrium between his fume and that of Honer. The principal and distinguishing excellency of Virgil, and which, in my senderness, Nature had endowed him with exquisite sensibility; he felt every affecting circumstance in the scenes he describes; and by a single stroke, he knows how to reach the heart. This is an epic torm, is the merit next, to sublimity; and pets it in an puther's power to render his composition extremely interesting to all

readers. The chief beauty of this kind, in the Bird, is the interview of Hector with Andromache. But, in the Aneid, there are many such. The second back is one of the greatest master-pieces that ever was exceed by any hard; and Vireil seems to have put furth there the whole strength of his genius, as the subject afforded a to- per-eminence in judgment, though many ritty of sounce, both of the awful and tender kind. The images of horner, presented by a city burned and sacked in the night, are finally mixed with nutberic and affecting incidents. Nothing, in pay pom, death of old Priam; and the family-pieces of Aneas, Anchises, and Creusa, are as tender as can be conceived. In many pass, the latter, in his power of touching the earry of the Angid, the same notheric eniritshines, and they have been always the favourite passages in that work. fronth book. for instance, relation the unhappy passion and death of Dido, has been Marra most justly admired, and should with beguties of the highest kind. The interview of Aness with Andromache and Heleus, in the third book the enjudes of Pallas and Evander, of Nisos and Euryalso of taxons and Messagine in the terlian wars, are all striking instances of the poet's power of raising the tender emotions. For we must observe, that though the Eneid be an unequal poem, and, in tome places, languid, wer there are beauties scattered through it all; and not a few, even in the last six books. The har-

not avoide images of hospitality and los- and most finished books, upon the whole, manky ; entertains un with many a wree- are the first, the second, the fourth, the derful adventure, and many a fundicape sixth, the seventh, the eighth, and the

MER and VIREIS.

Usen the whole, as to the comparative merit of those two great princes of epic poetry. Honor and Virril; the former most undoubtedly be admitted to be the greater genius; the latter, to be the more correct writer. Homer was an original in. his art, and discovers both the beauties and spinion, he possesses beyond all poets, is the defects, which are to be expected in an original author, compared with those who succeed him; more boldates, more nature and our more sublimity and force; but greater irregularities and negligences in composition. Virgil has, all along, kept his eye upon Homer; in many places for has not so much imitated, as he bye likeratic translated him. The description of the storm, for instance, in one first Abelid, and Anexe's speech iction that occasion. are translations from the fifth book of the Odrstey: not to meeting almost all the similes of Virgit which are no other than capies of these of Honer. The pre-emidocks, by ascribed to Homer. As to the critics are disposed to give it to Virgil, yet, in my opinion, it hangsdochtful. In Homer, we discern all the Greek vivacity; in Virgil, all the Barnan stateliness. Homer's impringuish is by much the most rich and is more beautifully described than the copious Virgil's the most cluste and correct. The strength of the former lies, in

his power of warming the fancy; that of heart. Marney's state is more simple and animated; Virgil's more elegant and uniform. The first has, on many occasions, a sublimity to which the latter never attains; but the latter, in return, never sinks below a certain degree of epic dignity, which cannot so clearly be pransupord of the farmer. Not, however, to detract from the admiration due to both these great poets, most of Homer's defects may reasonably he increated, not to his region, but to the manners of the age in which he lived; and for the feeble passages of the Fooid. this excuse mucht to be admitted, that the Æseid was left an unhuished work.

> To the advicers of polit degrains the Lectures of Dr. Bleir, at lary . are strongly screen

reraded. The Extracts in this book are deagred only as specimens of that elegant and tnefel werk, and for the one of Schooliess. weeld be unout, and indeed impracticable, to pine any mare Extracts, consistingthe with the necessary limits prescribed to this book.

\$ 141. On the arcient Writers; and an the Laleur with which the Ancients combased.

The Ancients (of whom we speak) had good natural parts, and applied them right a they understood their own strength, and were masters of the subject they andertook; they had a rich resitus carefully cultivated; in their writings you have nature without wildness, and art without outentation. For it is vain to talk of mature and genius, without care and diligent application to refine and improve them. The nest paradise will run wild, and lose both its pleasure and usefulness, without a skillful hand constantly to tend and prune it. Though these generous spirits were inspired with the love of true praise, and had a modest assurance of their own abilities : yes they were not so self-sufficient, as to imagine their first thoughts were above their own review and correction, or their last above the judgment of their friends. They submitted their compesitions to the censure of private persons and public assessblies. They reviewed, altered, and polished, till they had good hopes they could present the world with a finished nines. And so great and happy was their judement, that they understood when they had done well, and knew the critical season of laying aside the file.

off some of the necessary and organiental parts of his discourse, instead of nelishing the rough, and taking off the superfluors. These immertal wits did not preposterosaly resolve first to be authors, and then immediately fall to writing without study and experience; but took care to forpich themselves with knowledge by close thought, select construction, and reading : and to gain all the information and links that was necessary to enalify them to do appear in the view of the world; but they took time and point to give every part of their discourse all possible strength and ernament, and to make the whole composition uniform and beautiful. They wisely considered, that menductions which come before their due time into the world, are seldom perfect or long-lived; and that as author who desirns to write for nostrity, as well as the present generation, casast study a work with too deep care and one-

lute industry. Varus tells us of his incomparable friend Virgil, that he composed but year few yerses in a day. That consummate philosopher, critic, and poet, regarded the value set number of his lines; and never thought too much pales could be bestewed on a morat, that he might reasonably extent would be the wonder of all ages, and last out the whole duration of time. Quinctilian source us, that Sallout wrote with abundance of deliberation and product caution; and indeed that fully appears from his complete and exquisite written, Demoschenes laboured night and day, outwatched the noor mechanic in Atlent (that was ferced to perpetual drudgery to support himself and his family) till he had acquired such a mostery in his poble preession, such a rational and over-ruling vehomence, such a perfect habit of nervors and convincing eloquence, as enabled him to dely the struggest coposition, and to

Plato, when he was eighty years old, was bunily employed in the review and amendment of his divine dialorues; and some people are severe upon Giorre, that For, as those excellent masters, Pliny in imitation of Plato, he was so scrupulots and Quinctilian, observe, there may be an whether he sucht to write od Pires or it intemperance in correction; when an ince-Pires, Pireym, or in Breum, that now is. nious man has such an excess of modesty with sixtleth year of his age, in the fury of and faulty district of himself, that he years the civil wars, when he knew not how to dispose of his family, and scarce expected safety, he earneady increased his public and learned friend Attieus to resolve that diffculty, and ease him of the perplexity which it cround him. Whatever raillery or refication some homogroups with may make spon that great man's exactness and nicely in that remoct, and at much a time: 'tis a plain proof of hit wonderful care and dilieruge in his composition, and the strict resand he had to the purity and propriety justice to their subject. Then, after they of his language. The ancients so accuhad begun to write, they did set harry on rately undergood, and so indefatigably their pen with specif and imputioner to studied their subject, that they scarce evi-

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strong tense, and lively expression. Fischwell.

4 142. On Howax.

'Tis to romantic commendation of Homer, to say, that no man understand nersoos and thines better than he; or had a deeper insight into the humours and passions of human sature. He renesseres great things with such sublimity, and little ones with such propriety, that he always makes the one admirable, and the

other pleasant. He is a perfect master of all the lofty graces of the figurative style, and all the purity and easiness of the plain. Strabo, the excellent reservabler and historian. assures us, that Homer has described the places and countries of which he gives account, with that occuracy, that no man can imagine who has not seen them; and no man but must admire and be autonished who has. His poems may justly be compared with that shield of divice workmanship so inimitably represented in the cighteenth book of the Hiad. You have there exact impres of all the actions of war, and employments of peace; and are entertained with the delightful view of the universe. Homer has all the beauties of every dialect and style scattered through his writings - he is source inferior to any other poet, in the poet's own way and excellency: but excels all others in force and comprehension of genius, elevation of facey, and immense coolourages of invention. Such a sovereignty of genius reigns all over his works, that the ancience esteemed and admired him as the great High Priest of nature, who was admitted into her ismost choir, and acquainted with

her most solean inviteries, The event men of former area, with me voice, criebrate the praises of Homer; and old Zoilus has only a few followers in these later times, who detract from him either for want of Greek, or from a spirit

of concrit and contradiction. These restlemen tell us, that the divine Plate himself banished him out of his commonwealth; which, say they, must be granted to be a blemish upon the note's reputation. The reason why Plate would par let Hamer's norms he in the hands of the subjects of that povernment, was because he did not extern ordinary men capable readers of them. They would be the spirit and majesty of the Biad. The ant topervert his meaning, and have wrong panegyric used king Ptolegy is justly ex-

fail to finish and adora every part with prejum of God and religion, by taking his build and beautiful allegories in too literal a sense. Plate frequently declares that he leves and admires him as the best, the most pleasant, and the divinest of all the poets 1 and studiously imitates his figure. tive and mystical way of writing. Though he forbad his works to be read in public, own closes. Though the philosopher neemove him out of his city; yet he declares he would treat him with all possible respect while he staid: and dismiss him laden with presents, and adorned with earlands (as the priests and supplicants of their gods used to be | by which marks of bonour, all people wherever he came might

be warned and induced to esteem his per-

son sacred, and receive him with due ved 143. On Tespentrus. If we mention Theoritus, he will be another bright instance of the hanne ship lities and various accomplishments of the ancients. He has writ in several costs of poetry, and succeeded in all. It seems unnecessary to peake the native simplicity and easy freedom of his partorals; when Virgil himself semetimes invokes the muse of Syracuse; when he imitates him through all passares translates him. Oninetilian saws of our Sicilian bard, that he is admirable in his kind : but when he adds, that his more is not only sly of appearing at the bar. but in the city too, 'tis evident this remark ment be confined to his posterals. In several of his other poems, he shows such strength of reason and politeness, as would qualify him to plead among the grators, and make him acceptable in the courts of princes. In his smaller norms of Canid stone. Adonis killed by the Bour, &c. you have the vigour and delicacy of Anaercon; in his Hy-Inc. and Combat of Polloy and Amyous, he is much more pathetical, clear and pleasant, than Apollonius on the same, or my other subject. In his conversation of Alemena and Tiresias, of Hercules and the old servant of Augeas, in Cynicea and Thysnichen, and the women sping to the core-

monies of Adonis, there is all the entiress

and engaging familiarity of humour and

dialogue, which reign in the Odysseys; and

in Hercules destroying the lion of Nemara,

Blockwall.

termed an original and model of perfection in that way of writing. Both in that excellent peem, and the noble hymn upon Castor and Pollox, he has praised his rods. and his here with that delicacy and dexseries of address, with those sublime and graceful expressions of devotion and respect, that in politeness, smoothness of turn, and a refined art of praising without effence, or appearance of flattery, he has equalled Callimachus: and in loftiness and flight of thought, scarce yields to

Pindar or Homer. 4 144. On HERODOTUS.

Herodotus had gained experience by travelling over all his own country. Throce and Scythia; he travelled likewise to Arabia, Palestine, and Egypt; where he carefully viewed the chief curiosities and most remarkable places, and conversed with the Egyptian priests, who informed him of their ancient history, and acquainted him with their customs, sacred and civil. Indeed he enough of their religious rites with such plairness and clearness in some cases, and such reserve and reverence in others, that I am ant to believe he was initiated into their ceremonies, and consecrated a priest of same of their orders.

gratify the reader with variety; that is the Thus, being accurated with the most famous countries, and valuable things, and knowing the most considerable persons of the are, he applied himself to write the history of the Greeks and Barbarians; and performed the roble work with that indemere, faithfulness, and eleguence, that gained him the approbation and applause of the most august assembly in the world at that time, the flower of all Greece, met together at the Olympic games. His history corns to the reader all the pertingities of Greece, and gives light an

4 1 15. Ca Livr.

We do not find that Live had rewelled much, or been employed in military afbirs; yet what he might want in experieace, was hangily uneded by wenderful parts and elopsence, by severe souly, and primearied excesseurs after knowledge and information; so that he describes all the countries, souns, seas and ports, whither the Roman legions and navies came, with near the same accuracy and perfection (if

* See Hesselst, Gale's Edition, 15, 5, seet, 2.

possible) which he could are place in Italy Lys a niege, draws up an army, with skill and conduct scarce inferior to Carar himself. Was there as much charm in the conversation of this extraordinary man, as there is in his writings, the gentleman of Cales would not repeat of his long journey. who came from thence only to see Livy, youn the fame of his incomparable elaquence, and other celebrated abilities: and we have exame to believe be received to tisfaction, because, after he had seen Livy. and conversed with him, he had no curiosity to see Rome, to which he was so arreand which at that time was, for its may-

nificence and glories, one of the greatest wonders of the whole earth. These two princes of Greek and Remin history tell a stery, and make up a description, with inexpressible prace; and so delicately mix the great and little circumstances, that there is both the utmost dignity and pleasure in it.

\$ 146. Much of their Beauty prises from Fariety. The reader is always entertained with an agreeable variety, both of matter and style, in Herodotus and Livy. And indeed every nutber that expects to please, must

universal charm, which takes with people of all tastes and complexions. 'Tis as apperite planted in us by the Author of our being; and is natural to an human soil, finite good, and unexhausted pleasure, can fully gracify. The most palatable dish becomes nanneaux, if it he always are before a man: the most musical and harmoning notes, too often and unreasonably struct, grate the ear like the jarring of the nest harsh and hateful disceed.

These authors, and the rest of their edrit and elevation, were sensible of this; and therefore you find a continual change, and judicious variation, in their style and One passage appears to be learned, and carefully laboured; an unstudied easieur, and becoming negligence, runs through

the next. One sentence turns quick and short : and another, immediately following, runs into longer measures, and spreads itself with a sort of elegant and beautiful lexuriancy. They selden use many periods together, consisting of the same number of members; nor are themembers of their pe-

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riods of ental length, and exact measure,

one with another. The inflections that are made by these noble writers, upon the evaduet and leaand the intricues of parties, are so curious and instructive, so true in their substance, their expression, that they satisfy the accordest judgment, and please the most sprightly avagination. From these glogioes authors we have instruction without cent 1 and require the most edilying advice In the pleasing way of insimurion and sur- a more calm and even way of writing a prize. Blockwall.

4 117. Perstimity a principal Beauty of

Another excellency of the true classics excuse and cover several faults in an author; but the want of it is never to be scened by any pretence of laftiness, case tien, or any consideration whotever,

And this is the effect of a clear head, and virumus understandings of close and regular thinking, and the diligence of select pressions, from a long crowd of parenthereading. A man should write with the same design as he speaks, to be understood with ease, and to communicate his mind with alexand and instruction. If we select Xenophon out of the other Greek classics. whether he writes of the management of family affairs, or the more ardious matters of state and policy; whether he gives an account of the wars of the Grecians, or Which plainly appears from this, that since the morals of Socrates; the style, though we have had more accurate accounts of the so far varied as to be suitable to every sub- Greek and Rosson autiquities, and old ject, set is always clear and significant, manuscripts have been searched and comawest without lusciousness, and elegantly pared by able and diligent hands, imma-£217.

politeness of a studied composition; and purged out; a various reading happily disyet all the freedom and winning familia- covered, the removal of a verse, or a point rity of elegant conversation.

Xenophor's Symposium, wherein he has given us an easy and beautiful electrication. of a very lively and beautiful conversation. The pleasant and serious are there so hapmile mixed and remnered, that the discourse in zeither too light for the grave. ner too solemn for the gay. There is the graces.

6 118. On Ciceno.

If among the Latin Classics we name Tully, upon every subject he equally shews the strength of his reason, and the brightness of his style. Whether he addresses his friend in the most graceful negtigence of a familiar letter, or moves his anditors with laboured periods, and parsignate strains of monly gratury : whether he proves the engineer of God, and immortality of from an seuls, in a more sublime and pumpous eloquence; or lawsdown the rules of produce and virtue, in he always expresses good sense in pure and proper language: he is learned and easy, richly plain, and neat without affectation, He is always copious, but never runs intoa fastry lexuriance, nor tires his reader; and shourly he says almost every thing that can be said upon his subject, yet you will

scarce ever think he says too much. Bid. # 149. On the Obscurities in the Classics. Those few obscurities which are in the best authors, do not proceed from haste and confusion of thought, or ambiguous exsiv, or perplexed periods ; but either the places continue the same as they were in the original, and are not intelligible to us only by reason of our irrurance of some costons of those times and countries; or the passages are altered and spailed by the presumption and busy impertinence of foolish transcribers and conceited critics. merable errors have been recrified, and In this gentrel author we have all the corruptions which have crept into the text,

of distinction out of the wrong into the Here I cannot but particularly mention right place, or the adding a small mark where it was left out, has given clear light to many passages, which for ages had keen overspread with an error, that had obscured the sense of the author, and quite confounded all the commentators. The latter most of the thirty-second verse of the brown of Collisporters on Apollo was swirth with alignity and electron: and in the first editions that, Tig he light Gotton philosophy attended and enlinened by all saids: "who can sing of Physbus in the mountains?" which was neither sense of itself, nor had ony connection with what

ment before. But Stephena's amendment

of it set eight both the sense and the con- od and deformed the nassage than: Area pection, without altering a letter : Tic how Tie A.T. L. D. .. " Phother is to operationer. ed subject of praise:"-among all his electous qualifications and exploits, what poet can be so dull, what wit so barren, as to want materials for an hyum to his henour?-In the fourth verse of the eleventh epigram of Theocritus, there wanted a little point in the word implifred, which took off all the sprightliness and turn of the thought: which Daniel Heinfur lockily restored, by changing the nom, sing, juritires into the dat, plur, implies, "The friends of Eustlenes the poet, rave him, though a stranger, an honourable burial in a foreign country; and the poet was extremely be-loved by 'em." How flat and insinid! According to the amendment it runs thus; ** The acrusintance of Eurthenes burind him honourably, though in a foreign country, and he was extremely believed by his boother poets themselves." For a man to be mightily honoured by strangers, and extremely belayed by neonle of the same profession, who are ant to malim and envy one another, is a very high commendation of his candour, and excellent temper. That very valuable amendment in the sixth line of Horace's preface to his odes, has cleared a difficulty, which none of the gricies could handsomely acquit themselves of before the admirable Dr. Bentley; and has rescued the poet, emisent for the clearness of his style, from the imputation of ning, and first address to his reader: where peculiar care and accuracy are expected. It would be endless to mention the namerous places in the ancients happily restored and illustrated by that great man; who is not only a sound and descerning critic, but a clean and vigorous writer, excellently skilled in all divine and human literature; to whem all scholars are oblived for his learned performances upon the classics; and all mankind for his noble and elarious defence of religion. The learned Mentsins was strangely puzzled with a passage in Minutius Felixy; and altered the text with such intolerable boldness, as, if allowed, would soon pervert and destroy all good authors; which the interious editor of that father has cleared, by putting the points of distinction in their proper places, Rezestantum recuissi, ber efficia ministraram meisersanovère, Meursius had disquis-

* Min. Felix, Coub. edit. by Devis. § 54.

p. 163. pot. 7.

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plalum regni sui ber efficie ministrorum 6. verse navere. Dr. Bentley has made a certain emendation in Horace's Art of Poetre. only by altering the places of two lines, making that which was the forty-sixth in the common books the forty-fifth in his own beautiful editions.

d 150. On several Advantages which the

Classics enjoyed. It was among the advantages which the chief classics enjoyed, that most of them were placed in presperous and plexiful circumstances of life, raised above anxious cares, want and abject dependance. They were nervous of quality and fortune. conttiers and statesmen, great travellers, and generals of armits, possessed of the highest dissicies and posts of peace and war. Their riches and plenty furnished them with leisure and means of study; and their employments improved them in knowledge and experience. How lively must ther describe these countries, and remarkable places which they had attentively viewed with their own eyes! What faithful and emphasical relations were they enabled to make of those councils, in which ther

presided; of those actions in which they were present and commanded. Herodotus, the father of history, beaides the advantages of his travels and general knowledge, was so considerable in power and incerest, that he bore a chief part in expelling the tyrant Lvedanis. who had usurned upon the liberties of his

native country. Thorwfides and Xenonhan were of distionsished eminence and abilities, both is civil and military affairs; were rich and noble; had strong parts, and a careful education in their vouth, completed by severe study in their advanced years: in short they had all the advantages and accomplishments both of the retired and at-

live life.

Sephecles here creat offices in Athen; led their armies, and in strength of parts, and nobleness of thought and expression, was not uneously to his collegene Pericles; who, by his communding wisdom and eleoverce, influenced all Gence, and was said to thunder and lighten in his harangues. Euripides, famous for the purity of the Attic style, and his power in moving the passions, especially the selier ones of grief and pity, was invited to, and generously extertained in, the court of Archelaus

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king of Macedon. The smoothness of his kind, such an elegant choice of words, and composition, his excellency in dramatic fluency of style, such judgment in the conpoetry, the soundness of his murals, con- duct of his plot, and such delicate and veyed in the sweetest numbers, were so universally admired, and his glory so far spread, that the Athenians, who were taken prisoners in the fatal overthrow under Nicias, were nesserved from nemetical exile and ruin, by the astonishine respect that the Sicilians, enemies and strangers, paid to the wit and fame of their illustrious countryman. As many as could repeat any of Euripides's verses, were rewarded with their liberty, and generously

sent home with marks of henour. Plato, by his father's side, spenner from Codrus, the celebrated king of Athens: rience, and enlarge his knowledge, he travelled into Italy, Sicily, and Egypt. He was courted and honoured by the greatest men of the age wherein he lived; and will be studied and admired by men of taste and judement in all succeeding area. In

his works, are inestimable treasures of the best learning. In short, as a learned gentleman says, he writ with all the strength of human reason, and all the charm of Anacresa lived familiarly with Polytrates king of Samos : and his sprightly muse, naturally flowing with innumerable pleasures and graces, must improve in delicacy

and sweetness by the gainty and relined conversation of that flourishing court. The bold and exalted grains of Pindar was encurated and heightened by the hopours he received from the champions and princes of his age; and his conversation with the hence qualified him to singtheir praises with muce advantage. The conquerors at the Olympic games scarce valued their garlands of honour, and wreaths of victory, if they were not crowned with his never-fading laurels, and immortalized by his celescial song. The noble Hiero of Syracuse was his generous friend and patron; and the most powerful and polite gare of all Greece esteemed a line of his in praise of their glorious city, worth publie acknowledgments, and a statue. Most of the genuine and valuable Latin Classics had the same advantages of fortune, and improving conversation, the same encouragements with these and the other celebrated Grecians.

charming turns, chiefly by the conversation of Scipio and Lelius, the greatest men, and most refined wits, of their see. So much did this indicious writer, and clean scholar, improve by his dilivent application to study, and their centeel and learned conversation, that it was charged upon him by those who envied his superior excellencies, that he published their compositions under his own name. His enemies had a mind that the world should believe those noblemen wrote his plays, but scarce believed it themselves; and thel mer were productly and centeelly slighted their maand by his mother's from Solon, their no lice, and made his great patrons the finest less celebrated law-river. To gain expercountliment in the world, by extremitor the accuration as an honour, rather than mak-

ing my formal defence against it. Salbust; so famous for his neat expressive brevity and quick turns, for truth of fact and clearness of style, for the accuracy of his characters, and his piercing view into the mysteries of policy and motives of achis acquired learning so useful to the world. and so bosourable to himself, by bearing the chief offices in the Roman government, and sharing in the important councils and

debates of the senate. Carear had a prodictious wit, and universal learning; was noble by birth, a consummate statesman, a brave and wise general, and a most heroic prince. His prudence and modesty in speaking of himself, the inimitable purity and persoiculty of his style, distinguish him with advantage from all other writers. None bears a nearer resemblance to him in more instances than the admirable Xenophon. What useful and entertaining accounts might reasonably be expected from such a writer, who gives you the geography and history of those countries and nations, which he himself conquered, and the description of those military engines, bridges, and encampments, which

he himself contrived and marked out ! The best authors in the reign of Augustes, as Horace, Virgil, Tibullus, Pronertius. &c. enjoyed happy times, and plentiful circumstances. That was the golden age of learning. They Bourished under the favours and bounty of the richest and most generous court in the world; and the

Terrore existed such a wonderful insight * See Prologue to Adelphi, v. 15-41been the characters and manners of manbeams of majous shore bright and provithings. In describing the levelises of tious on them. What could be too great to expect from they avoid disprecable elisions the set make the discourse barsh by joining giges.

the ear.

such mers as Horsey and Virgil, beloand and munificently encouraged by such paand coupling letters, that, being mitel, trons as Macanas and Augustus? make a distantiful and grating word. But such skill and authority, that he makes such suggested built-nessels, the whole controls

deep searches into the nature of things, and designs of men, that he so exquisitely understands the secrets and intrigues of courts, was, that he bissself was admitted into the highest places of treat, and employed in the most public and important affairs. The statesman brightens the scholar, and the consul impresses and elevates the historian.

d 151. On the Care of the Assists in selecting Numbers.

The Ancients are populiarly to be admired for their care and happy exactness able numbers, upon which the force and pleasantness of style principally depend. A discourse consisting most of the strangest numbers, and best sort of feer, main as the Ductyl, Spender, Anapest, Malore, Cretic, &c. regularly compacted, standa firm and steady, and seconds magnificent and agreeable to a judicious ear. But a discourse made up of the weakest numbers. and the worst sort of feet, such as the Pyrthicker, Chorre, Trocher, &c. is loose and languid, and not capable with such advantage to express manly sense. It cannot he programmed with rase, our heard with nationes. The periods of the classics leegenerally composed of the major part of the publicat numbers; and whom they are forced to use weaker and worse-sounding

feet and measures, they so carefully tomper and steemethen them with from and nervous reliables on both sides, that the imperfection is covered, and the dignity of the seatence preserved and supported.

the seese, and words lively nicours of

4 152. On their motion the Sound on February the Sever. Another excellency, nearly allied to this, in these plorious writers, is their suition the concentrate of their discourse. and the sound of their cellables, to the nature and character of their subjects. That is, they so concrive and work their composition, that the sound shall be a resent. dance, or, as Longinus says, au echo of

glides with easiness and pleasure through In describing of a thing or person full of ferror, narredgess, or delectairs, they see the want-socialing vample; and encounter the syllables with mites of the roughest and most difficult propagation. The resist of land floods, the roaring of huge waters, is imitated by words that make a vest at-

tion is made smooth and delicate; and

bointerous wound, and rudely clash togethe. The event Phone, who had a region for all manner of learning, was discouraged from poetry by reading that werse in Homer, which so wenderfully expresses the raining of the hillows ;

Hiller Salario igerpapier Ath He'.

Haste and swiftness are figured by shot stillables, by quick and rapid numbers; thorness, gravier, &c. by long syllabic, and numbers strong and solemn. I shall penduce some instances, and speak to their out as they come into my througher, withent any nicery of method. Virgil, in his account of the sufferings of wicked sorle in the regions of punishment, tills the reader with dread and amazement : every stillable sounds terror; awe and assents ment accompany his majestic numbers.

In that passage+, --- Tom seen some Verhera, tout strider from tractmone rates. the hissing letter repeated with broad word-

ing vowels immediately following the less and reachness of the canine letter so after wood, and those strong syllables in the secally express those decadful sounds. A man of any car will, upon the recettion of them, he apt to fancy he hears the crack of the fories which, and the ratility and clank of inferral chairs. Those barsh the description of the hideson Cycleon, Morstrans have endone, informe, in your mountly

expense the everyone both and british * David 6. v. 350, &c.

ferences, of that mis-shapen and horrid

Our Spenser, one of the best poets this sation has bred, and whose faults are not to be imported either to want of genius or care, but to the age he lived in, was very happy and judicious in the choice of his, authors; of which take this example, set altogether foreign or supurailel to that

of Virgil just mentioned. Which through the wood load-bellowing did

And then. With standy steps came wishing in his right, An hidroup giant, beenfale and high".

Those serves in the first Courtie. Ter seut consti impenere Priis Chaus Sciffeet, atone Own fromderm involvere Olympum!

are contrived with great art to represent the predigious pains the giants took in braning mountains upon mountains to scale heaven, and the slowness of their poweress in that unwieldy work. For a vowel oven before a vowel, makes a chasm, and requires a strong and full breath, therefore a purse most follow,

which naturally expresses difficulty and epposition. But when swifiness and speed are to be described; see how the same wooderful man varies his numbers, and still suits his verse to his subject!

Quadrunedante putrem socite qualit unrela Here the rapid numbers, and short syllables, sustained with strong vowels, admirably represent both the vigour and speed of a horse at full stretch scouring over the

plain. When Herare sizes of mirth, hearty... and other subjects that require delicacy and sweetness of composition, he smooths his lines with soft sellables, and flows in gay and meltine numbers. Scarce any reader is so much a stoic, but reed-homour strals upon him; and he reads with competition of the temper which the author was in when he wrote. How inexpressible sweet are those next lines?

Unit me Obscere sitie. Splendestis Paris murmere purius : Unit grata protervitas, Et valtes nimilm lubricus aspici.

· Fairy Queen. * Georg, 1, v. 121. Immunerable beauties of this nature are scattered through his lyric poetry. But when he undertakes lefty and noble subeces, he raises his stele, and strengthens his expression. For example, when he property to de honour to Pindar, and sing the glories of Augustus, he reaches the Grecian's noblest flights, has all his magmilicence of thought, his strength of fancy,

and during liberty of figures. The Roman awan soars as high as the Thelon: be equals that commanding mirit, those awful and vicerous beauties. which he ecocretaly resonances inimirables and praises both his immertal area decessor in lyric poetry, and his royal benefactor, with as much grandeur, and exalted elequence, as ever Pindar praised any

It is a just observation of Longinus, that though Homer and Vieril are chiefly canfined to the Ductyl and Sponder, and rarely use any equivalent feet, yet they temper them together with such assonishing will and dilipence, so carefully vary their syllables, and adapt their sounds to the mature of the third described, that in their poems there is all the harmonious change and variety of numbers, which can be composed by all the possible turns, and different positions of all the feet in the

Substitutes for such Originals.

4 153. Translations connot be sufficient A reader of such authors can scarce ever be weary; he has the advantage of a traveller for many miles round Damasons; be never removes out of Paradise, but is regaled with a constant succession of pieasures, and enjoys in a small compass the bounty and gaiety of universal nature, From hence may be seen the injustice and folly of those people, who would have translations of the classics; and then, to save the trouble of learning Greek and Latin, throw away the great originals to dust and oblision. I would indeed have the most masterly bands, fat we already have some) among other reasons, for this, that ingenious and inquisitive people, who have the misferume not to be well acquainted with the learned tengues, may have some taste of their excellencies. Irnegat persons, who know nathing of their language, would soon be persuaded to believe: and shallow nemeroders, who know nothing of their beauties, would holdly prenounce.

personnee, that some translations we have on beyond the originals; while scholars of clear and sound indement are well satisfied, that it is impossible any version should come up to them. A translation of the noble classics out of their native tourse. so much in many respects inferior to them, always more or less flattens their seure. and tamishes their beauties. It is something like transplanting a precious tree out of the warm and fruitful clines in which it was produced, into a cold and harren country) with much care and tenderness It may live, blosson and bear; but it can never so cheerfully flourish, as in its native soil: it will devenerate and lose much of its delicious flavour, and original richness. And besides the weakening of the sense (though that he by far the most important consideration) Greek and Latin have such a public harmony of sound, such force and dirnity of numbers, and such delicacy of turn in the periods, that cannot world. These two languages are so peculively engentive of all the searce of wir and elecation, that they are read with more pleasure and lively gost, and consequently with more advantage, than the most perfect translation that the ablest emiss can compose, or the strongest modern language can hear. The oleanure a man takes in reading, engages a close attention; raises and cheers the spirits; and impresses the authors sensiments and expressions deeper on the memory. A rendeman travels through the finest countries in the world, is in all respects qualified to make observarious, and then writes a faithful and curious history of his travels. I can read his etlations with résaure and improvement. and will pay him the praise due to his meritar has most believe, that if I movelf received through those countries, and attentively viewed and considered all those enriquities of art and utture which he describes. I should have a more satisfactory idea, and higher pleasure, than it is possible to receive from the exactest accremes. Authors of such distinguished parts and perfections, cannot be studied by a rational and discerniar reader without very value able advantages. Their strong sense and manly thought, cloathed in the most signi-Sever and beautiful language, will improve his reason and judgment; and enable him to acquire the art of genteel and sensible writing. For it is a most abund objec-

your reason, nor enlarge your knowledge of useful things, but only amuse and divert you with artificial turns of words, and floorishes of rhetoric. Let but a mus of canacity read a few lines in Plan. Demonthenes, Tully, Sallant, Juvenal, kt. and he will immediately discover all such objections either to proceed free imerance, a deprayed taste, or intolerable conceit. The chasies are incircule to cusineed with those things they undertake to treat of; and explain and adom their subject with sound resonator, exact disposition, and beautiful propriety of langasge. No man in his right mind would have neurile to study them with nerlect and exclusion of other parts of useful knowledge, and good learning. No; let a man furnish himself with all the arts and sciences, that he has either capacity or coportunity to learn - and he will still feet. that readiness and skill in these correct and rational authors is not the least ornamental or serviceable nort of his attainments. The neatness and delicacy of their compositions will be refreshment and music, after the toils of severer and harsher studies. The brightness of their sease, and the purity and elegance of their diction, will quality most people. who duly admire and study their excellencies, to communicate their thuseles with energy and clearness. Sone pendenen, donely read in old systems of philosophy, and the abstraser part of ternior, for want of a sufficient accountauce with these great masters of style and politeness have not been able so to express their notions, as to make their labours fully intelligible and useful to mankind. Irregular broken periods, long and fregarnt purcetheses, and harsh troops, have perplexed their notions; and much of their sense has bein buried under the confusion and rubbish of an obscure and horrid style. The brightest and most rational theories are obscured, and in a creat measure spoiled, if they be encumbered with obsolete and coarse words unskilfully placed, and uncracefully turned. The matchless graces of some fine odes in Anscrean or Horsey, do chiefly price trop the indicious choice of the beautiful words.

and the delicacy and harmoniousness of \$155. The poculiar Excellence of the Speechet of the Garris and Royant. Besides the other advantages of studytion, that the Classics do not improve ing the classical himselant, there is one

Efectivall.

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manahers in the most avenut assemblies, those able and eloquent writers. But then have a more considerable share in, than the historians parting the speeches into their people of meaner condition. The speeches own style, and giving us those harantment of the great men among the Greeks and Romans deserve their pepuliar study and imitation, as being master-pieces of clear tors in the Classiet fairly once their case. and strengly arme is : their conords are surprising and penulseus, their reporters suick, and their raillery clear and directlag. They are hold without rathrest or insolence; and severe with good manners and decency. They do justice to their subject, and meak arrescably to the nature of things, and characters of persons. Their sentences are speightly, and their morals tound. In short, no part of the companiinstructive and pleasing, thus their outtions. Here they seem to exect their thoicest abilities, and callers the somest force of their group. Their whole him tories may be compared to anable and de- some of the most charming and consumable eve and perpetual smiles of the bravent, and is every where cowned with n'except and please : but their choice descriptions and speeches seem like some neculturiy feetile and happy spots of ground in that country, on which Nature has poured out her riches wish a most Eherst hand, and Art has made the season ien. provements of her house. They have in the classical hutorians, would be a work taken so much paies, and used such acco. of curiosity, that would require an able racy in the speeches, that the greater pleas genius and fine peo. I shall just make sure they have given the mader, the more street their strictures upon two a one one they have exposed themselves to the course of Thucydides, and the other out of Tax of the critic. The orations are too sublime and elaborate; and those persons to whom they are averibed, could not at those times compose or speak them. 'Tis allowed, that they spiels not deliver shoemelves he that exactnumber and collection of words, which the historians have so enriquely haid together - but it screen our he denied, but the great men in history had frequent recasions of speaking in public; and 'tis probable, that many times they did actutily total to the same nursuse. Fahins Maximus and Scipie, Career and Cito, were expable of making as good speaches as Livy or Sallast - and Perioles was an orator no ways inferior to Thucydides. When the reason of the thing will allow that there was time and enors for promeditation, there is no evention but paid to the memory of the decrease, and

which gentlemen of birth and former, qua- many of those artmirable men in history lifted to mixture mubile havings, and so at troke at well as they are encounted by in form, which we cannot tell how they could come at, trespass against probability, and the strict rules of writing history. It has always been allowed to creat wire fometimes to step out of the beaten road, and to sour out of the view of a brane sole liam. To grant all that is in the objection i the greatest Classics were liable to human infirmities and errors; and whenever their forward censurers shall fall into such irregularities, and countil such faults joined not only pardon, but admire them. We may say of that celebrated speech of Marive in Salbast, and others that are more attacked upon this foot, as the friends of Virgit do in excuse of his offending against chronology in the story of Aneas and Dido: that had there been no room for such little objections, the world had wanted mate productions of human wit. Whenever made those noble speeches and debutes. they so naturally arise from the posture of affairs, and circumstances of the times which the authors then describe, and are to rational, so pathetic, and becoming that the pleasure and instruction of the reader is the same. A complete dissertation smooth the uses and beauties of the chief speecher

\$ 155; On the Faneral Gration of Peacette.

Blockwell.

The feneral oration made by Periclet upon his brave gountrymen who died in battle, is fell of prudence and manty elequence; of hearty real for the house of his country, and wise remarks. He does not lavish away his commendations, but renders the honours of the state truly desirable, by shawing they are always conferred with judgment and warings. He praises the dead, in order to monutare the living to follow their example ; to which he propuses the strongest inducements in the most reoving and lively manner: from the equidovation of the immertal honours

the generous provisious made by the government for the dear nersons left behind by those who fell in their country's cause, life imputes the greatest share of the merits of those rallant men to the excellency of the Athenian constitution; which trained them up in such regular discipline, and secured to them and their descendants such invaluable privileges, that no man of sense and gratitude, of public spirit, and a lover of his children, would scruple to venture his life to preserve them inviolable, and transmit them to late posterity. The noble orator in his speech gives an admirable character of his countrymen the Athenians. He represents them as brave, with consideration and coolness; and polite and gentcel, without effeminacy. They are, save be, easy to their fellow citizens, and kind and communicative to strangers they cultivate and improve all the arts, and enior all the pleasures of peace; and yet are never surprised at the alarms, pur impatient of the toils and fatirnes of war. They are penerous to their friends, and terrible to their enemies. They use all the liberty that can be desired without insolence

156. On MUCIAN'S Speech in TACITUS. Mucian's speech in Tacitus+ contains many impertant matters in a small compass; and in a few clean and emphatical words over though the principal topics of permission. He presses and conjures Vespasian to dispute the empire with Vitelliss, by the duty he owes his bleeding country; by the love he has for his hopeful sons; by the fairest prospect of success that could be hoped for, if he once vigerously set upon that glorious business; but, if he neglected the present opportunity, by the dismal appearance of the weest exile that could be feared; he encourages him by the number and goodness of his forces; by the interest and steadiness of his friends; by the vices of his rival, and his own virtues. Yet all the while and pays him honour, he is cautious not in the least to diminish his dern glory; if he readily allows him the first rank of meric, he briskly claims the second to himself. Never were liberty and complainance

transcretting the laws."

* See Thuryd. Oxon. Ed. lib. f. p. 103. * Tacit, Elevir, Ed. 1634, Hist, t. p. 501. of speech more happily mixed; he convevs round exhartation in praire; and at the same time says very hold and very obliging things. In short, he speaks with the bravery of a soldier, and the freedom of a friend; in his address there is the air and the gracefulness of an accomplished courtier: in his advice, the saracity and caution of a consummate statesman,

6 157. The Classics exhibit a beautiful Scales of Morale Another great advantage of studying the Chasies is, that from a few of the best of them may be drawn a road system

and beautiful collection of sound morals. life are set off in the light and gracefulness of clear and moving expression; and elodicating and adoming religion. This makes doep impressions on the minds of young conflorer, and charms then with the love of ruodsess so entarinely dressed. and so beautifully commended. The Offices, Cato Major, Tusculan Questions, &c. of Tully, want not much of Epictetus or licentiousness; and fear nothing but and Account in morality, and are much superior in language. Pindar writes in an excellent strain of piety as well as poetry: he excefully unines off all the unersions that old fables had shown upon the deities: and never angala of things or persons sacred, but with the tendorest caution and progressor. He proises virtue and religion with a renerous warmth; and speaks of its eternal rewards with a pious assurance. A nutable critic has observed, to the nernetual searchal of this poet, that his chief, if not only excellency, lies in his moral sentinces. Indeed Pindar is a great master of this excellency, for which all men of seave will admire him; and at the same time be such an excellency; and that man's understanding, who cannot discover many more excellencies in him. I remember, in one of his Olympic Odes, in a poble confidence of his own genius, and a just contenot of hit vile and malitious adversaries. he cournages himself to an early, and thera to crows; and indeed he wars far above the reach and gut of the view of noisy Sutterior cavillers. The famous Greek professor, Dupoet, has made an entertaining and useful collection of Homer's divine

and moral saviors, and has with ereat dex-

terity compared them with parallel pas-

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tares out of the inspired writers? : by to roodness, with vehemonce of zeal that which it appears, that there is no book in the world to like the tryle of the Halv Bible as Homer. The noble historians abound with moral reflections upon the conduct of human life - and nonrefully instruct both by precents and examples. They paint vice and villainr in horrid elequence to may due honours to virtue. and render undissembled goodness amiable in the eye of markind. They express a true reverence for the established religion, and a hearty concern for the prospensus state of their native conserv. Blackwell.

4 158. On Xpropenty's Messics of SOCEATES.

Xenophen's memerable things of Socrates, is a very instructive and refued system of morality; it over through all points of duty to God and man, with great cleaners of sense and sound ordina, and with inexpressible simplicity and purity of language. The great Socrates there discourses in such a manner, as is most nonper to entire and persuade all sorts of readers; he argues with the reason of a philosopher, directs with the authority of a lawgiver, and addresses with the familiarities and endearments of a friend.

He made as many improvements in true morality, as could be made by the upassisted strength of human reason; pay, he delivers biaself in some places, as if he was enlightened by a ray from heaven. In one of Plato's divine dialogues+, Socrates atters a surprising peoplery of a divise person, a true friend and lover of luman nature, who was to come into the world to instruct them in the most acceptable way of addression their prayers to the majesty of God.

d 150. On the Morality of Townson. I do not wonder when I hear that some prelates of the church have recommended the serious study of Justinal's moral norts to their clergy. That manly and vicerous author, so perfect a master in the serious and subline way of satire, is not mucquainted with any of the excellencies of good writing; but is especially to be adspired and valued for his exalted morals. He dissuades from wickedness, and exhacts

* Guomologia Homerica, Cantals. 2000 † Dialog, Select. Cantab. 1083, ad Alcib, ad n. 255.

can scarce be dissembled, and strength of reason that connect entity he resisted. He does not praise virtue and condenna vice. as one has a favourable, and the other a this world only: but he establishes the unalterable distinctions of good and evil; and hailds his decreise upon the improreable fisculations of God and infinite Previ-

His morals are saited to the nature and dignity of an immortal soul : and, like it, derive their original from beaven. How sound and serviceable is that won-

derful notion in the thirteenth satires, That an inward inclination to do an ill thing is criminal; that a wicked thought stains the mind with milt, and exposes the offender to the punishment of heaven, though it never ripen into action ! A suitable practice would effectually crush the scrpest's head, and basish a long and black train of mischiefs and miscrips out of the world. What a scene of horror does he disclose, when in the same satirely he coess to ove view the wounds and gashes of a wicked conscience! The guilty reader is not only terrified at dreadful cracks and flashes of the heavens, but looks pale and trembles at the thunder and lightning of the poet's awful verse. The notion of true fortitude cannot be better stated than it is in the eighth satire?, where he pressingly exhorts his reader always to his life; and not be restrained from doing his duty, or be awed into a compliance with a villainous proposal, even by the presence and command of a barbarous tyrant, or the nearest prespect of death in all the circumstances of english and terror-Most not a professor of Christianity be ashamed of himself for harbouring uncha-

when he reads and considers that invaluable passage against revence in the above-menagainst that fierce and facel position, from the ignorance and littleness of that mind which ecocomicy of passing by and forgiving injuries; from the example of those wise and mild men, of Chrysippus and Thales, and

> • V. 205, &c. t V. 192, &c. 210, &c. V. 79-81. 6 V. 181, &c.

especially that of Secrates, that undrauned champion and marrys of annual religion or with was no great a proficient in the was no great a proficient in the pholosophy, that he was sound his unlikely on our procedures and numberes could do not proceed the second of the control of the incitation of the control of the control of the incitation of the control of the control of the incitation of the control of the control of the incitation of the control of the control of the other low was gained to display the first head been going to take possession of a kingdom: and drawfor of the periosons board, Johns and drawfor the priosons board,

3 160. The best Gatains log down ascellant Kulet for Conversation. The best Classics by down very valiation, beginning the down very valiation, beginning to the conversation, or conversation, beginning to the conversation of the They instruct their readers friends; and or expecting and proserving friends; and reveal to them the tree secret of plenning annalmed. This is a large and presentable or the conversation.

tickl; but I shall confine myself to a small comman. While Tully, under the person of Craswas, gives an account of the word invocator impertment, be immunter excellent contion to prevent a man from rendering himself ridiculous and distanteful to company. These are his words: " He than " either does not observe the proper time " of a thing, or speaks too much, or vain-" gloriously sets hignelf off, or has not a regard to the dignicy or incorest of those " he converses with, or, in a word, is in " any kind indecest or execusive, is called " impertisent." That is admirable advice in the third book of his Offices, for the prodest and graceful regulation of a man's discourse (which has so powerful an influence upon the minfortune or hanniness of life) that we should always speak with that produce, cardour, and undissembled complaisance, that the persons we address may be permaded that we hath-

late and reverence them.
For this prevation tested in their minds,
will score their friendship, and evens or
the pleases of their month leve and respect. Every judicious reader of Heases
will allow the justoms of Sir William
Temple's character of him, That he was
the greaten unster of lift, and of true sense
in the conduct of it. In it possible to comprise better advice in Sense I lime, than
thour of his to his friend Lollium, which I
study give you in the original.

d Areassus reque its extraderio alles neques: Commissionapor tegas, és sus tortes, o test See tas basidas sustain autaires repetivios. See, cuas sessui whet this, posmenta prager. Herace had an intimate friendship and insucess with men of the chief quality and distinctions in the empire; who then was fatter to lay down rules here to approach the great, and gain their contempere and

Settor be war poing to die, a sil he had been goar to site possisse of a kine to goar to site possisse of a kine to do sil possisse point a site possisse point a sil possisse point of lamouthouthy. Balcould, and possisse point of lamouthily. Balcould, and possisse point of lamouthily. Balcould, and possisse point of the possisse point of possisse point of possisse point of possisse possi

Luceus rechte ture, dan bone, patrier; Instar veris enim, vultus abi bust Affahit populo, gratier it den, El solos mellis sitent.

Here are no forced figures or unnatural rants; "tis all seasonable and branifol, poetical and literally true. P. C.

\$ 151. Directions for reading the Ciprics. Those excellencies of the Ancient, which I have accounted for even to be sufficient to recommend them to the extenand study of all lovers of good and polite learning; and that the young scholar may study them with suitable success and inprovement, a few direction may be proper to be observed; which I shall lay down in this changer. 'Tis in my entition a right method to begin with the best and most approved Classics; and to read those asthere first, which must often be read over. Besides, that the best authors are easiest to be understood, their noble sease and animated expression will make strong impresizes upon the young scholar's mind, and train him up to the early love and initation of their excellencies.

Planes, Gandles, Terece, Vigpl, Pierce, Oxid, Jivera, Oxid, Jivera, Thoulton, Properiis, Genes the nucleid too mack, or goes vive too effore. One realing may mifite in Lucae, Sariat, Valerius Fleecu, Silla finquess occasions to constant some of their particular passages. The sum any be said with respect to the Creek poets: 10-mer, Planet, Austream, Arithylabani, Erriphles, Sophacles, Theorito, Gallington, and Control, manufacture to estimate the silland and the control of the contr

* Mer. Ep. 18. L. 1, v. 37.

and will recompence as many repetitions as a man's time and affairs will allow. Hesiad, Orpheus, Theapenis, Eschvlus, Lycophran, Apellenius Rhedius, Nicander Arans, Oppiau, Quincus Calaber, Dionysias, Periegetes, and Nomest, will amply reurard the labour of one careful perusal. Sallust, Livy, Cierra, Casar, and Tacirus, deserve to be read several times : and read them as oft as you please, they will always affind fresh pleasure and improversent. I cannot but place the two Plisys after these illustrious writers, who fourished, indeed, when the Roman language was a little upon the declession: but by the vigour of a great genius, and wondross industry, raised themselves in a great measure above the discouragements and disadvantages of the age they lived in. In quality and learning, in experience of the world, and employments of impectance in

celled by some of them in language. The elder Pliny's natural history is a work learned and croisus, that entertains you with all the variety of nature itself, and is one of the exercent monuments of universal knowledge, and one earled applieatien, new extret in the world. His rengraphy, and description of herbs, trees and animals, are of creat use to the understand. ing of all the pathors of Rome and Greece, Pliny the supperer is one of the forest wits that Italy has produced; he is correct and elegant, has a florid and gay fancy, tempered with maturity and soundness of indepent. Every thing in him is expain

the government, they were equal to the

sitely studied; and yet, in general speaking, every thing is natural and easy. In his incomparable oration in houser of Trains, he has frequent and supprising turns of true wit, without playing and tinkling moon seconds. He has exhausted the subject of panegyric, using every topic, and every delicacy of praise. Herodotus, Thucydides, Xenophon, Plato, Demosthenes, are of the same merit among the Greeks: to which, I think, I may add Polybios, Lucian, and Photsech. Polybins was nobly been, a man of deep thworht, and perfect master of his miliect: he discovers all the mysteries of policy, and presents to your view the inmost springs of those actions which he describes: his remarks and maxims have been

with high commendations; Coustantine the Great was his diligent reader; and Broom abridged him for his own constant use. Lucian is an universal scholar, and a prodirious wit: he is Attic and neat in his style, clear in his narration, and wonderfully facetions in his repartees: he furpinhes you with almost all the poetical history in such a diverting mauner, that you will not easily forget it; and supplies the most dev and barren wit with a rich plenty of materials. Platarch is an author of deep sense and vast learning; though he does not reach his illustrious predecessors in the graces of his language, his murals are sound and noble, illustrated with a perpetual variety of beautiful metaphors and comparisons, and enforced with very remarkable stories, and sertinent examples: in his Lives there is a complete account of all the Roman and Grecian autiquities, or their consents, and affairs of peace and war : greatest of the Latin writers, though exthese writings will furnish a capable and in? quisitive reader with a carious variety of characters, with a very valuable store of wise remarks and sound politics. The surface is a little rough, but under lie vost

quantities of precious ore. Blockwall. 4 162. The subordinate Classics and to be werlected.

Every repetition of these authors will being the reader fresh profit and sarisfaction. The rest of the Classics must by no means be neglected; but ought once to be carefully read over, and may ever after be occasionally complied with much private tage. The Grecian Classics next in value to those we have named, are, Diodorus Siculas, Dianytius Halicarnastentis, Strabo, Alian, Arrian's Expedition of Alexander the Great, Polyarous, Herodian; the Latin are, Hirties, Jostin, Quintus Gurtius, Florus, Nepot, and Succession, We may, with a little allowance, admit that observation to be just, that he who would corepletely understand one Classic must dilirently read all. When a young centleman is entered upon a course of these studies. I would not have him to be discourared at the checks and difficulties be will sometimes meet with : if upon close and due consideration be cannot entirely master any passage, let him proceed by constant and regular reading, he will either regarded, by the greatest men both in civil find in that author he is upon, or some and military affairs, as oracles of prodence: other on the same subject, a parallel place Scipio was his friend and admirer; Cicero, that will clear the doubt. Strabo, and Plutarch, have honoured him The Greek yethors wonderfully explain

Hh 3

hite to Rome, and all the Latin writers fol- another; what one expresses thart, another low the plans that were laid out before will calarge upon; and if some of them do them by the great masters of Grecor. They every where imitate the Greeks, and in many places translate 'em. Compare 'em together, and they will be a comwest to one mother; you will by this means be enabled to pass a more certain judgment upon the humour and idious of

both languages; and both the oleanur and advantage of your reading will be double. # 163. The Greek and Latin Writers to be combared.

By a careful comparison of the Greek and Latin writers, you will see how indicieasly the latter imitated the former; and will yourself be qualified, with greater pleasure and success, to read and imitate both, By abserving what advantages Virgil has reads of Homer in his Marid, and of Theohas applied several places, out of Asucrous and other lyrics, to his own purpose; you will learn to collect precious stores and of the Ancients; to transfers their spirits into your language with as little loss as possible : and to berrow with to much modesty and discretion, as to make their riches your corn, without the scandal of unfair dealing, It will be convenient and pleasant to compore authors together, that were countrymen and fellow-citizens; as Euripides, Thursdides, and Xenophon: that were corremperaries; as Theocriess and Callimachus : that writ in the same dialect; as Angereso and Herodotto, in the Ionic: Theocritos, Pindar, and Callimachus, upon Ceres and the Bath of Pallas, in the Darley that writteness the same reduces one Apollories, Valerius Flaccus, and Theocritus, on the combat of Pollux and Amycan and the death of Hylan, Salban's relite and curious history of Catiline's conspiracy, and Tully's four glorious orations upon the same subject, are the brichest commentaries upon each other. The historian and the oracor scarce disagree in one particulars, and Sallust has left behind him an exclusive measurest of his cardour and impartiality, by owning and commending the cetoul's vigilance, and meritorious services; though these two great most had the misfortune to be violent enemies. He that praises and honours an adversary, thews his own governity and justice, by proclaiming his adversary's eminent merits.

By comparing authors after this method.

and illustrate the Roman. Learning came what seems difficult in one will be easy in not furnish ut with all the variety of the dialect and idioms of the language, the rest will supply those defects. It will likewise be necessary for the young scholar dilizensly to remark and commit to memory the relicious and civil customs of the Ancients: an accurate knowledge of them will make him camble to discen and relish the propriety of an author's words, and the elegance and graces of his albations. When St. Paul speaks of his speedy apnion, "End pag the ownloan"; which is an

> of the victim immediately before it was slain. The anostle's emphatical word signifes ---- wine is just now pouring on nor head, I am just going to be sacrificed to Pagan rage and superstition. That passage of St. Paul, " For I think that God bath es are forth un the aposities last, as it were as appointed to death a for we are made a or americale unto the world, and to angels. " and to men+;" is all expressed in Agonistical terms, and carnot be understood, without taking the allowion that it manifessly bears to the Roman gladiators, which eame last upon the stage at moon, and were marked out for certain shoughter and destruction; being roked, with a sword in one hand, and searing one another in pieces with the other; whereas, those who forght the wild beasts in the morning were allowa change to come off with life. The most ancient way, of giving sentence among the Grecks, and particularly the Athenius, was by black and white pebbles, called \$100. Those judges who put the black ones into an urn, passed semence of condemantion upon the person tried, and these who put in the white, acquitted and saved. Hence we may learn the significancy and beauty of our Saviour's words in St. John, " to him that overcometh I will give a " white stone "." I, who am the only index of the whole world, will pass the sentence of absolution upon my faithful servants, and the champions of my cross ;

> > wards of immortality and glory. There are insumerable places, both in the Sacred Classics and the others, which are not 12 * o Tim. iv. 6. . Rev. ii.

> > and crown them with the inestinable re-

ledge of antiquities. I call the writers of the New Testament the Sarred Classics: and shall, in a proper place, endeavour fully to prove, that they deserve the highest character for the purity of their language. as well as the viguar of their sense, against the ignorance of some, and the insolence of others, who have fallen very rudely upon them with nymers to their style, Every Scholar and succe Christian is abliged to the atmost of his abilities, to defend those venerable authors against all exceptions, that may in any respect tend to diminish their value. I causes but be of the opinion of those gustlemen, who think

is a Christian, who desies its dectrines. 4 164. On the Study of the New Yestament. The charie scholar must be no means be

study of the New Testament, but must be nergeneally converged in those inectionable writings which have all the treasures of divine wisdom, and the words of eternal life in them. The best way will be to make them the first and last of all your studies, to open and close the day with that sacred book, wherein you have a faithful and most entertaining history of that blessed and miraculous work of the redemption of the world; and ours directions have to qualify and entitle normalf for the error salvation purchased by Jeun.

This exercise will compose your thoughts into the sweetest serenity and cheerfulness; and hannily consecrate all your time and studies to God. After you have read the Greek Testament once over with care and deliberation. I humbly recommend to your frequent and attentive persual, these fol-

lowing chapters : Se, Matthew 5, 6, 7, 25, 26, 27, 28,-St. Mark 1, 13,-St. Luke 2, 9, 15, 16, 6. 11. Ephes. 4. 5. 6. Philipp. 1. 2. 3. Coloss. 1. 3. 1 Thess. 2. 5. -1 Tim, 1, 6,-2 Tim, 2, 3,- destores management, have beauty as well Philemen Heb. 1 4 5 11 10 11 merfolores. They were, what every true

be understood without a competent know- Jude .--- 1 St. John 1. 3 .--- Revel. 1. 18, 19, 20, In this collection you will find the Book of God, written by the evangelists, and anorder comprised in a most admirable and comprehensive epiteme. A true critic will discover symperous instances of every style in perfection; every grace and ornament of speech more chaste and beautiful

than the most admired and shining passages of the secular periters In narricular, the description of God. and the foure state of heavenly glory, in St. Paul, and St. Peter, St. James and St. John, as far transcend the descriptions of Jupiter and Olympus, which Humer, and there is propriety in the expression, as well Postar, and Virgil, give us, as the thunder as sublimity in the sentiments of the New and listaging of the heavens do the cat-Testament; and esteem that man as bad a tling and flashes of a Salmaneus; or the critic, who undervalues its language, as he eternal Jehovah is reperior to the Pagan drities. In all the New Testamens, espe-Blackwall. cially these select passages. God delivers to mankind laws of mercy, mysteries of wisdon, and rules of hoppiness, which feels and madmen stunidly neelect, or impious-

ly scorn; while all the best and brightest beings in the universe regard them with upso much wanting to his own duty, pleacred attention, and contemplate them with sure and improvement, as to needer the wonder and transporting delight. These studies, with a mighle Cheissian practice (which they so loadiy call for, and so pathotically press) will raise you above all venueing fears, and dehading hones; and keen you from married to under value upon either the cloquence or enjoyments of this would

> 4 165. The old Critics to be studied. That we may still qualify ourselves the better to read and relish the Classics, we

must seriously study the old Greek and Latin critics. Of the first are Aristotle, Dioprojett Longitter, and Dienysius of Halies manners of the latter are Tolly. Horses and Quinctilian. These are excellent authees, which lead their leaders to the fountain-head of true sense and sublimite; . teach them the first and infallible principles of convincing and moving eloquence; and reveal all the mystery and delicacy of mad writing. While they indiciously dis-23, 24, - St. John 1, 11, 14, 15, 16, 17, cover the excellencies of other authors, 19.20. - Acts 26.27. Roman 2.8, they successfully shew their own ; and are 12 .- 1 Cor. 3. 9. 13. 15 .- 2 Cor. 4. elecious examples of that subline they praise. Ther take off the omeral distant. fulness of precepts; and rules, by their

1 St. Peter all .- 2 St. Peter all .- St. critic most be, persons of great reading

and harry memory, of a piercing sagacity and elegant taste. They praise without flattery or partial favour; and consure without pridegrency. We shall still have a completer potion of the perfections and beauties of the aucients, if we read the phoicest authors in our own toneue, and nations, who always have the Ancients in . view, and write with their spirit and judgment. We have a glorious act of poets, of when I shall only portion a few, which are the chief; Spenser, Shakespeare, Milton, Waller, Dealarn, Cowley, Braylon, Prior, Addison, Pone; who are inmired with the true spirit of their predecessors of Greece and Rome; and by whose immortal works the returnion of the English poetry is raised much above that of any language in Europe. Then we have prose writers of all professions and devices, and mirers and great masters of the old Classics and Critics 1 who observe their rules, and write after their models. We have Raleigh. Clarendon, Temple, Taylor, Tillotson, Sharp, Sprat, South-with a great many others, both dead and living, that I have hot time to name, though I esteem them not inferior to the illustrious few I have

mentioned : who are in high esteem-with all readers of taste and distinction, and will be lowe award at briefs examples of good sense and fine writing. Horace and Aristotle will be read with greater delight and improvement, if we join with them, the Duke of Buckingham's Essay on Poetry, Rescommen's Translation of Horsee's Art of Poetry, and Essay on Translated Verse, Mr. Pope's Essay on Criticism, and Discourses before Homer, Dryden's Critical Prefaces and Discourses, all the Spectators that treat upon Classical Learning. porticularly the justly admired and celebrated critique upon Militon's Paradise Lou. Ducier upon Aristotle's Poetics, Boffu on Epic Pretty, Boileau's Art of Poerry, and Reflections on Longiston, Dr.

Feling's Divertation on the Classics, and Mr. Trapp's Poetical Prefections. These pendemen make a true judgment and use of the Ancients! they esteem it a renumation to own they admire them, and berrow from them 1 and make a graceful revers, by doing boscur to sheir memories, and defending them against the attacks of seme over forward with, who furleasly may their fame, and infinitely fall sheet of

d 166. The last Authors to be read several I cannot but here repeat what I said beaushors several times over. There must needs be pleasure and improvement in a

beauties in every section, and new wooders prining in every new page, One superficial reading exhausts the

small stores of a numericial writer, but the genuise accients, and those who write with their spirit and after their pattern, are deep and full. An ill written loose book is like a formal common-place foo, who hat a set of obvases and stories, which in a conversation or two are all run over : the man quickly impoverishes himself, and in a few hours becomes neededly dev and intipid. But the old Classics, and their reupon a great variety of subjects, true ad- moine followers among the moderns, are like a rich natural genius, who has so usfailing supply of good sense on all secusions; and gratifies his company with a perpetual and charming variety.

> \$ 167. The Ene and Progress of Philearthrical Criticism.

Ancient Greece, in its happy days, was the seat of Liberty, of Sciences, and of Arts. In this fair region, fertile of wit, the Epic writers came first : then the Lyric; then the Trueic; and, lastly, the Hirtorians, the Comic Writers, and the Orators; each in their turns delichting whole multitudes, and commanding the attention and admiration of all. Now, when wist and thinking men, the subtil investigators of principles and gastes, observed the wasdesful effect of these weeks upon the buman mind, they were promoted to require whence this should proceed; for that it should homes merely from Charge, they could not well believe.

Here therefore we have the rise and origis of Criticism, which in its beginning was " a deep and philosophical search " into the primary laws and elements of " good writing, as far as they could be es collected from the most approved per-

In this contemplation of authors, the first critics not only attended to the newers and different species of weeds; the force of numerous composition, whether in press or verse; the applicate of its various kinds to different subjects; but they farther con-

sidered that, which is the basis of all, that most curious of subjects; the nature of man in reneral, the different characters of men, as they differ in rank or age; their reason and their possions; how the one was to be pergraded, the salery to be raised or calmed; the places or repositories to which we may recur, when we want proper matter for any of these numoses. Bemorners; what constitutes a work; what, a whole and norms other, the essence of probable, and even of natural fiction, as

1 168. PLATO, ARISTOTIE, THEO-PREASTUR, and other Cases Authors of 169. Philosophical Critics among the of Philosophical Criticism. Much of this kind may be found in dif-

Herris.

ferest parts of Plate. But Aristotle, his note was Cicero; who, though far below distinle, who may be called the systema. Aristotle in depth of philosophy, may be tietr of his master's doctrines, has, in his said, like him, to have exceeded all his tractions of noney and chemics, with countrymen. As his celebrated treating 98h wonderful penetration developed exery part of the subject, that he may be justly called the Father of Criticism, both from the are when he lived, and from his truly transcendent penius. The criticism which this capital writer taught, has so intimate a correspondence and alliance with phileseply, that we can call it by no other name, than that of Philosophical Cri-

To Aristotle secceeded his disciple Theophranus, who followed his moster's exapple in the study of criticism, as may be sees in the catalogue of his writings, preserved by Diogenes Laertius. But all the Offical works of Theonhraston, as well as of many others, are now lost. The prinin Greek, are Demetrius of Pholora, Dia-

thenins, and a few others. Of these the most masterly seems to be

gital zuthers.

Disposing of Halicarnasms, the next in is to say, in other words, the measing of peder, may be said to have written with the sesse. This led them at once isto the judgment upon the force of numerous composition, not to mention other tracts on the subject of oratory, and those also critical as well as historical. Longitum, take was in time for large than these, seems principally to have had in view the massions and the imagination, in the treating of which he has acquired a just applause, and expressed himself with a dignity suitable sides all this, they studied sentiments and to the subject. The rest of the Greek crities, though they have said many weful things, have yet to minutely multiplied the rules of art, and so much confined contributing to constitute a just dramatic themselves to the oratory of the tribunal, that they appear of no great service, as to

good writing in repeal. ROHANS. Among the Romans, the first critic of

concerning the Orator is written in dialorue, where the speakers introduced are the greatest men of his nation, we have incidentally an elevant sample of those manners, and that politeness, which were peculiar to the leading characters during the Roman commonwealth. There we may see the behaviour of free and accumplished men, before a baser address had set that standard, which has been too often

taken for good breeding ever since. Next to Cittro came Horace; who often, in other parts of his writings, acts the critic and scholar, but whose Art of Peetry is a standard of its kind, and too well known to need any encomium. After Horace arese Ouinctilian, Cicero's admirer and follower, who armears, he his works. not only learned and ingenious, but, what aways of Halicamassus. Diouvaius Lon- is still more, an honest and a worthy man. guas, together with Hermogenes, Aph- He likewise dwells too much upon the oratory of the tribunal, a fact no way ourprining, when we consider the are in which Denetrius, who was the earliest, and who he lived: an age when tyranic govern-Streets to follow the necessor, and even most being the fashion of the times, that the text of Arimotle, with far eventer at- nobler species of elotuence. I mean the testion than any of the rest. His exam- popular and deliberative, was, with all ples, it must be evaluand, are cometimes, things truly liberal, decemerated and unit, obscure, but this we rather impose to the The later Latin rhetoricisms there is no destructive hand of time, which has pre- need to mention, as they little help to ilvented us from seeing many of the ori- lustrate the subject in hand. I would only

reseat that the species of criticism here

mentioned, as far at least as handled by liasts, were no longer studied; and an age the more able masters, is that which we succeeded of lenends and crusades, have departmented Critician Philosophical

171. Moderns entirent in the two Stories 6 170. Converning the Progress of Criticism of Critician before mentioned, the Phiin its accord Species, the Historical-Insethiad and the Historical-the led GREEK and ROMAN Gritics, by whom Seet of Critics more numerous-these, this Species of Griticism was cultivated. mentioned in this Section, confixed to the

As to the Criticism already treated, we find it not confined to any one particular purl or, but containing general rules of art, period, when the shades of monkey beeither for judging or writing, confirmed by the example not of one author, but of once again to dawn, the sets also of critimony. But we know from experience, cism issensibly revived. 'Tis true, indeed, that, in process of time, languages, case, the surbors of the philosophical set (I tons, wanters, laws, governments, and mean that which respects the cause and religious, incensibly change. The Macederian tyranty, after the first buttle of not many in number. However, of this Chareces, wrought much of this kind in rank, among the Italians, were Vida, and Greece: and the Roman tyranny, after the the elder Scaliger; among the French fatal battles of Pharsalia and Philippiearried it throughout the known world. Hence, therefore, of things obsolete the marries become absolute about and authors. who in their own age were intelligible and eavy, in after days grew difficult and observer. Here then we hehold the rise of a second race of critics, the tribe of scholiasts, commentators, and explainers. added, our late admired renius. Poor, it

These naturally attached themselves to nacticular authors. Aristaechus, Didrenus, Eustathius, and many others, bestowed their belower wood Homer: Develop and Arisottle : Ulpian upon Demosthenes : Ma-verified than himself embios and Ascenius upon Cicero: Callitrgus upon Theorrites; Donatus upon not only from their merit, but as they in-Terence: Service succe Victil: Acre and cidentally teach us, that to write well spot

spect to others, as well philosophers as -that all the liberal arts in their pricemore and contact. To these schallests also are consenial, and that these privimay be added the several companies of piles, when traced to their common statts. Lexicons 1 such as Herychius, Philosenus, are found all to terminate in the first phi-Suidat, &c. also the writers upon Gram, lossolw. mar, such as Anollogica, Principa, Soni-

hardly knew; Classics, and their Scho- land were Stanley fediger of Exclusion

Garrie and Latin Learning At leagth, after a long and barbarus run to regire, and the light of humanity principles of good writing in general) were were Rapin, Boubours, Boileau, torethy with Bossu, the most methodic and accorate of them all. In our own country, our pubility may be said to have distinguished themselves; Lord Roscomon, is his Essay upon Translated Verse; the Doke of Buckingham, in his Essay on Pottry; and Lord Shafesbury, in his treatise called Advice to an Author: to whom may be

his reals elegant norm, the Error upon Criticism. The Discourses of Sir Joshua Bresslit. Treases upon Hesiad; the same Proclus upon painting have, after a philosophical and Olympiotons upon Plato; Simpli- manner, investigated the principles of at riss. Arenaeius, and Philosopers, upon art, which no one in practice has better

We have messioned these discounts Parchario upon Harace; and so with re- a liberal art, we must write philosophically

But to rurme our subject... However pater, Charitim, &c. New all these pains- small among moderns may be the number taking men, considered together, may be of these Philosophical Critics, the writes said to have considered another energies of af historical or evaluation criticism has criticism, a species which, in distinction hern in a manner innumerable. To page. to the former, we call Criticism Historical, out of many, only a few-of Italy were And thus things continued, though in a Berealdus, Ficinus, Victorius, and Roberdeclining way, till, after many a severe telluse of the Higher and Lower Gennary and unrecessful plunge, the Roman em- were Erasmus, Sriburgius, Le Clerc, and pire suck through the west of Europe. Fabricians of France were Lambia, Do-Litin then seen lost its purity : Greek they Vall. Hardnin. Connecesseries : of Est-

BOOK II. CLASSICAL AND HISTORICAL. Garaker, Davies, Clark (editor of Homer), cer, Mr. Upton, a learned Comment on

region and quarter. Thick as auturned leaves that strow the

In Valloubreen,----

But I fear I have given a strange catalorue, where we seek in vain for such illustrious personages as Scsostris, Cyrus, Alexander, Casur, Attila, Tortila, Tamerlane, &c. The heroes of this work fif I may be pardoned for calling them so) have only aimed in retirement to preacat us with knowledge. Knowledge only was their object, not havock, nor

d 172. Compilers of Lexicons and Dictionaries, and Authors upon Grammurs.

After Commentators and Editors, we most not forget the countlers of Lexicons and Dictionaries, such as Charles and Henry Stevens, Favorium, Constantine, Budkus, Cooper, Faber, Vonium and others. To these also we may add the puthers upon Grammar; in which subject the learned Greeks, when they gained the East, led the way, Moschapules, Chrysoleras, Lascaris, Theodore Gaza; then in Italy, Laurentius Valla; in England, Grocis and Lisseer; in Spain, Sonction; in the Low Countries, Vossius; in France, Casar Scaliger by his residence, though by hirth an Italian, together with those able writers Mess, de Port Roial. Nor ought we to omit the writers of Philological Epistles, such as Essassel Martin; nor the writers of Literary Catalogues (in French called Catalogues Raisonnies, such as the account of the momentripts in the imperial library at Vienna, by Lambecian; or of the Arabic manuscrines in the Escurial library, by Michael Casiri,

6 173. Modern Critics of the Explanatory Kind, commenting modern Writers -- Lexicorrephers-- Grammariums-- Translators.

Though much historical explanation has been bestawed on the ancient Classics, yet have the authors of our own country by no means been fergutten, having exercited many critics of learning and ingesnity.

Mr. Thomas Warton (besides his fine edicion of Theocritus) has given a curious history of English Poetry during the middie centuries; Mr. Tyrwhit, much accurate and diversified crudition upon Chau-

torsther with analytitudes more from every the Fairy Osten of Spenser; Mr. Addison. many polite and elegant Spectators on the Conduct and Beauties of the Paradise Lost; Dr. Warton, an Essay on the Ge-

nius and Writings of Pope, a work filled with speculations, in a taste perfectly pure. The lovers of literature would not forgive me, were I to omit that ernament of her ses and country, the critic and natroneus of our illustrious Shakespeare, Mrs. Montague. For the bosour of criticism, not only the divines already mentioned, but others also, of rank still superior, have beets /Shakespeare, Milton, Cowley, Panel surpending for a while their severer studies, to relax in these regions of genius

and imprination. The Dictionaries of Minshow, Shinner, Spelman, Somner, Junios, and Johnson, are all well known, and justly exceened. Such is the merit of the last, that our language does not possess a more copious, learned, and valuable work. For grammatical knowledge we ought to mention with distinction the learned prelate. De-Lowth, history of London; whose admirable tract on the Grammar of the English language, every lover of that language ought to study and understand, if he would write, or even speak it, with purity and precision.

Let my countrymen too reflect, that in studying a work upon this subject, they are not only studying a language in which it becomes them to be knowing, but a language which can boast of as must good books as any among the living or modern languages of Europe. The writers, harm and educated in a free country, have been left for years to their native freedom. Their pares have been never defiled with an index expurgatorius, nor their cenius ever shackled with the terrors of an in-

May this invaluable privilege never be impaired either by the hand of power, or

by licentious abuse! \$ 174. On Translators.

cought to arrange Translators, if it he true that translation is a species of explanation, which differs no otherwise from explanatory comments, than that these attend to parts, while translation gues to the whole, Now as translators are infinite, and many of them (to borrow a phrase from sportimen) uneualified persons. I shall Homer; a fact not singular, when we conenumerate-only a few, and those such as aider his great antiquity. In the Comfor their merits have been deservedly estermed.

Of this number I may very truly reckon Meric Casaubon, the translator of Marcus Antonium: Mrs. Garter, the translator of Epictetus; and Mr. Sydenham, the translater of many of Plato's Dialogues. All these seem to have accurately understood the original language from which they translated. But that is not all. The au-

there translated being philosophers, the translators appear to have studied the style of their philosophy, well knowing that in ancient Greece every sect of philosophy. like every science and art, had a language To these may be added the remestable names of Melmoth and of Hampton, of

Franklin and of Potter; nor should I omit a few others, whose labours have been similar, did I not recollect the trite, though

- fagit îrreparabile tempus, Singula dam cupti circumvectanus amere, Van-\$ 175. Rise of the third Species of Criti-

cium, the Gerrective-bractised by the Ancients, but much more by the Moderns : But we are now to enquire after auother species of Criticism. All ancient books, having been preserved by transcription, were liable, through ignorance.

three different ways, that is to say, by retrenchions, by additions, and by altera-To remedy these evils, a third sort of criticism arose, and that was Criticism Corrective. The business of this at first was painfully to collate all the various copiet of authority, and then, from amidu the variety of readings thus collected, to establish, by good reasons, either the true, or the most probable. In this sense we

At the number of these corruptions more needs have increased by length of time. hence it has happened that corrective criticism has became much more necessary in these later ages, than it was in others more ancient. Not but that even in ancient days various readings have been noted. Of this kind there are a multitude in the test of * See Hermes, p. 969, 820.

ments of Ammonius and Philopoten upon Aristotle, there is mention made of several in the text of that philosopher, which there his commentators compare and esamine.

We find the same in Aulus Gelliss, as to the Roman authors, where it is within remarkable, that, even in that early period, much stress is laid upon the authority of ancient manuscripts, a reading in Cicero being instified from a copy made by his learned freed-man, Tire: and a reading in Virgil's Georgies, from a book which had once belonged to Virgil's fa-

But since the revival of literature, to correct has been a business of much more latitude, having centionally employed, for two centuries and a half, both the poins of the most laborious, and the wite of the most acute. Many of the learned men before enumerated were not only for mous as historical critics, but as corrective also. Such were the two Scaligers (of whom one has been already mentioned.

4 171.) the two Casarbens, Salmonin, the Heissii, Gravius, the Gronovii, Burman, Kuster, Wasse, Bendley, Pearce, and Markland. In the same clays, and in a rank highly emisent, I place Mr. Toupe, of Comwall, who, in his Emendations upon Suidas, and his edition of Leorinus, has shown a critical acumen, and a cosnatt of learning, that may lettly arrange him with the most distinguished scholars. negligence, or fraud, to be corrupted in Nor must I forget Dr. Taylor, residentiary of Sr. Paul's, nor Mr. Unton, prehendary of Rochester. The former, by his edition of Demosthenes, (as far as he lived to carry

pieces; the latter, by his correct and elegast edition, in Greek and Latin, of Arrian's Epicterus (the first of the kind that had any pretensions to be called complete! have rendered themselves, as Scholars, lasting ornaments of their country. These may call such criticism not only corrective two valuable men were the friends of my routh: the companions of my social, as well as my literary boors. I admired them for their crudition; I loved them for their virtues : they are now no more-

Maruper Sandviceme, and other critical

His saltern accumulem donk, et funeur inst Mazers Bid. \$ 176. 4 176. Criticism may have been abused—yet defended, as of the last Emperious to the Cours of Literature.

But here was the misfortune of this last mecies of criticism. The best of things may rass into abuse. There were numetorn communicate in system of the feneral terthers, which neither ancient editions, nor masseripes, could heal. What then was to be done?-Were forms so fair to remain disferred, and be seen for ever under such apparent blemishes?-" No (says a critic,) " Conjecture can cure all-Conjecture, " whose perfermances are for the most " part more certain than any thing that "we can exhibit from the authority of " manuscripes,"-We will not ask, upon this wanderful assertion, how, if so certain, can it he called conjecture?.... Tis enough to observe (be it called as it may) that this spirit of confecture has too often passed into an intersperate excess; and then,

whatever it may have bussed, has done mer nichelic by the drugs good. Authors have been taken in hand, like automicalshees, only to dealpy the skill and skilltier of the artists so that the end of many teledisks zerom offices to believe been out the to exhibit the great regarity and exations. The property of the continuation of the control of

And fare I beg leave, by way of digitation, to relate a short stary concerning Tation, to relate a short stary concerning a noted empiric. "Being ence in a ball-ir reme crowded with company, be was "a sked by a geardenam, what he thought of note in highly I wan it not juy that she "applied the" of note in high I wan it to repen docum, "I wished every lady in the recommendation of the property of the sheet in the recommendation of the property of the property

some personal Oil proposal sate professi !

These toxisteests may be applied even to the celebrane Resulty. It would have become that able writers, theogh in literature and untural stabilities among the first district and untural stabilities among the general stabilities among the stabilities among the stabilities and the stabilities and the stabilities are supported by an additional stabilities and the stabilities of the stabilities are stabilities and the stabilities are stabilities as a stabilities are stabilities as a stabilities are stabilities and the stabilities are stabilities as a stabilities are s

Petials:
And now to deviate an unsurribed conune, (as if I were an enemy to the kidden from being an enemy to include I would have it resurrobered, it is not other with relicious or effect that I presume to find which the present that the presume to the children or effect that I presume to find they practice it with temper, I rea, while near and thick, that were it not for their scott and tearned labours, we should be in danger of degenerating into an age of

Indeed critics (if I may be allowed the metaphor) are a sort of masters of the ceremony in the court of letters, through whose assistance we are introduced into some of the first and best company. Should we ever, therefore, by idle prejudices against pedastry, verbal accuracies, and we knew not what, come to slight their are, and reject them from our favour, it is well if we do not slight also those Classics with whom criticism converses, becoming content to read them in translations, or (what is still worse) in translations of translations. or (what is worse even than that | not to read them at all. And I will be held to posent, if that should ever happen, we shall speedily return into those days of darkness. out of which we happily emerged upon the revival of success literature.

§ 177. The Epic Writers come first, appears, that not only in Greece, but in other countries more burbarous, the first windown of the Commission of the C

this common life was reddered respectable by more refined and polished manners, that gain them applause. Even in Greece itself, tragedy had attained its maturity many years before onmedy, as may be seen by comparing the are of Sophacles and Euripides with that

of Philemon and Menander. For ourselves, we shall find most of ear first parts proce to a turvid bombast. and most of our first prosaic writers to a pedantic stiffacu; which rude styles gra-

Addison, Shaftsbury, Prior, Pope, Atter- or by quick succession. hory, &c. &c.

6 178. Nething excellent in literary Performances happens from Chance. As to what is asserted soon after upon the efficacy of causes in works of ingenuity and art, we think, in general, that the effect must always be proportioned to its

tive production. Effects indeed strike us, when we are not thinking about the cause; yet may we be assured, if we reflect, that a cause there is, and that too a came intelligent and rational. Nothing would perhans critical, than on every occasion to investigate this cause, and to ask ourselves, upon feeling any uncommon effect, why we are thus delighted; why thus affected; why melted into pity; why made to shudder with horror?

Till this why is well answered, all is darkness; and our admiration, like that of the vulgar, founded open importance. Bid.

\$ 179. The Courses or Reasons of such To explain, by a few examples, that are known to all, and for that reason here alledged, because they are known. I am struck with the night scene in

Virgil's fourth Encid-" The universal " silence throughout the globe-the sweet " rest of its various inhabitants, southing taking of Truy, as described in the second " their cares and forettion their labours " -the ushappy Dido alone restless;

" restless, agitated with impetuous pas-" sipen,"-An. iv. 522. I am affected with the story of Regulus, as rainted by West-" The crustd of

" auxious friends, persending him not to " return—his wife fainting through sensi-" bility and fear-persons the least con- " wrenched and deplorable condition-

" himself unmoved, inexerable, and steru," Horat, Caron, L. iii, Od. 5. Without referring to these deeply tracid semes, what charges has music, when a masterly hand pass topexpectedly from loud to self, or from self to load !.....When

the system classres from the greater third to the less; or reciprocally, when it changes All these effects have a similar and well dually improved, but reached not a clas- known cause, the amazing force which

sical purity sooser than Tillorson, Dryden, contraries acquire, either by juxta-position, Hid. d 180. Why Contraries have this Effect.

But we ask still farther, why have cortraries this force ?-We answer, because, of all things which differ, none differ so widely. Sound differs from darkness, but not so much as from silence - darkness offfers from sound, but not so much as from cause. It is hard for him, who reasons light. In the same intense manner differ attentively, to refer to chance any superlarenove and restlessness: Selicity and misery; dubious solicitude and firm resolu-

tion: the epic and the comic: the sublime and the believen. And why differ coveraries thus widely? -Because while attributes, simply different, may co-exist in the same subject, conmore contribute to give us a taste truly travies causes co-exist, but always destror one another. Thus the same marble may be both white and hard; but the same marble cannot be both white and black. And besce it follows, that as their difference is more intense, so is our recognition of them more vivid, and our impension

more permanent. This effect of contraties is evident even in objects of sease, where imagination and intellect are not in the least concerned. When we pass (for example) from a hottensely cool: when we note from a dark

cavern, we feel the common light of the day more intensely glaring.

But to proceed to instances of another and a very different kind. Few scenes are more affecting than the

Eneid-" The apparition of Hecter to 16 Eneas, when asleep, announcing to him the commencement of that direful event et -the distant lamentations, heard by

44 Eneas as he awakes-his according the " home-ton, and viewing the city in flance " -his friend Pentheus, escaped from de-" struction, and relating to him their

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" France with a few friends, multiper in-"In the thickest danger - their various suc- Crucilision of Polycrates by Salvator Rosa, " costill they all periols, but himself and "two more-the affecting somes of horror " and picy, and Priam's pulsee-a sen " slain at his father's feet; and the imme-" dista manager of the old monorch him. "self-Eners, on seeing this, inspired " with the memory of his own father-his "employer to ceture borne, barrier nore " lost all his communions -- his seeing Helen " in the way, and his design to dispatch so "wicked a woman -Venus interposing, " and shewing him (by removing the film " free his eyes) the usest minlime, though "most dierbal, of all siches; the Gods "theuselves busied in Troy's destruction; " Neptune at one employ, June at another, " Pallas at a third-It is not Holen (cays

"Venus) but the gods, that are the au-"thers of your country's ruin-it is their "inclemency," ke. Not less solemn and awful, though less leading to nicy, is the commencement of the sixth Energh -" The Sides's cavern-" her frintic pestures, and prophecy-the " request of Erseas to descend to the shades "-her answer, and information about "the loss of one of his friends-the fore of " poor Misenan-his funeral-the golden " bough discovered, a preparatory cir-" constance for the descent—the sacrifice "-the ground bellowing under their feet "-the woods in motion-the dogs of

" all its particulars of the marvelless, and " the previble." If we pass from an ancient author to a modern, what scene more striking than the fest scene in Hamlet?-" The selemnity " of the time, a severe and pinching night " -the salemnity of the place, a platform " for a puzzed-the puzzeds themselves; and "their apposite discourse-yunder star in "tuch a position; the bell then beating one " - when description is exhausted, the " thing itself appears, the Ghost enters," From Shakespeare the transition to Milton is natural. What nieces have ever met a more just, as well as universal applause, than his L'Allegro and Il Penurtwo?-The first, a combination of every incident that is lively and cheerful; the second, of every incident that is melancholy and serious: the materials of each collectpoetry; in a word, from every part of na- of 167, 178,

ture, and every part of art.

To mass from neetry to minting-the is " a most affecting programation of va-" rious human frares, seen under different " modes of horror and pity, as they coner remolate a decadful spectacle, the cruci-" fixing above mentioned." The August of Guido, on the other side, is " one of " those joyous exhibitions, where nothing " is seen but youth and beauty, in every

" attitude of elegance and grace." The former picture in poetry would have been a deep Pengerone; the latter, a most pleasing and animated Allegro. And to what cause are we to refer these last enumerations of striking effects? " To a very different our from the for-

mer-not to an opposition of contrary ineidents, but to a concatenation or recommlation of many that are similar and conge-And why have continenation and occu-

mulation such a force?-From these most simple and obeless truths that more things similar, when added together will be more in quantity than any of them taken singly a consequently, that the mace things are thus added, the greater will be their

We have mentioned, at the same time, both accumulation and concatenations became in painting, the objects, by existing at once, are accumulated; in poetry, as they exist by succession, they are not accu-" Herate humling-the actual descent, in mulated but concatenated. Yes, through memory and imagination, even these also derive an accumulative force, being preserved from passing away by those admirable faculties, till, like many pieces of metal regited together, they collectively form

one common instrictede. It must be further remembered, there is when those things are the objects of different faculties. For example-As are possionate centures to the eye, to are passionate tones to the ear; so are passionate ideas to the imagination. To feel the amagine force of an accumulation like this, we must see some canital actor, action the drama of some capital poet, where all the powers of both are assembled at the same instant. And they have my enderwoodly by a few

obvious and casy examples, to explain what we mean by the words, " seeking the cause ed, according to their character, from rural " or reason, as often as we feel works of life, from city life, from music, from "art and ingenuity to affect us."-See Harris.

a 181. Africa to a Beginner in the Art of

gast pursuit, it should be, as far as possible to your fer principles to the most plain and simple truths, and to extend every theorem, as he advances, to its strapes beintude, so as to make it suit, and include, the greatest number of passible cases.

I would advise him farther, to avoid subtle and far-fetcht refinement, which as it is for the most part adverse to perspiruity and truth, may serve to make an able Sephist, but never an able Critic.

A word more-I would advise a young Critic, in his contemplations, to turn his eve rather to the praise-worthy them the blameable; that is, to investigate the cause of praise, rather than the causes of blame. For though an uninformed beginner may. in a single instance, happen to blame properly, it is more than probable, that in the pest he may fail, and incur the converse passed upon the criticising cohler, Ac suter ultra crepidam. Herriz.

4 182. On numerous Composition. As numerous Composition arises from

a just arrangement of words, so is that arrangement just, when formed upon their verbal quantity. Now if we seek for this verbal exansity in Greek and Latin, we shall find that, while these two languages were in purity, their verbal quantity was in purity also. Every syllable had a measure of time, either

long or abort, defined with precision either by its constituent vowel, or by the relation of that wowel to other letters adjoining, Syllables thus characterized, when combined, made a fact; and feet these characserized, when combined, saude a verse : so that while a particular harmony existed in every part, a central harmony was dif-

fused through the whole. · Pronunciation at this period being, like other thiors, perfect, accent and quantity were accurately distinguished; of which distinction, familiar then, though now obscure, we venture to suggest the following explanation. We compute quantity to musical tones differing in long and short, as upon whosever line they stand, a semibrief We compare atdiffers from a minim. cent to musical tones differing in high and low, as D upon the third line differs from Gupon the first, be its length the same,

or be it leaver or shorter.

And thus things continued for a succestion of countries. from Homer and Heinf to Virgil and Horace, during which juttr-If I might advise a beginner in this ele- val, if we add a triffe to its end, all the truly classical poets, both Greek and Latin,

Bour ished. Nor was prose at the same time negleted. Prostration with discovering this also to be carable of at mercus compatition.

and founded their ideas upon the following Though they allowed that prose should not be strictly metrical (for then it would

be no longer pouse, but poetry); yet at the same time they asserted, if it had to Rhythen at all, such a vague efferinwould of course fatigut, and the reader would seek in vain for those entraine pauses, so belpful to his reading, and so grateful to his ear. 4 183. On other Decorations of Provide-

sides Presaic Feel ; as Alliteration. Besides the decoration of Promit Fort. there are ashordecurations, admissible ico-English composition, such as Alliteration, and Sentences, especially the Period. First sherefore for the first: I mean

Allineration. Among the classics of old, there is so finer illustration of this feture, than Locretion's description of those blest about, where his gods, detached from providertial cares, ever lived in the fruition of &-

vine sermity !

Apparet dicum serves, redespat quiety, Qua vegue concutiant vegel, negue prisis nio-Aspergrant, pergue nia acri renerreta perink na caden violat, sempergue invelidas wiler Integit, et large diffiteo fumine ridet,

The sublime and accurate Vireil did set cuntema this decuration, though he used a with such pure, unaffected simplicity, then we often feel its fance without corten; plating the cause. Take one instance out of infinite, with which his works abound: Annea interes miseris mertalibes alexan Extalerat lucem, refereus opera atque labo

To Virgil we may add the superior astherein of Blowers Dros sarralis of Alass see Alire. Do Sugar anteler matte Algorer Aberiere 11. 7. 201.

Hermogenes, the thetorician, when he quotes these lines, quotes them as an es-

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ample of the figure here mentioned, but calls it by a Greek name, HAPHXHXIX. For cloquence, the 'il' song charms the sense. Cicero has translated the above verses

elegacity, and given us too Alliceration, and arain. though not under the same letters:

Qui miser in campis errabat solus Alleis, less upon our adore, harminum verticia vitar

Arizotle knew this figure, and called it HAPOMOIDEIT, a name perhaps not so precise as the other, because it rather exprives resemblance in general, than that which prives from sound in particular.

His example in-APPON was Dafe. AFTON was mire. The Latin rhetoricians styled it Annanissie, and give us examples of similar

But the most singular fact is, that so early in our own history, as the eries of Herry the second, this decoration was excepted and cultivated both by the Poslish and the Welsh. So we are informed by Giraldus Cambrensis, a contemporary writer, who, having first given the Welch instruce, nabiging the English in the fal-

lucius verse-God is together Common and Wineldoor.

-that is, God is at once both joy and wisdam. He calls the figure by the Latin same Americatio, and adds, " that the two " nations were so attached to this verbal " enament in every high-finished com-14 posicion, that nothing was by them

" executed elegantly delivered, no diction " considered but as rude and rustic, if it " were not first amply refined with the polishing set of this figure," Tis nechana from tain national raute of ours, that we derive many preservinal simi-

les, which, if we excent the sound, seem to have no other merit—Fine as five-pence -Roard as a Robin-&c. Even Spenser and Shakemeare adopted

mitable to such geniuses.

Summer save-Fer not to have been dipt in Lethe lake Could save the son of Theris from to die; But that blind hard did him immortal make With verses digt in dew of Castille.

Slukespeare says-

Had we seem Harry had but half their numbers. Dis des night L hancing on Hotspur's neck, Here taked, &c .- Hen. IVds, Part pd, Act pd. Belewoth biggut born of earth, uphenvid

P. L. VII. 471.

From Dyvden we select one example out of many, for no one appears to have employed this figure more frequently, or,

like Virgil, with greater simplicity and strength, Better to hant in fiel is for health submacht. Thus fee the dorter for a nauseous draught.

God never made his work for man to mend. DAYD, Fables. Pape sings in his Dusciad-

Two chattern, grizzing, mouthing, jebbleing And maiet, and Nortee; branding and Brevall;

Dennis, and dissensee-Which lines, though truly poetical and humerest, may be suspected by turne to show their art too conspicuously, and too

nearly to resemble that verse of old Enples-O! site, tute, toti, tibi, tusta, termene, tulisti.

Gray begins a sublime Ode. Roin seize thee, rathless king, &c. We might quote also Alliterations from

prose writers, but those we have alledged we think sufficient. d 184. On the Period.

Nor is elegance only to be found in single words, or in single feet; it may be found, when we put them together, in our peculiar mode of putting them. 'Tis one of words and feet thus compounded, that we form sentences, and among sentences nose so striking, nose so pleasing as the Periad. The reason is, that, while other sentences are indefinite, and /like a reuner the practice, but then it was in a manner trical right line) may be produced indefinitely, the Period (like a circular line) is stores circumscribed, returns, and termi-

nates at a given point. In other muniswhile other sentences, by the help of common comparives. have a cost of boundless efficient the constituent parts of a Period have a sort of reflex union, in which union to require, nor even to admit, a further eve tension. Readers find a piepure in this

erateful circuit, which leads them so agree- they saw the love of numbers so univerably to an acquisition of knowledge. sally differed. Nor were they discouraged, as if they

The author, if he may be permitted, would refer, by way of illustration, to the thought their labour would be lost. In beginnings of his thermes, and his philosophical arrangements, where some actemots have been made in this periodical style. He would refer also, for much more illustrious examples, to the opening of Gitero's Offices; to that of the capital quisitian, only attainable by the few :-- to Oration of Demosthenes concerning the judge, the simple effort of that plain bet Grown, and to that of the celebrated Pa- counton sense, impuried by Provident in

negyric, made (if he may be so called) by some degree to every out. the father of Periods, Isocratte. Arain-every compound sentence is compounded of other sentences more simple, which, compared to one another, have a certain prepertion of length. Now it is in general a good rule, that arrong these constituent sentences, the last (if possible) should be equal to the first; or if not equal, then rather longer than shorter. The reason is, that without a special cause,

abrupt conclusions are offensive, and the reader, like a traveller quietly purming his increey, finds an unexpected precipice. where he is disagreeably stopt. Herris.

4 185. On Menosyllables. It has been called a fault in our languages that it abounds in Menosyllables. As these, in too lengthened a suite, disgrace a com-Garrick-And how did that able penin position, Lord Shaftesbury, (who studied pority of style with great attention) limited their number to nine; and was careful

in his Characteristics, to conform to his com law. Even in Latin too many of them were condemned by Ouinctilian. Above all, care should be had, that a sentence end not with a crowd of them, these especially of the vulgar, unturable sort, such 2s, " to set it up," to " get by and by at it," &c. for these disgrace a sentence that may be otherwise laudable.

pompous cavalcade. 6 186. Authorities allelged.

"Twas by these and other arts of similar nect, that authors in distant ages have cultivated their style. Looking upon knowledge [if I may be allowed the allusion] to as practice. When the ear is once habpass into the mousions of the mind through sourced to these verbal objection, it facus limeway, they were careful (if I may them spontaneously, without attention of purvet the nettiplar) not to effect in the labour. If we call for instances, what routhule. They did not esteem it par- more easy to every smith, to every cardesable to despite the public ear, when penter, to every common mechanic, that

these more refined but yet popular arts, they knew the amazing difference between the power to execute, and the power to judge:-that to execute was the joint elfort of senius and of habit; a painful ac-

\$ 157. Objectors answered. But heer methinks an objector demands -"And are authors then to comoon, and " form their treatises by rule ?-Are they " to balance periods?-To scan prant " and cretics?-To affect alliterations?-" To enumerate menosyllables?" &c. If, in answer to this objector, it should

be said. They ought; the permission should at least be tempered with much castion. These arts are to be so blended with a pure but common style, that the reader, as e proceeds, may only feel their land force. If ever they become glaring, they degenerate into affectation; an extreme more disgusting, because less natural, this even the vulgar language of an unpolished clown. "Tis in writing, as in acting-The best writers are like our late admired

employ his art?-Not by a vain ostenstion of any one of his powers, but by a latest use of them all in such an exhibition of nature, that while we were present in a theatre, and only beholding an actor, we could not kelp thinking ourselves in Desmark with Hamlet, or in Bosworth field

with Richard. 188. When the Habit is once grisel, nothing so easy as Practice.

There is another objection still,-These and are like the rabble at the close of some speculations may be called minutia; thing partaking at best more of the elegant than of the solid; and attended with difficulties beyond the value of the labour. To answer this, it may be observed, that

when habit is once gained, nothing to earl

the proval meeties of their neaper arts? Her little do even the rivid laws of verse obstruct a genius truly poetic? How little did they cramp a Milton, a Dryden, or a Puce? Cicero writes that Antiquer the Sidosian could pour forth Hexameters extraceve, and that, whenever he chose to versity, wards followed aim of course. We may add to Antipater the aucient Rhapsodistrafthe Greeks, and the modern Improvisatori of the Italians. If this then be practicable in verse, how much more so in prose? In prace, the laws of which so far differ from those of poetry, that we can at any time relax them as we find expectent? Nav more, where to relax them is not ody expedient, but even necessary, be-Gue, though sumerous composition may

be a requisite, yet regularly renorming rights is a thing we should areid. Herria. 6 189. In every Whele, the constituent Parts, and the facility of their Cointidrace, merit our Regard.

In every whole, whether natural or artificial, the constituent parts well morit our regard, and in nothing more than in the facility of their coincidence. If we view a lastskip, how pleasing the harmony between hills and woods, between rivers and lawas! If we select from this land(kin a tree, how well does the trunk correspond with its branches, and the whole of its form with its beautiful verdure! If we tile in mimal, for example a fine horse, what a union in his colour, his figure, and his notions! If one of human race, what more pleasingly congruial, than when virtie and genius appear to animare a graceful Space?

--- pulcles veulens e corpore virtus? The charm increases, if to a erzerful fgure we add a graceful elecution. Elacains too is heightened still, if it convey elegant sentiments; and these again are beighomed, if cloathed with graceful dietion, that is, with words which are pure, precise, and well arranged.

tions, minutiae. They are essential to the beauty, nay, to the completion of the whole. Without them the composition, though its scusineers may be just, is like a picture with good drawing, but with bad and defective colouring.

These we are assured were the sentiments of Cicero, whom we must all are to have been a master in his art, and who has amply and accurately treated verbal deceration and numerous composition, in no less than two capital treatises, this Orator, and his De Oratere) strengthening withal his even authority with that of Arigorle and Threobrasous: to whom, if more were warning, we might add the names of Demetrius Phalerous, Dionysius of Halicarnassus, Dicovrius Letiziano, and Orineti-

d 191. Adrice to Readers. Wheever reads a perfect or finished composition, whatever be the languages whatever the subject, should read it, even if alone, both audibly and distinctly. In a composition of this character, not

only precise words are admitted, but words metapharical and ornamental. And farther-as every sentence contains a latent harmony, so is that harmony derived from the rhythra of its constituent parts. A composition then like this, should (as I said before) be read both distinctly and audible: with due regard to more and pauses; with occasional elevations and de-

perssions of the voice, and whatever else constitutes just and accurate pronunciation. He who, despising or neclectian, or knowing nothing of all this, reads a work of such character to be would read a sessionspaper, will not only miss many beauties of the style, but will realishly miss (which is worse) a large proportion of the sense.

d 192. Every Whole should have a Review ning, a Middle, and an End. The Theory

exemplified in the Georgics of Virgit. Let us take for an example the most highly figished performance among the Romans, and that in their most polished period, I mean the Georgies of Virgil. Quid facial lates regetes, que sidere terram Vertere, Marceus, (11) ulmisque adjungere vites Consensat; (1817 que cura bours, qui cultus la-

jecuie, and west terrorgates bende § 150. Feebal Decardines and to be called. Six poces; (11) spiles quarta experientia parela **The cancer intribites, &c. Vans. Georg. 1. We must not call these veshal decora- In these lines, and so on (if we consult the original) for forty-two lines inclusive, we have the beginning; which beginning includes two things, the plan, and the invu-

> In the four first verses we have the plan. which plan gradually opens and becomes

the whole week, as an accen, when deve- fee such in the character of his bees, those loped, become a perfect cak. After this comes the invocation, which extends to the last of the forty-two verses above mentioned. The two together give us the true character of a beginning, which, as above described, nothing can precede, and which it is necessary that something should follow.

The remaining part of the first booktogether with the three books fellowing, to verse the 458th of back the fourth. make the middle, which also has its true character, that of succeeding the beginning, where we expect something further: and that of preceding the end, where we

expect nothing more. The eight last verses of the poem make the end, which, like the beginning, in short, and which preserves its real character, by satisfying the reader that all is complete, and that nothing is to fellow.

The performance is even dated. It fausties like an epistle, giving us the place and time of writing; but then giving them in such a macoer, as they ought to come from Virgil.

But to open our thoughts into a farther

As the poem, from its very name respects various matters relative to land, (Georgica) and which are either immedistely or mediately connected with it : among the variety of these maners the peem begin from the lowest, and thence advances gradually from higher to loober. till, having reached the highest, is there

properly stops. The first book begins from the simple culture of the earth, and from its humblest progeny, com, legemes, flowers, &c., It is a nobler species of vegetables which

employs the second book, where we are taught the culture of trees, and, among others, of that important pair, the olive and the vine. Yet it must be remembered, that all this is nothing more than the culture of mere vegetable and intrimute nature. It is in the third book that the neet

rises to nature sensitive and animated. when he gives us precepts about caule, horses, sleep, &c. At length in the fourth book, when matters draw to a conclusion, then it is he

treats his subject in a moral and political way. He no lorger pursues the column of the mere brute nature; be thru describes. at he tells us

- Morrs, et stadia, et populos, et prelia, &c.

truly social and solitical animals. It is here he first mentions arts, and memory, and laws, and families. It is here (their great sagacity considered) he supposes a portion imparted of a sublister principle. It is here that every thing vectable or merely brutal seems forcotten, while all apprais at least human, and sometimes,

His quiden signis, atque hare exempla scenti. Eme apilica parten divisse mentis, et bassio. Efterios diagre; deun nareque ire per sunes Terraspo tractaspor maris, &c.

When the subject will not permit him to proceed further, he suddenly conveys his reader, by the fable of Aristana, among avanulas, heroes, demi-gods, and gods, and thus leaves him in company supposed more than mortal.

This is not only a sublime conclusion to the fourth book. but naturally leads to the conclusion of the whole work; for he does no more after this than shortly recapitulate, and elegantly blend his recapitulating with a compliment to Augusts. But even this is not all,

The dry, didactic character of the Gergies, grade it necessary they should be eslivased by episodes and digressions. It has been the art of the poet, that there episodes and digressions should be honogeneous: that is, should so connect with the subject, as to become, as it were, parts of it. On these principles every book has fee its end, what I call an epilogue; for its beginning, an invecation; and for its middle, the several precepts relative to its subject, I mean husbandry. Having a berisning, a middle, and an end, every part itself becomes a smaller whole, though with respect to the general plan, it is nothing more than a part. Thus the human arra, with a view to its elbour, its hands, its feet-

ers. &c. is as clearly a whole, as it is simply but a part with a view to the entire budy. The smaller wholes of this divine poeu may merit some attention; by these I mean each particular book. Each book has an invocation. The first

invokes the sun, the moon, the various raral deities, and lastly Augustus: the second invokes Bacchus; the third, Paics and Apollo; the fearth his patron Macenat. I do not dwell on these invocation, usuch less on the parts which follow, for this in fact would be writing a comment upon the poem. But the Epilogues, besides

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their ewn intrinsic because, are too much to our purpose to be passed in silence. In the arrangement of them the poet seess to have pursued such an order, as that alternate affections should be altersarely excited; and this he has done, well knowing the importance of that generally acknowledged truth, " the force derived

to contraries by their justa-position or sacression"." The first book ends with these portents and prodigies, both upon earth and in the heavens, which preceded the death of the dictator Casar. To these direkt scenes the epilogue of the second book ongoes the transmillion and felicity of the rural life, which (as he informs us) fucion and civil discord do not usually

intoir-Non res Romano, perituraque regita-In the ending of the third book we read of a pestilence, and of nature in devastatien; in the fourth, of nature restored, and, by help of the gads, renleasished, As this correlading epilogue (I mean the fable of Aristmus) occupies the most

cordingly with language, events, places, and personaires. No laprague was ever more rulished and larmonious. The descent of Aristmus to ire events; the watery pulses of the Nereides, the cavert of Proteon, and the tone of the infernal regions, are places; Aristmus, Old Proteur, Orpheus, Eurydige, Cyllene, and her nymphs, are personages;

all creat, all striking, all sublime. Let us view these epillomes in the past's seder

> II. Rural Transuillity. III. Nature laid waste.

IV. Nature respond. Here, as we have said already, different passions are, by the subjects being alternore, alternately excited; and we withal excited so judiciously, that when the poem concludes, and all is at an end, the reader leaves off with tranquillity and low

Herrit. ¢ 192. Fremblifed argin in the Menevener of PLATE.

being the most finished form of a'didactic * See before, \$ 172.

poem, the latter the most consummate model of a manegyric oration. The Menexenos is a funeral oration in perioe of those brave Athenians, who had fallen in battle by centrously asserting the cause of their country. Like the Georeics, and every other just composition, this oration has a beginning, a middle,

and an end. The beginning is a salemn account of the deceased having received all the legitimore riches of burial, and of the propriety of doing them becour not only by deeds but by words; that is, not only by funeral ceremonies, but by a speech, to perpeture the memory of their magnatimity,

and to recommend it to their posterity, as an object of imiration. As the deceased were beave and gallant men, we are shown by what means they came to peopless their character, and what noble exploits they perform in con-

Hence the middle of the seation contains first their origin; next their education and form of government; and last of important place; so is it decorated ac- all, the consequence of such an origin and educations their becole atchievements from the earliest days to the time then

The middle part being thus complete, we come to the conclusion, which is perhans the most subline piece of gratury, both for the plan and execution, which is extent, of any age, or in any lun-

By an awful prosapopeia, the deceased are called up to address the living; and fathers slain in battle, to exhert their living children; the children slain in battle, to console their living fathers; and this with every idea of manly consolation, with every generous incentive to a contempt of death, and a love of their country, that the powers of nature or of art

could suggest. 'Tis here this certion concludes, being tas we have shewn a perfect whole, executed with all the strength of a sublime language, under the management of a great and a sublime genius.

If these speculations appear too dry, they may be rendered more pleasing, if the reader would peruse the two pieces criticised. From the Georgies of Virgil we pro-His labour, he might be assured, would not be last, as he would persue two of the cred to the Mosexenus of Plato; the first finest pieces which the two finest ages of 4 194. The Theory of Whole and Ports concerns small Works as well as great. -We connot however quit this theory encerning whole and parts, withoutshserving that it regards alike both small works and great; and that it descends even to an essay, to a tonnet, to an ode. There minuter effects of genius, unless they pensess (if I may be pardoned the expresnion) a certain character of Totality, lose a capital pleasure derived from their union; from a union which, collected in few pertinent ideas, combines them all happily under one amicable form. Without this union the production is no better than a cort of vague efficien, where sentences follow sentences, and stanzas follow

strates, with no appretant reason why they should be two realter than texting. The terms greater than two. If we want somether arguments for this minuter Tability, we may refer to nonzer, combined to the terms of the terms of

\$ 195. On Accuracy. There is another character left, which though foreign to the present purpose. I venture to mention; and that is the character of Acouracy. Every work ourhs to be as accurate as possible. And ret, though this apply to works of every kind, there is a difference whether the work he great or small. In greater works (such as histories, epic peems, and the like) their very marnitude excuses incidental defects : and their authors, according to Horace, may be allowed to slumber. It is otherwire in smaller works, for the very reason that they are smaller. Such, through every name both in sentiment and diction. should be perspicuous, pure, simple, and precise. Bid.

106. On Diction.

words; the theory of sentiment naturally the leads to that of Diction. Indeed, the consection between them is no intimate, that the same sentiment, where the diction differs, is an different in appearance, as the

same nerson, drest like a neasist, or drest like a rentlemin. And hence we see how much diction merits a serious attention. But this perhaps will be better understood by an example. Take then the fellowing-" Don't let a locky hit slip: if you do, be like you mayn't any more get at it." The sentiment (we must conten) is exprest clearly, but the diction sortly is rather vulear and law. Take it another way-" Oppositions moments are few and feeting; seize them with avidity, or year progression will be impeded." Here the diction, though not low, is rather o'ucur, the words are voustal, pedantic, and af-

fected.—But what says Stakespeare?— There is a tide in the affairs of men, Which, takes at the flood, leads on to forest; Omitted, at the vegage of their life to be not in shallows.

Here the diction is elegant, without being vulgar or affected; the words, though common, being taken under a metajor, are so far estranged by this escraphocical use, that they acquire, through the charge, a competent deguing, and yet, without becoming vulgar, remain intelligible and days.

\$ 197. On the Melapher. Knowing the stress laid by the asciest critics on the Metaphar, and viewing its admirable effects in the decorating of

Diction, we think it may merit a further regard.

There is not proban par figure of speech so pleasing as the Metaphor. It is at time the language of every case of the language of every case of grain. He supply decrease not any of grain. He supply decrease not any common studies, but those others more remote, which except the valge, and which, though they acknow in terms of grains to the supple of the students of the supple of the s

It has been ingeniously observed, the the Murphur sook in rise from the powry of language. Men, soot finding upon every consists words ready made for their idea, were compilable to have recovers to words or expending to the executing their reoriginal measuing to the measuring their reoriginal measuing to the securing their reoriginal through the Murphur better to be the second of the second of the second part of the second of the second of the second period, there was sometime, positionly pental there was sometime, positionly and the second of the second of the second pental their was sometime, positionly Lamillar; to what the Murphur was the conflictant, and on of mercurbey, has for er-

nament. It is thus that clothes were first for then the diction would be turged and assumed to defined un arginar the cold, but, bombast. Such was the language of that came afterwards to be worn for distinction speet who, describing the footman's flam-It may be observed there is a force in theunited weeds, new and familier. What

is new, but new familiar, is often smine-this rible: what is familier, but not new, is no better thing common-place. It is in the tries of the two, that the obscure and the value are hannily removed; and it is in this union, that we view the character of

But after we have so praised the Metaphor, it is fit at length we should explain what it is - and this we shall attenue, as well by a description, as by examples, " A Metaphor is the transferring of a "wood from its usual meaning to an ana-"loom meaning, and then the employ-If ing it agreeably to such transfer." For extende, the usual meaning of exening is the oppolations of the day. But age too in 2 oreclasion; the conclusion of human life, New there being an analogy in all conclusions, we arrange in order the two we have alledged, and sar, that as evening is to the day, so is age to human life. Hence, by an easy permutation, (which furnishes

is once two metaphors) we say alternately, that exession is the are of the day : and that age is the evening of life. There are other metaphors equally pleasing, but which we only mention, as their anslory cannot be mistaken. It is this that all them have been called such.

of human life. Is language of this sort there is a double Stisfaction: it is strikingly clear: and yet nired, though clear, above the low and volgar idiom. It is a praise too of such netachors, to be quickly comprehended. The similitude and the thing illustrated are commandy dispanched in a simple word.

intercapous intuition. That a nerson of wit, being dispersatly II, was sold by his friends, two more phyticians were called in. So many! says he -do they fire then in platoons? ---

Marris d 198. What Metabhers the best. These instances may assist us to discover What metaphors may be called the hest. They sught not, in an elegant and police sight (the style of which we are speaking)

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beaux at the end of an enera, sunger said, New blazid a thousand flaming sum, and bade Grow right retire-Nec acobe a metaphor take far-fetchedfor then it becomes an enirms. It was thus a gentleman once puzzled his country

friend, in tellior him, hy way of compliment, that he was become a perfect centaur. His honest friend knew nothing of century, but being fand of riding, was hardle ever off his horse, Another extreme remains, the reverse of

the too sublines, and that is, the trensferring from subjects too contemptible. Such was the case of that next meted by Harace, who to describe winter, wrote-Jupiter letternes cant aive conspait Alpes. (How. L. II. Sat. 5.)

O'er the cold Alps Jove spits his heary snew. Nor was that modern poet more fortunate, whom Dryden quotes, and who, trying his genius upon the same subject, suppreed winter-

To perivie with says the baldants woods. With the same class of wits we may arrange that pleasant fellow, who, speaking of an old lady whom he had affronted, gave us in one short sentence no less than three choice metaphors. I perceive (said

he) her back is up :- I must corre favour Nor can we omit that the same word when transferred to the same subjects, tumbors metaphors very different, as to propriety or improtricty.

It is with propriety that we transfer the words to endrate, from human beings to thinm nursly ideal. The metaphor appears just, when we say, to embrace a proposition : to embrace an effer : to embrace an empertunity. Its application perhaps and promorehended by an immediate and was not quite so elegant, when the old steward wrote to his lard, upon the subject of his farm, that, " if he met any oxen, he " would not fail to embrace them."

If then we are to avoid the turnid, the enigmatic, and the base of ridiculous, no other metaphors are left, but such as may he described by negatives; such as are neither turgid, nor enigrancie, nor base seul ridiculous.

Such is the character of many metaphoes already alledged; among others that of Shakespeare's, where tides are trans! to be derived from meanings too sublime; ferred to speedy and determined conduct"

Nor does his Wolsey with less propriety " sure, it would kindle a flame the world moralize upon his fall, in the following "obscure the lustre," &c. &c. Harris. beautiful metaphor, taken from vegetable

\$ 199. On Enigence and Pleas. This is the state of man; to-day he puts forth-A word remains upon Enigms and The tender leaves of hope; to-controw blessoms, Puns. It shall indeed be short, becase, And bears his blesking honcers thick upon him; though they resemble the metabler, it is The third day comes a frost, a killing frust,

as brass and expoer resemble gold. A pun seldem regards meaning, being chiefly confined to sound.

Horace gives a sad example of this sparious wit, where (as Dryden hamorously translates it? be makes Persius the before exhart the patriot Brutus to kill Mr. King, that is, Runillim Rex, because Scott, when he slew Cayar, had been accustoned

to kier killing . Hanr Regen accide; operum has nobi erris Horat, Sat. Ltb. I. VII. We have a worse attempt in Honer, where Ulysses makes Polyphene believe his name was OTTIE, and where the dall Cyclops, after he had lost his eye, upon

being asked by his brethren, who had does him so much mischief, replies is was does by OTTIX, that is, by nebody, Enigmas are of a more complicated sature, being involved either in you, or ne-

taphor, or sometimes in both ; satility and years is signathing and

from a man, who, meanworld with its Struck beam upon another's back by fire. This enirms is invenious, and more the operation of cupping, performed in ancient days by a mathing of brass.

In such funcies, contrary to the principles of good metaphor and good writing, a nemlexity is caused, not by arridest

but by design, and the pleasure lies in the being able to resolve it. 6 200. Rules defended.

Having mentioned Rules, and indeed this whole theory having been little more than rules developed, we cannot but re-

mark upon a common epinion, which seems to have arisen either from prejudict or mistake. "Do not rules," say they, "cramp

" genius? Do they not abridge it of cer-** tain privileges?" 'Tin anterent. If the obeying of roles were to induce a tyranny like this; to de-

fend them would be about, and against the liberry of region. But the touth is rules, supposing them cood. like good government, take away no privileges.

And-rive bis reat. In such metaphors (besides their intrinsic elegance) we may say the reader is flat-

tered: I mean flattered by being left to discover semething for himself, There is one observation, which will at the same time show both the extent of this

figure, and bow natural it is to all men. There are metaphors so obvious, and of course so naturalized, that, ceasing to be metaphors, they become (as it were) the proper words. It is after this manner we say, a sharp fellow; a treat erator; the

foot of a mountain; the eye of a needle; the bed of a river; to ruminate, to nonder, to edify, &c. &c. These we by no means reject, and yet the metaphors we require we wish to be

semething more, that is, to be formed under the respectable conditions here estab-

We observe too, that a singular use may he made of metaphors either to exalt or to depreciate, according to the sources from which we derive them. In ancient story, Occurs was by some called the murtherer of his mother: by others the avenger of his father. The reasons will appears by refertion to the fact. The nost Nimonides was offered money to celebrate eertain mules.

that had won a race. The sun being pitiful, he said, with dischin, he should not write upon demi-asses-A more competent sum was offered, he then began, Hall! Daughters of the generous horse. That skims, like wind, along the counc.

There are times, when, in order to exalt, we may call beggars, petitioners; and nick-nockets, collectors; other times, when, in order to depreciate, we may call petitioners, beggars; and collectors, pickpockets. - But enough of this,

We say no more of metaphors, but that it is a owneral caution with regard to every species, not to mix them, and that more particularly, if taken from subjects which

are contrary. Such was the case of that orator, who once asserted in his acation, that-- " If cold

" water were thrown upon a certain mea-

They

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They do no more, than save region from that Shakespeare studied roles, or was error, by shewing it, that a right to err is ever versed in critical systems? to privilege at all.

grammer the rules of syntax; in poetry, those of metre : in music, those of harmaev: in logic, those of rellorism: in paintist, those of perspectives in dramatic poster, those of probable imitation.

Harris. \$ 201. The Settering Destrine that Cenius

will suffer, fallacinus. It must be confessed, his a flatterine doctrine, to tell a young beginner, that he his nothing more to do than to trest his ovo genius, and to contemn all rules, as the tyranny of nedants. The painful toils of securacy by this expedient are eluded, for croisses. like Milam's Harns, (Par. Let, Book III, v. 365, 366,) are suppo-

sed to be ever tuned. But the misfortune is, that reales is remediag rare: nor can be who pessesses it, even then, by neglecting rules, produce what is persurate. Those, on the contrary, who, though they want renius, think rules worthy their attention, if they canout become good authors, may still make tiferable critics: may be able to shew the difference between the creeping and the tionies the next and the pleasings the turrid and the sublime: in abort, to sharpes. like the whetstone, that genius in others, which nature in her frugality has tions. tet given to themselves.

1 202. No Cenius over acted without Robert.

lodeed I have never known, during a If of many years, and some small attention paid to letters, and literary men, that ttries in any art had been ever cramps by rules. On the confrary, I have seen great city and courage? trainer, miserably err by transversing

stooms of their own strength. And yet 'tis somewhat singular in litein poetry than elsewhere, that many things have been done in the best and purest taste, long before rules were established and systenstired in form. This we are certain was true with respect to Homer, Suphocles, Euripides, and other Greeks. In medem times it appears as true of our ad-

'Tis turely no privilege to violate in \$ 903. There never was a time when Rules

A specious objection they occurs. " If " these great writers were so excellent be-" fore rules were established, or at least

" were known to them, what had they " to direct their genius, when rules fun is them at least) did not evise?" To this question 'tis hoped the answer will not be deemed too bardy, should we assert, that there never was a time when rules did not exist: that they always made a rurt of that immutable truth, the natural object of every penetrating genius; and that if, at that early Greek period, systems of rules were not established, those great and subline authors were a rule to them-

selves. They may be said indeed to have excelled, not by art, but by nature; yet by a nature which gave hirth to the nerfection of art. The case is nearly the same with respect to our Shakemeare. There is hardly one thing we applied, among his innumerable beauties, which will not be found strictly conformable to the rules of sound and an-

cient criticism. That this is tree with respect to his characters and his sentiment, is evident. hence, that in explaining these rules, we have so often recurred to him for illustra-

Besides quetations already alledged, we subjoin the following as to character. When Falstaff and his suit are so iznominiously routed, and the scuffle is by Falstaff so humanusly exportated, what can be more natural than such a narrative to such a character, distinguished for his human, and withal for his want of vera-

The sagacity of common poets might them, and, like vigurous travellers, who not perhaps have suggested so good a narlose their way, only wander the wider on rative, but it certainly would have norested something of the kind, and 'tis in this we view the essence of deamatic charary compositions, and perhaps more so racter, which is, when we conjecture what any one will do or say, from what he has

> If we pass from characters (that is to say manneral to sentiment, we have already given instances, and yet we shall still give another.

When Resingues and Guildenstern mired Stakespeare: for who can believe wait upon Hamlet, he offers them a recorder

corder or nipe, and desires them to playthey proby, they cannot-He repeats his that if there he any things in Shakesoeare second other source shee have never learnt-He assures them nothing was so corn they will decline ... 'The then be talk them, with disdain, "There is much mu-" sic in this little organ; and yet you can- both what is out of the perpendicular, and " not make it speak-Do you think I sen " easier to be played on than a pipe?"

Blamlet, Act III. This I call an elegant sample of sentiment raken under its casonreliensing stage. But we stop not here-We consider it as

thing how Socrates used to argue. reason in follows with an ambitious worth, mides, that formed Aristotle. by name Enthydemus.

" 'Tis strange (save be) that these who " desire to play upon the harp, or upon " the flace, or to ride the managed horse, " tice, without having practised under the

" best masters - while there are those who " assign to the payerning of a state, and can " thick themselves completely qualified. " though it be without preparation or la-

" have " Yearsh Mem. IV. c. 2. s. 6. Aristocle's Illustration is similiar, in his reasoning against men chosen by let for magistrates. "'Tis (says be) as if wrestlers were to be appointed by let, and not those that are able to wrestle; or, as if

lot by lot, and that the man so elected was to navigate, and not the man who knew the business," Rhetor, L. II, c. 20, p. 94. Edit, Svib. Nothing can be more ingenious than this meets of representat. The permises over obvious and undersiable; the conclusion cogent and yet unexpected. It is a spe-

cies of that accumumation, called in dia- skick, before an amostle of Ranhael. lettic Exercise or industion. Aristotle in his Rhetoric (as above quoted; calls such reasonings on Essential, the Socratics i in the beginning of his Portice. he calls them the Vocesment bless the Socratic discourses; and Horace, in his Art of Poetry, calls them the Socratica

5 '01. The Connection between Rules and Canine.

If truth he always the same, no wender eminues should coincide, and that too in

We venture to add, returning to take. chierries able tond who is bardy enough to dear it?] the very objectious, as well as rules; as the same planned alike them in it; the same rules alike prove both what is crooked and what is straight.

We cannot admit that equippes, though prior to expense were prior that to misbecause rules from the beginning exists in their own minds, and were a part of that immutable truth, which is eurod through 'tis probable the author knew no- and every where. Aristotle, we know, did not form Homer, Sophocles, and Derici-To explain-Xesophon makes Socrates des; 'two Homer, Sophocles, and Esti-

> ameurion to rules, in as much as they and grains are to reciprocally connected, that tis penior which discovers rules; and thus rules which covers grains.

Tis by this amicable concurrence, adby this along, that every work of art just's merics admiration, and is rendered a highly perfect, as, by human power, it can be made.

ons. He sucht not to be control will knowing what we like, but what is really

worth Liking. Tis not however improbable, that some intropid spirit may demand again. What from among sailors we were to chuse a niavail these subtleties?-Without to much teachie. I can be full enough pleasel-I

know what I like,-We answer, and to does the corrion-crow, that feeds once a carrate. The difficulty lies not in knowing what we like, but in knowing how to like, and what is worth liking. Till they ends are abtained, we may admire Durfer before Milson; a smoking boor of Hen-

Now as so the knowing how to like, and then what is worth liking; the first of there, being the object of critical distrisition, has been attempted to be shown through the course of these inquiries. At to the second, what is worth our liking, this is best known by studying the Harris.

best authors, beginning from the Greeks: then passing to the Laties; nor on any account excluding those who have excelhad nowene the smalesce. And here, if while we never some va-

ther of high rank, we perceive we don't instantly reliab him, let us not be diabentconductes on even foice a reliab. till see

shall discover beauties which we never inogined; and contemn for pagilities, what we once foolishly admired. One thing however in this process is indispensably required: we are on no accourt to expect that fine things should descend to us; our taste, if possible, must

This is the labour, this the work: there is pleasure in the success, and praise even in the attempt.

This speculation applies not to literature only: it applies to music, to painting, and, in they are all congenied, to all the liberal arn. We should in each of them endeatour to investigate what is best, and there (if I may express myself) fix our abode. By only seeking and perming what is truly excellent, and by contemplating always this good this alone, the mind insensihis becames approximated to it, and finderhos is this alone it can acquiesce with cortest, It happens indeed here, as in a subject far nove important. I mean in a moral and a virturus conduct; if we chose the best life, use will make it pleasant.

Harris. \$ 206. Cherecter of the Excuss, the ORIENTAL, the LATTE, and the GREEK

Languages. We Britons in our time have been remarkable barrowers, as our multiform lantrice may sufficiently show. Our terms to tality liverature proper, that this came from Greece; our terms in music sed tainting, that these came from Italy : our idences in conducty and war, that we learns tiese from the French; and our phrases in satisation, that we were taught by the Flenings and Low Datch. These many and year different sources of our language may be the cause why it is so deficient in regularity and analogy. Yet we have this afrance to compensate the defect, that what we want in elegance, we gain in coplazment, in which last respect few lungoges will be found superior to our own. Let us note from apprehen to the mation of the East. The Eastern world,

find a radial come. A moral mechanic times the sext of enumerar monarches on its natives fair liberty never shed its renial influence. If at any time civil discords arose among them, (and arise there did innumerable) the contest was never about the form of their recomment the this was an object of which the combatance had no conception:) it was all from the poor mative of, who should be their man-

ter; whether a Cyrus or an Artaxerxes, a Mahaeset er a Mustapha. Such was their condition; and what was the consequence?-Their ideas became consumnt to they servile state, and their words became commant to their servile ideas. The great distinction for ever in their sight, was that of tyrant and slave: the mest unnatural one conceivable, and the man uncertible of pount and enterexaggeration. Hence they talked of kings 26 gods; and of themselves as the meanest and most abject reptiles. Nothing was either great or little in moderation, but every hyperbole. Thus, though they semesimes ascended isto the great and magnificent, i they as frequently degenerated into the turnid and hombast. The Greeks ton of Asia became infected by their neighbours

who were often, at times, not only their neighbours, but their matters; and hence that loxuriance of the Atiatic style, ouknown to the charte elequence and purity of Athens. But of the Greeks we forbear to speak now, as we shall meak of them more folly, when we have few esenidered the patter or groins of the Romans.

And what sort of people may we new name the Romans?-A nation engaged " in wars and commutions, some foreign, some domestic, which for seven hundred years wholly engroused their thousand Hence therefore their language became, nive of things political, and well advant to the purposes both of history and pupular elements. But what was their philenophy?-As a nation it was none, if we may credit their ablest writers. And hence

* For the Barbarians, by being more should in their momers than the Greeks, and these of Asia than those of Europe, submit to demotion government without marnering or discontent. Polis, III. 4 * The truck subline of the East way be found

cause in the intrinsic greatures of the religion from the earliest days, has been at all dapenation of divine Pravidence, &c.

ELEGANT EXTRACTS IN PROSE.

the unfitness of their language to this sub- more elegant arts. he concludes at last iger: a defect which even Gierra is comnelled to confess, and more fully makes annear, when he writes philosophy himself, from the number of terms which he is abliged to invence. Viceil seems to have indeed the most truly of his countrymen. sahan admitting their inferiority in the

with his usual majusty: Tu represe imperio nonche Remane, memento. He tibi etent artes) racioner inconere more. Purcess subjects, et debeliere seperbes. From considering the Romans, let us ness to the Greeks. The Greeks commanwealths, while they maintained their Under a milder dominion, that of Hadrice and

* See Cic. de Fin. L. C. 1, 2, 3. III. C. 1, 2, 4, Arc. but in particular True, Disc. 1, 5, where he says, " Philosophia jacuit seque ad hanc atateur. one illestranda à excitanda nobia est; et si, " &c., it appears, that until Cicero applied himself to the writing of philosophy, the Romars had nothing performances of Avadagins the Epicarean, and others of the same sect. How far the Romans. were indebted to Circes for abiliasephy, and with what industry, as well as eloquence, he cultivated the subject, may be seen not only from the titles of those works that are new lost, but much more from the very noble ones still forto-

the Astoniers. lived Autor Gelius, or (to some call bin) Agellius, an entertaining writer in the antiquity; who, though he can hardly be cattled to the name of a philosopher, yet deserves not ments of philosophy interperted in his works. With Aults Gelkup we runge Macrobias, not the near reasonablence, in the character of a writer. His works, Like the other's, are miscellaneous, filled with my thelany and ancient literature, une philmoglay being intermined. His Commentery spon the Someton Sciatoria of Cicero pay be residered to wholly of the philosophical kind. In the same age with Ashin Gellies, franched nearly at the same time, seems by his silence to Spuirtus of Madura in Africa, a Platenic writer, whose matter in general far exceeds his perplayed

sect; deriving all his philosophy, as well as sect; crrwing all his philosophy, as well as Cicero, from Grecian scurces; and, like him, neknowledging the difficulty of writing philososhy in Lang. both from the ogverty of the Not us stiri fellit. Gerionen sharen sunette Difficulty injustance Latinia persitors once Office serie reten prescries come sit agen-

and affected style, too conformable to the fair thetaric of the ago when he lived barnber style, was Martiness Carella, if indeed he deserve not the same rather of a whileheld then of a philosopher. After Canella we may rush Chalcidias the Fig. tonic, though both his age, and eventry, tol religion, are doubtful. His manner of writer a rather more agreeable than that of the terprereding, nor does be appear to be their inrior in the knowledge of philosophy, his went being a landable commentary appear the Tours

repter egestatem lingua et rerum novitatum: And the one virtue tamen, of marata valuates Sensis amieltim quemvia perferre laborem Lacr. 5, 837. In the same age, Varre, among his numerous works, wrote some in the way of additionally; as

-7.00 The last Latin philosopher was Buithin, sie was described from some of the reblest of the did the putriet litertes a treates concerning vir-Roman families, and was consul in the beginning ter, work applieded by Green; but these works of the sixth century. He wrote room chilessoon after the writers abovementioned, came phical works, the greater part in the logical way But his other piece, " On the Countries of Philosophy, and which is partly prope and partly verse, descrives great encousions both for the matter and for the style; in which last be spown, and is in all respects perforable to their

Heree, some of whose autient and spinder may be butly ranked arrest the most valuable pieces of Lates philosophy, whether we comision the purity of their style, or the great address with After Horney, though with as long as internal game the satirist Person, the friend and discinle of the steel Cornetts; to whose precepts, as he did became by his virtues life, so his works, thrush small, show so early proficiency in the science of socials. Of him it may be said, that be in abuset the single difficult writer among the

erabbed Africans already mentioned. By conmand of Theodoric, king of the Gotte, it was the hard face of this worthy man to suffer death mains of Roman directs, may be said to her sonk in the western world. There were other Komers, who left philosophical writings; such as Matterior Rafes, and

Latin clawics, whose measure has sufficient merit to make it worth while to labour through In the sasse degenerate and tyrumic period very by the soble author of the Characteristics,

the two-concernes. Marries Autonium and Juliet but as these preferred the use of the Greek tracar to their own, they can hardly be crosidered smoon the number of Latin writers. And so more the way of sketch) for the Late arthers of philosophy; a small marder for " und an empire, if we consider them as all the product of near six recomive contaries.

liberty, were the most beroic confederacy that ever existed. They were the politest, the bravest, and the wisest of men. In the short space of little more than a century they became such statesmen, warriors, orators, historians, physicians, poets, critics, painters, sculpturs, architects, and (last of all) philosophers, that one can hardly help considering that golden periad, as a providencial event in honour of

hanan nature, to show to what perfection, the species sulght ascend.* Now the language of these Greeks was truly like themselves; it was conformable to their transcendant and universal genius. Where matter so abounded, words followed of course, and those exquisite in every kind, as the ideas for which they steed. And hence it followed, there was not a subject to be found which could not with protricy he expressed in Greek.

* Management House, Mexico, and the Lorie pasts, we hear of few Greeian writers before the spedition of X erces. After that moments had been defeated, and the dread of the Persian power was at an end, the effelgence of Greeian genius shope til the time of Alexender the Macedonice, after whom it disappeared, and never rose again. Take is that golden period, spoken of above. I do not mean that Greece had not many writers of

great merit cabacquest to that period, and esperially of the philosophic kind; but the great, the reking, the sublime (call it as you please) attriand at that time to a beight, to which it never old ascend in may after ago. The same kind of fortune belot the people of Rose. When the Punic wars were ended, and Carthage, their dreaded rival was no more, then, ps Horace informs us, they began to cultivate the politeraria. It was seen after their great centers, and historians, and posts arose, and Rosse, like Greece, had her golden period, which lasted to

the death of Octavine Come. I call these two periods, from the two greatest process that Sourcibed in each, one the Socratic period, the other the Geeronian. There are still farther analogies rebeitting betwee them. Neither period commenced, as long as salicitude for the commen welfare engaged ner's attentions, and such wars impended as restered their destruction by foreigners and terterium. But when once these fears were over. a greend security soon careed, and instead of atse to the arts of defence and self-oreservaion, they began to cultivate those of elegance and riesage. New, as these naturally produced a tied of wanten insolence, not unlike the vicious temper of high fed animals ; so by this the bands of anion were insensibly dissolved. Hence then among the Greeks, that fittal Pelopenesian war which, together with other wars, its immediate

humour of an Aristophanes; for the active elegance of a Philemon or Menauder; for the amorous strains of a Minneysons or Sannha : for the rural lars of a Theoryitus or Bion; and fer the sublime conceptions of a Souhocks or Hoper. The came in prose. Here Isocrates was enabled to display his art, in all the accuracy of periods and the nice counterpoise of diction. Here Demosthenes found materials for that ner-

your composition, that manly force of unaffected eloquence, which rushed like a torrent, too impetuous to be withstood. Who were more different in exhibiting their philosophy, than Xenephon, Plato, and his disciple Aristotle? Different, I say, in their character of composition; for as to their philosophy itself, it was in reality the same. Aristotle, strict, methodic, and orderly; subtle in thought; sparing in ernament; with little address to the nas-Here were words and numbers for the sions or imagination; but exhibiting the

> jealous of each other; and thus paved a way for the contemptible kingdom of Macedon to suslave them all, and second in a few years to con-

Alike have fused of prosperity sowed discord amoney the Komana reason these unbapor contents till at length, after the last struggle for aberty by those brave patriets, Brutas and Cassius at Philipps, and the subsequent defeat of Automy at Actions, the Roman became select to the dominion of a fellow citigen.

It must indeed be confront, that after Airuthirs, there were many bright geniuses, who were eminent under their government. Aristotle mintained a friendship and epistolary correspondence with Alexander. In the time of the same mountch lived Theophrastus, and the cynic Diogenes. Then also Demorthenes and Eschines spoke their two celebrated orations. So likewise, in the time of Octavies, Virgil wrote his Alsoid. and with Herare, Varius, and many other fine written, partook of his pretection and royal maples of a free government. It was beace they dethe admiration of ofter ages. The successors and forms of government left by Alexander and Octa-Beiden er pae fener ta egertuntn tor prystateiner i EALTGEPIA, of inchangent aj Lua dimbili të mpitopre tër mpie dandame, " It is liberty that is formed to more the sentments of great geniuses; to inspire them with to greet granters; to inspire them with hope; to push forward the propensity of contest one with noother, and the generous emalation of being the first in rank." De Suhl, Suct. 44. resource. Arrive the restatement of their comvialths; wasted their strength; made them

whele with such a pregnant hervity, that French and English press; spot that feain every sentence we seem to read a name. How expansitely is this all performed in Greek! Let those, who imagine it may he done as well in another language, say tisfe themselves, either by attemption to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either Xenechon or Plato, nething of this method and strict order appears. The formal and diductic is whally done. Whatever they may teach, it is without professing to be teachers : a train of dialogue and truly noline address, in which, as in a mirror, we

And yet though these differ in this manper from the Stagyrite, how different are they likewise in character from each other! -Plato, copious, figurative, and majestics intermixing at times the facetious and satirie; enriching his works with tales and fables, and the mystic theology of anciest times. Xerophan, the pattern of perfect simplicity; every where smooth, harmonious, and rure; declining the figurative, the marvellous, and the mystic; ascending but rarely into the millime; ner then so much trusting to the colours of style as to the intrinsic dignity of the sentiment it-

which he and Plato wrote, appears to suit as accurately with the style of both. that when we read either of the two, we cannot belo thinking, that it is he alone who has hit its character, and that it could not have appeared so elegant in any other marner. And thus is the Greek tongue, from its propriety and universality, made for all that is great and all that is becautiful, in

writing: Grain ingenium, Grain decit are ratuado

It were to be wished, that those amount un, who either write or read with a view to employ their liberal leisure, (for as to such as do either from views more sordid, are leave them, like slaves, to their destined drudgery) it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the fuished models of Grecian literature; that they would not waste those hours, which they cannot recal, upon the meaner productions of the

wares, eventuch of menula and of membles. where it is to be feared, they rarely fed any rational phrasure, and more rarely still To be ensertletely skilled in society learning is by no means a work of such

insuperable paint. The very postrox itself is attended with delight, and revenbles a journey through some pleasant country where every mile we advance, new charas arise. It is certainly as ealy to be a wholar, as a gamester, or many other characters excelle illiberal and law. The sast enolization, the same quartity of labit. will fix us for one as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that it is not. and not books, we must study to become knowing; this I have always remarked, from repeated experience, to be the cenmen consolation and language of duces. They shelter their ignorance under a few bright examples, whose transcendentalilities, without the common helps, law been sufficient of themselves to great aid

important ends. But alas! Decipit europlar vitlis imitable-

In truth, each man's understanding, when ripesed and mature, is a comprise of natural capacity, and of superiodical The language, in the mean time in habit. Hence the greatest men will be necessarily those who possess the best (2)? cities, cultivated with the best habits. Hence also moderate capacities, when adorned with valuable science, will be transcend others the most acute by sature, when either neglected, or applied to low and have nurposes. And thus, for the lenour of culture and good learning, they are able to render a man, if he will take the pains, intrinsically more excellent that every subject and under every form of

his natural superiors. 4 207. History of the Limits and Edni of the Middle Age.

When the magnitude of the Renat empire grew enermous, and there wer two imperial cities, Rosse and Constantnuple, then that happened which was to tural; out of one empire it became two, distinguished by the different names of the Western, and the Eastern,

The Western empire soon surt. So early as in the folds contary, Rosse, our the mistress of nations, beheld hered it the feet of a Gothic sovereign. The Latern empire lasted many centeries lent-

BOOK II. CLASSICAL AND HISTORICAL.

longer, and, though often impaired by of the day, helps at least to save us foom external enemies, and weakened as often the notality of darkness. by internal factions, yet still it retained traces of its ancient splender, resembling, in the language of Virgil, some fair but feded flower -

Cui recoc fulgor adhor, necdam, sun forma At length, after various pleures and various escapes, it was totally annihilated is the fifteenth century by the victorious arm of Mahomet the Creat.

The interval between the full of these two empires (the Western or Latin in the fifth century, the Eastern or Grecian in the fifteenth) making a space of near a thursed years, constitutes what we call the Middle Age.

Dorinion passed during this interval into the hands of rude, illiterate men; nm who conquered more by multicude thin by military skills and who, having little or no taste either for sciences or arts. taxurally despised those things from which they had reasted no advantage. This was the age of Monkery and Le-

grads: of Leonine verses, (that is, of bad latin put into zhime;) of projects, to deode truth by ploughshares and battoons: of crusales, to conquer infidels, and extirous beretica; of princes deposed, nor as Comus was by Cyrus, but one who had to armies, and who did not even wear a

Different portions of this age have been distinguished by different descriptions: such a Seorlam, Manotheleticon, Seculum Econoclasticum, Szculum Obscurum, Seculum Ferreim, Seculum Hildibrandoun, &c.; strange names it must be confest, some more obvious, others less to, yet nose tending to furnish us with

my high or promising ideas. And yet we must acknowledge, for the becour of humanity and of its great and divine Author, who never forsakes it, that some sparks of intellect were at all times visible, through the whole of this dark and drary period. It is here we must look

for the taste and literature of the times. The few who were calightened, when arts and sciences were thus obscured, may be said to have happily maintained the centimity of knowledge; to have been (if I may use the expression) like the twilight of a summer's night; that suspicious gleam between the sitting and the rising sun, which, though it exacet retain the lustre

4 208. As Account of the Destruction of the Alexandrian Library.

14 When Alexandria was taken by the Mahometaus, Amnu, their commander, found there Philopopus, whose conver-" sation highly pleased him, as Amnus was a lover of letters, and Philonomus a " learned man. On a certain day Philonorm said to him: 'You have visited 44 all the repositories or public warehouses. in Alexandria, and you have sealed up-" things of every sort that are found there. As to these things that may be uneful to you, I presume to say nothing; but as " to things of no service to you, some of "them perhans may be more suitable to " me." Amrus said to him: " And what " is it you want?" "The philosophical

" books (replied he) preserved in the royal " libraries." 'This (said Amrus) is a re-44 quest upon which I cannot decide. You " desire a thing where I can issue no oras deep till I have leave from Omir, the " commander of the faithful,"-Letters " were accordingly written to Omar, in-" farming him of what Philopoens had " said: and an answer was returned by " Omar, to the following purport: " As " to the books of which you have made es mention, if there be contained in them " what accords with the book of God " (meaning the Altoran) there is without

" them, in the book of God, all that is " sufficient. But if there be any thing in " them repognant to that book, we in no " respect want them. Order them there-** this ordered them to be dispersed through " the baths of Alexandria, and to be there " burnt in making the baths warm. After " this manner, in the space of six months, " ther were all consumed.

The historian, having related the story, adds from his own feelings, "Hear what " was done, and wonder Thus ended this noble library: and thus began, if it did not begin sooner, the age

of barbarity and ignorance. 209. A short Historical Account of ATHESS, from the Time of her Pen-SIAN Triumbhe to that of her becoming subject to the Tunks .- Stelch, during this law Interval, of her Political and Literary State : of her Milosophers : of her Gymnesia sef her good and bad For-

ELEGANT EXTRACTS IN PROSE

tone, be, be, - Manners of the present ter with method, order, and a string Johnbitants .- Oliver and Henry. mode of reasoning.

When the Athenians had delivered themselves from the tyranny of Pisistranus, and after this had defeated the vast efforts of the Persians, and that against two successive invaders. Darius and Xernes, they may be considered as at the summit of

their national glory. For more than half a century afterwards they main- vated lovic, but in different ways: for Aritained, without controll, the sovereignty stude chiefly dwelt upon the simple self-As their taste was naturally good, arts

of every kind soon rose among them, and flourished. Valour had given them reputation: reputation gave them an ascendant; and that ascendant produced a security, which left their minds at case, and gave them leisure to cultivate every thing liberal or elerant. It was then that Pericles adorned the

city with temples, theatres, and other beausifed public buildings. Phidias, the event sculptor, was employed as his architect; who, when he had erected edifices, adapted them binself, and added statues and bassonationes, the relegionism of every hebolder. It was then than Polygnonus and Myro painted; that Sephocles and Eurisides wrote; and, not long after, that they saw the divine Socrates. Human affairs are by nature prone to change; and states, as well as individuals,

are born to decay. Jealousy and ambition insensibly fornested wars; and success in these wart, as in others, was often variout. The military strength of the Athemining was first impaired by the Lacedwoodpiane: after that, it was again humiliated. under Enaminerrias, by the Thebons: away his gods, and totally denied their and, last of all, it was wholly crusted by the Manufacian Philip.

But though their political sovereigney was lost, yet, happily for mankind, their leve of literature and arts did not sink along with it. Just at the close of their golden days of ire, flourished Xenenhon and Plate.

descended that race of philosophers called the Old Academy. Aristotle, who was Plato's disciple, may be said not to have invented a new philipwoler, but rather to have remnered the

sublime and rapogeous mysteries of his mas-

Zena, who was himself also educated in the principles of Platonism, only diked things, allowing nothing to be intrinsically good bet virtue, mething intrinsically had but vice, and considering all other three to be in themselves indifferent. He see and Asimole accurate coli-

gism; Zeno upon that which is derived out of it, the compound or hypothetic. Both too, as well as other philosophes, ing a knowledge in both to be require for those who think of addressing marked with all the efficacy of nerviasias. Zon elegantly illustrated the force of thest two nowers by a similie, taken from the hard; the clase namer of lovic he compared to

the fat, or hand coupprest; the diffuse prest of logic, to the palm, or hand open. New Academy, and the Enjoyeen. The New Academy, so called from the Old Academy tthe page sizes to the school of Plate) was founded by Arceilaand ably maintained by Carneades. From a misraken imitation of the event upons of philosophy, Secrates, (particularly as le appears in the dialogues of Plato) because Sucretes doubted some things, therefore Arcevilas and Carneades doubted all.

Epicurus drew from another severe: Demorritus had taught him atoms and a void-By the fortuitous concourse of atoms le functed he could form a world, while by a friend veneration be contributed neuvidential care. heat the trouble of it handd impair their uninterpreted state of bliss. Virtue he recommended, though not for the sake of virtue, but pleasure: pleasure, according to him, being our chief

and sovereign good. It must be order, however, that though his principles were erroneess, and even had, never was a rear the disciples of Socrates; and from Plana more temperate and luminous i never was a man more beloved by his friends, or more cordially attached to them in affictiongte exteem. We have already mentioned the affirmer

between philosophy and rhetorick. This cannot be thought wonderful, if rheterick be the art by which men are persuaded, and if mon carnot be permaded without a knowledge of human nature; for what

* For these historical facts, consult the success and modern agthers of Gorcian history,

but philosophy can procure us this know- called among the Greeks by the name of

It was for this seroon the phlest Condphilosophers not only taught (as we hinted refure! but wrose also treatises upon theteric. They had a fasther inducement. and that was the intrinsic beauty of their language, as it was then spoken among the learned and polite. They would have been ashamed to have delivered abiliana. thy, as it has been too often delivered tice. in compositions as clumsy as the tommon dialect of the mere vulrar. The same lave of elegance, which made thru attend to their style, stude them at-

uply was taught. Plate delivered his lectures in a blace skeded with groves; on the banks of the river Bissus; and which, as it once beloged to a person called Academus, was called after his name, the Academy, Aria title chees another spot of a similar chatures, where there were tests and shade . s sost called the Lycnom. Zeno taught is a pertice or columnade, distinguished from other haildings of that nort (of which the Athenians, had many) by the name of the Varietated Partico, the walls being near and Myro, two capital masters of that transcendent period. Epicurus addetred his heavers in those well-known girdens called, after his own name, the girlens of Epigurus.

Some of these places gave names to the detrines which were taught there. Plan to's philosophy took its name of Acadetric, from the Academy; that of Zeno was called the Stoic, from a Greek word signifying a portion. The system indeed of Aristotle was not (energiaged from the place, but was call-

of Peripatetic, from the manner in which he taught; from his walking about at the time when he dissected. The near Knicorein philosophy needs no explanation. Open air, shade, water, and pleasant Wills, seem about all things to favour that retrains the best suited to contemplation. I tras gentle walking without inducing fatigge. The many agreeable walks in and tions Oxford may teach my man come types the truth of this assertion, and best explain how Horace lived, while the stutent at Athens, employed (as he tells us)

- leter silvas Academi quarere verum. These places of public institution were Granusia, in which, whatever that word mists have originally meant, were taught all those exercises, and all these arts, which tended to cultivate not only the budy but the mind. As man was a being consistlog of both, the Greeks could not consider that education as counders in which hash were not regarded, and both properly formed. Hence their Gymnasia, with reference to this double end, were advant with two statues, those of Mercury and of Hercides: the corporeal accomplishments being patronised (as they suppaised) by the God of strength, the moutal accountlish-

and even to the places where their philoments by the God of ingensity. It is to be feared, that many places, nave called Academies, scarce deserve the name upon this extensive plan, if the professors teich ne mare than how to dince, force and ride upon herses.

It was for the cultivation of every liberal accomplishment that Athens was celebrand (as we have said) during some centuries, long after her political influence was lost, and at an end. When Alexander the Great died, moore

tyrams, like many hydras, immediately sprung up. Athens then, though she still maintained the form of her ancient ouversiment, was perpensilly checked and humiliated by their insolence. Antiquer destroyed her eraters; and she was sacked by Demetrius. At length she became subject to the all-powerful Rossans, and found the cruel Sylla her severest enemy. His face (which perhaps indicated his

mountr,) was of a purple red, intennixed with white. This circumstance could not escape the witty Athenians; they described him in a verse, and ridiculously said. Sollars fore is a mulberry, sprinkled with most

The devastations and carnage which he caused soon after, gave them too much The civil war between Casar and Portspey soon fullowed, and their natural lave

of liberty made them side with Passary. Here again they were unfertunate, for Casar conquered. But Carer did not treat them like Sella. With that clompage, which made so amiable a part of his character, he dismissed them, by a fire allusion to their illustrious ancestors, saying, 'that he spared the living for the take of the dead Another storm fellowed soon after thir. the wars of Brutus and Cassius with Auberty did not here forsake them; they took ment to this city and country, had attained wart in the contest with the two patriot such a perfection in its arts and language, chos. But they were still unhange, for sheir enemies triumphed.

Markind, during the interval which he every side, that he was able to save not gan from Nerva, and which extended to the death of this best of emperors, Marcus Antenious, felt a respite from those evils which they had so severely felt before, and which they felt to severely revived under Commodus and his wrenched successors. Athens, during the above golden pe-

ried, enjoyed more than all others the reneral felicity, for she found in Adrian so generous a benefactor, that her citizens could hardly belo excerning him a second founder. He restored their old privileges, give them new; repaired their ancient buildings, and added others of his own, Marcus Antoninos, although he did not do so worth, still continued to show them

his benevolent attention. If from this period we turn our eves buck, me shall find, for centuries before, that Athens was the place of education, not only for Greeks, but for Romans, "Twas history that Harace was sent for his fathers turns here that Cicero out his son Marcus under Cratinous, one of the ablest philo-

The sects of philosophers which we have already described, were still existing when St. Paul came thither. We cannot ensuch admire the superfor elopsence of that prostle, in his manner of addressing so intelligent an audience. We cannot enough admire the sublimity of his exerdiam; the pregriety of his mentioning an altar which he had found there; and his esucation from Aratus, one of their well kenenn poets. Acts xvii. 22.

Nor was Athens only celebrated for the residence of philosophers, and the institution of youth: Men of rank and fortune haned so much to their liberal enjoyment.

Researce, and erected their statues near that he acquired to himself the additional their own audient deliverers, Harmodius, name of Attiens. This great mas may be and Aristogitan, who had slain Hippar- said to have lived during times of the worst and covellent factions. His worth was spent under Sulla and Maries: the middle of his They made their peace however with life during all the sanguinary sense that Assumption and, figures and afterwards followed; and when he was old he are with different trestment under different the near-criations of Antony and Octavistemperors, sometimes favourable, some- Yes though Cicero and a multitude nort times hards, and never more severe than of the heatmen nerithal, he had the cod under Vespasian, their oppositions were at fortune to survive every danger. Nor did the sa recommended him to the leaders of

> himself alone, but the lives and foromes of When we look to this amiable character, we may well suppose, that it was not at Athens; but rather that, by redding there, he might so far realize philosophy. as to remoley it for the conduct of 1/s, and

not merely for ostentation, Another perion, during a better period (that I mean between Nerva and Marces Antonims) was equally celebrated for his effection to this city. By this peron I mean Herades Attions, who accorded the last name from the same reasons for which

We have remarked already, that vicinitodes belal both men and cities, and charges tee often happen from prosperous to adverse. Such was the state of Athen, stder the mocessors of Alexander, and so or It shared the same hard fate with the Reman empire in general, upon the accession

of Commodes. At length, after a certain period, the Barbarians of the North began to pust into the South, Rome was taken by Alark, and Athens was besieved by the same. You here we are infermed (at least we learn to from history | that it was miraculously taved by Minerya and Achilles. The golden, it seems, and the hero, both of them 29. praced, compelling the invader to raise the

d 210. The Assemt given by Synthics of ATHENS, and its subsequent History.

Synesius, who lived in the fifth century, visited Athens, and gives, in his epister, The friend and correspondent of Gi- an account of his visit. Its luttre appears ctre, T. Pomponies, from his long attach- at that time to have been greatly dist-

BOOK II. CLASSICAL AND HISTORICAL 450

that the relebested parties or coleonade, the Greek name of which cave name to the sect of Stoics, had, by an expressive proand that, on this devastation, it had been forsaken by those philosophers.

In the thirteenth century, when the Grecian empire was cruelly oppressed by the crusaders, and all things in confesion, who was unable to take it; and, after that, by a Marquis of Moregorrat, to whom ir surrendreed.

Its fortupe after this was various; and it was sametimes under the Venetians, sametimes under the Carabonians, till Mahomet the Great made himself master of Constantinople. This fatal catastrophe (which hannened near two thousand years after the time of Pisistratus) bougget Athens, and with it all Grecce, into the lands of the Turks, under whose desputic voke it

has continued ever since. The city from this time has been occationally visited, and descriptions of it tests lished by different travellers. Winteler was there along with Spon, in the time of our Charles the Second, and both of them have published cerises and valuable parratives. Others, as well matives of this and some have given (as Mouse, Le Roy) specions publications of what we are to suppose they saw. None however have equalled the truth, the accuracy, and the elegance of Mr. Stratt, who, after having has given such plans and elegations of the capital buildings near standing, together with learned conssents to elucidate every part, that he seems, as far as was possible for the power of description, to have re-

streed the rity to its project salendeur. He has not only given us the greater outlines and their measures, but separate corations: so that a British artist may fif he please] follow Phidias, and build in Bri-

rain as Phidias dld at Athens. Soon speaking of Attica, says, "that the road near Athens was pleasing, and the very peasants polished.' Speaking of the Athenians in general, he says of them-" ils ont une politesse d'espeit naturelle, E becoresso d'adresse dans toutes les al-

faires, ou'ils entreprennent." Wheeler, who was Spen's fellow-tra-

nished. Among other things he informs us, company approached Athens; " We belitted country than we had yet past: for not a shepherd that we met, but bid us welcome, and wished us a good journey." p. 335. Speaking of the Athenians, he adds, " This must with great truth be said of them, their had fortune both nor been

able to take from them what they have by nature, that is, much subclety or wit," p. 347. And again, " The Atheniane, potwithstanding the lang possession than harbarism hash had of this place, seem to be south more polished, in point of manners and conversation, than any other in these parts; being civil, and of respectful

behaviour to all, and highly complimental Stort says of the present Atheniums, what Spon and Whoeler said of their foredress, the same natural acuteness, though severely curbed by their despetic masters.

Our queen I cannot quit. He tells me. that frequently at their convivial meetings. one of the company takes what they now call a lyre, though it is rather a species of guitar, and after a short prelude on the instrument, as if he were waiting for inspiwith his veice, suddenly chanting some extempore verses, which seldom exceed two or there divides that he then delivers the lyre to his neighbour, who, after he has done the same, delivers it to another; and that so the lyre circulates, till it has past round the table.

Nor can I forget his informing me, that, notwithstanding the various forames of Athens, as a city. Attica was still famous for clives, and Mount Hymettus for honey. Hussan institutions perish, but Nature is Delinancia.

d 211. Annolese of the Modern Causes. I shall quit the Greeks, after I have related a their corneises: a marratice, so far curious, as it belos to prove, that even among the present Greeks, in the day of persicule, the remembrance of their au-

citut plory is not totally extinct. When the late Mr. Ansen [Lted Anson's brother) was upon his travels in the East, he hired a vessel to visit the isle of Tenedos. His pilot, an old Greek, as they were spilling along, sold with some satisfaction, "There 'twas one fleet lov." Mr. Anson demanded, "What Beer?" "What

waller, saws as fallows, when he and his "fleet" replied the old man (a faths visual

at the question) " why our Grecian fiest described, "was natural they should point at the siege of Troy." Harris. the life and the manners which they saw.

§ 212. On the different Modes of History. The modes indeed of history appear to be different. There is a mode which we may call historical declamation: a mode,

may call historical declamation: a mode, where the author, dwelling little upon facts, indulges himself in various and capious reflections.

Whatever good (il any) may be derived from this method, it is not likely to give us much knowledge of facts. Another mode is, that which I call geperal or rather public history; a mode

abendant in facts, where treaties and alliances, buttles and sieges, marches and retreats, are accurately detaileds; together with dates, descriptions, tables, plans, and all the collateral helps both of chromlogs and geography. In this, no doubt, there is utilities; wet

the sameness of the events resembles not a little the sameness of human bodies. One head, two shoulders, two legs, &c. seem equally to characterise on European and an African; a native of did Rouse, and a mative of modern.

A third species of history still behind, we not state which gives a sample of sentiments and manners.

he may describe the control of criminals between the control of th

Horce inform us that a drawn, where the sentiments and antimers sie well perserved, will please the ardience useer their a pempeus. Eable where they are wanting. Perhaps what is true in defaunch composition, is no less true in historical. Plustreb, among the Greek historians,

appears in a peculiar measure to have interied this praise.

Nor eight I so omit (as I shall soon refer to them) some of our best Morakish historians, though prone upon eccasion to degenerate into the incredible. As they aften lived during the timest which they aften lived during the timest which they

This story was told the author, Mr. Harris, Shitte, et largest namerum protepts on by Nr. Annon historif.

Harris. the life and the manners which they saw.

Hadory.

\$213. Concerning natural leastly: 16 Me gare in all tours—Turssalan Turbich we reserved. The first of Vinnis, and Houses—All the secretary fluid for the secretary fluid fluid for the secretary fluid fluid

blied of the Four first in Federa;—these transferred to Eventua Gordon—at soming to the emisphone of two of the middle days—passed in Leasts, Petrancia, anti-Sova actus—Gordonias debras the Fourger Genes, and Partir et Bit of Fassett.

Let us pass for a moment from the cle-

gast works of Art, to the most elegat works of Nature. The two subjects art so nearly allied, that the same taste twally relinkes them both.

Now there is nothing more ceruls.

those that the face of incommant mature has been at all times expirating. The vige, indeed, look no further than to seem of culture, because all their views merily to training to hardy the properties of the tris fine burdey; that vit sind observe as no or or has uso. If they much you would inferent and though they give to enhance the contract of the properties of the properties of the properties of the exhaust its date praine, they can be delighed with month beauties, where collimpts

Ages 250 they have celebrated wither humanistic rappures, "a deep retired vit "with a river mobiling through it; a vit "having its sides fermed by two instruc-"and opposite usuarizins, and dass ride "dermixed by sweeds, precipions, nels." "and resuantic caverns." Such watte "and resuantic caverns." Such watte case possbooted by the river Person, and ras between the mountain Olympus and O'ras, is also twell human vals etc. Thesa-

Virgil and Horzee, the first for 12st 2000 good for Romans, appears to have been consumered with the beauties of this character. Horsee proyed for a villa, where there was a garden, a rivolet, and above these a little grow:

Hostus able it trees vilcous jugla ague for,

Et passim sphra asperbis foret.

Set. VI. F.

Virgil wiched to enjoy rivers and week, and to be hid under immense shade in the cool valleys of mount Hamus—

—O: mi one guida in validos Ham.

ROOK IL CLASSICAL AND HISTORICAL

beauty, according to these principles, were or a Mount Edgecumb. water, wood, and uneven ground; to which may be added a fourth, that is to say, laws. 'To the hanny minner of these four that produces every scene of natural beauty, as 'tis a more mysterious mixture of other elements (perhaps as simple, and not pore in number) that produces a

world or universe. Vieril and Hurace having been quoted, we may coaste, with exact touth, our great courrenan, Mileux. Speaking of the fowers of Paradise, he calls them Bowlers,

managed in the sale of the Act In hely and enrious know, but Nature boon Francisch review on hill, and date, and piers, P. L. IV. 283. Soon after this he subjuits-

- this was the place A lapper rural seut of surium siew.

He explains this variety, by recounting the laws, the flocks, the bislocks, the valleys, tlegrats, the waterfalls, the lakes, &c. &c. And in mother book docribing the approce of Eughael, he informs us, that this divine anciscoper past

----- through groves of myrth, And flooring offers, carrie, surf, and bolm, A wildersean of sweets; for nature bese fer virgin finances, pouring forth more setet, Wild above rate or art, enomes bins

The painters in the preceding century sten to have felt the retter of these elements, and to have transferred them into their landscapes with such amuzing force, that they appear not so much to have fullored as to have emplated nature. Claude de Larraine, the Poussins, Salvator Rosa, and a few more, may be called superior artists in this exquisite taste.

Our gardens in the mean time were tatteless and incipid. Those who made tion, thought the farther they wandered from nature, the nearer they approached the sublime. Unfortunately, where they travelled, no sublime was to be found: and the farther they went, the farther they left it behind.

But perfection, alas! was not the work of a day. Many perjudices were to be removed: many gradual assents to be madeascents from had to good, and from good to better, before the delicious amenities of a Claude or a Poursin could be rivalled in a Stouthead, a Harley, or a Store: or

The great elements of this species of , be equalled in the scenes of a Piercefield,

Not however to forget the subject of our inquiry.-Though it was not before the present century, that we established a chance taste: though our neighbours at this lastant are but learning it from us; and though to the vulgar every where it is totally inconnectemble (be they volgar in rank, or vulgar in capacity); yet, even in the darkest periods we have been treating of, periods when taste is often thought to have been lost, we shall still discover an culirhanged few, who were by

no means inscusible to the power of these How warmly does Leland describe Guy's Cliff: Sannagarius, his villa of Mergillina; and Petrarch, his favourite Vauchage!

Take Gor's Cliff from Leland in his own old English, mixt with Latin-" It is a place meet for the Mases: there is sy-" lever 1 a urary wood; antra in vivo saxo " [erustes in the living rock]; the river " rilling over the stones with a praty " name." His Latin is more elegant-"Numusculum ibidem opacum, fontes li-" quidi et gemmei, prata, florida, antra

" muscosa, rivi levis et per saxa decursus, " nec non solitudo et quies Musis amicis-" sima."-Vol. iv. p. 00. Mergillina, the villa of Sannararius, near Naples, is thus sketched in different

parts of his peems: Excise in scopulo, flactes mide scree canon espicient, celo se culmine Mergiline Attollit, pastisque procul venientibus offert.

Sannaz, Do parts Virgin, L. 25. Bush Ot more, relations custon, ilia, Nympharum custos et propinque To mihi solos nemoram recesses

Saxa: To fontes, Agazippedumque Autra reclude. Fjust Epigr, L. f.

Ocia, Musaremque cavas per sava latebras, Mergilian; poves fundant abi citris flores. Citzis, Mederum sacros referentia lucus. Ejusé. De parts Virgin, III. seb fin.

De Foute Morgiline. Fat mili rice vitrem perenni Fees, arenousza prepe littus, unde Sper descripters sibi pasta ruces. Haurit amices, &c.

Ejust. Epigr. H. 56.

It would be difficult to translate these the tremendous characs of a Solvator Hosa elegant morsels. It is sufficient to express

1

what they mean collectively..." that the ft. 214. Superior Literature and Kee"villa of Mergillina had solitary woods: lefge bath of the Greek and Laku Geeg,

"had groves of laurel and cirpos; had "grouse in the rock, with results and "springs; and that from its lofty stan-"sise it looked down upon the sea, and "commanded as extensive prospect."

"commanded as extensive prospect."

It is no wonder that such a villa sheedd enamour such an owner. So strong was his affection for it, that when, during the subsequent wars in Italy, it was dema-lished by the imperial troops, this unfortunate event was supposed to have handmand.

tunate event was supposed to have hastened his end. Vaucluse (Vallis Glausa) the favourite

petreat of Petrarch, was a romantic scene, not far from Avignan.

"It is a valley, having on each hand,

** as you enter, inturense cliffs, but closed ** up at one of its each by a semicircular ** ridge of them; from which incident it ** derives its name, one of the most su-

** pendous of these cliffs stands in the front
** of the temiciele, and has at its foot an
** opening into an insunence cavers. With** by far the greatest port of then exclusive.

"in the most retired and gloomy part of this cavern is a large oval bases, the production of nature, filled with pellocial and unfathemable water; and from

"this reservoir issues a river of respectable
"magnitude, dividing, as it runs, the
"meadows beneath, and winding through
"the precisions that inspend from above."

This is in imperient skrath of that upon. Second: Impalphon, abborf of Creptoris where Petrache post histones with someth Hildeshars, Archibiologo of Tours; Pere delight, as to very that this above was tole. Abeliard: John of Salisbury, Richey of to low, the rest but a state of punishment. Can the two preceding materiative I seem a many Mondois historians; dienes Sphios, and the rest part of the properties of the propertie

It is not so be decided that the owner of tics. At present we shall only remain, the primary with that it was successary, from their very personnel and the owner of Vas-from, that they should read and written there been delighted with Piercefeld. accomplishments at that time usually combined to the success. It is the first time to the success.

When we read in Xenophou, that the fi younger Cyron had with his own hand phated treps for beauty, we are not surprised, though pleased with the study, an

plibled prince. But when we read, that in the beginning of the 14th century, a king of France (Philip le Bel) should make it penal to out down a tree, goo'n este good for its beauty," though we prain the law,

for its leastly, though we praise the law, and we corned help being surprised, that she prince should at such a period have been go to lar calightened.

9. 21.4. Superior Liefenser on Kreeledge both of the Creek and Lakin Gengt, whence—Banhai iy and Igonouse of the Laily, whence—Samples of Lay Humers, in a Steep from Assa Common's Hostory—Charch Athorety incumeds Hostory—Charch Athorety incumeds miglinged to check Eurharity—the strutute of the Common Common Common Arthorite mathemat for other cond-

money—Lanto Janory Screens, employed to force Barbardy—La sust Authority employed for after ged Pripage—the same the poor Provent the Principal States of Principal States, and Friend by Builte,—More magneted on-terning Language, whente-defined Cause amigned—Leventines during the dark Ages great, though the investment of the manner.

Before I quit the Latins, I shall subjoin two or three observations on the Euro-

these Inventions.

The superior characters for literature here enumerated, whether in the Western France Cheles when (facilities Cheles

tendom only we are now speaking) were by far the greatest part of them exclusioties.

In this number we have selected from among the Greeks the patriarch of Co-

among the Lorents the patrurech of Costantinaple. Plinting Michael Pullin. Eostathun zud Eustratius, both of epicepal dignity: Plannfes; Cardinal Barutis from mung the Latius, venerable Role Gerbertus; afterwards Pope Silvester the Scott Inguishes, abbot of Croylard; Hilderheart, Archbelsop of Tours; Pers.

to lim, the rest has a state of punishment. Charters: Bugar Bason: Francis Foresti.
In the two preceding nearrains 1 so state and punishment to see an anticipation of that trate for name
to see a matericaption of the state for name
and boars, which was a spears on Boars and Samathing and all those, and other celeithrough Great Birtinis in such perfection.

Committing each of those, and other celeitment of the state of the stat

accomplishments at that time usually onfixed to themselves.

Those of the Western Church were shliged to acquire some knowledge of Li-

planted trees for beauty, we are not susliged to acquire some knowledge of Lipriced, though pleated with the story, as to
the age was polished, and Gyrus an accounplished prince. But when we read, that in
took beginning of the 14th century, a king
I we add to these Preparations their

if we soo is take required most mode afflic, which, being antended most with a decount competence, gave then is more cleaver; it was not wonderful this, money such a molitude, the sare more two modes and a molitude, and soon, by direct grains, above the common herd. Simile effects neceed from similar causes. The

pricits: who were likewise left from their institution to a life of leisure. From the laity, on the other side, who, from their mean education, wanted all these requisites, they were in fact uo better than what Dryden calls them, a tribe of Issachar; a race, from their cradle bred in

barbarity and ignorance. A simple of these illumpions for men may be found in Anna Connena's history of her father Alexius, who was Greeian emperse in the eleventh century, when the årst Crusade arrived at Constantineole, So promismous a rest of rude adventurers could not find of vicine umbrare to the Byzantine court, which was stately and co-

ernal debility. After some alterestion, the court permit-

rial territories, upon their leaders taking an eath of fealty to the emperur. What languaged at the neclarmone of this ceremental, is thus related by the fair

bistorian above-meationed. " All the communders being assembled, "and Godfrey of Bulleira himself amony "the rest, as soon as the eath was finish-" of, one of the counts had the audacious-"ness to seat himself beside she emperor "upon his throne. Earl Baldwin, one of " their ewn people, approaching, took the "count by the hand, made him rise from " the throne, and rebuked him for his in-" solence.

"The count rose, but made no renly, "except it was in his own authority " jargon, to mutter abuse upon the em-" perur.

"When all things were dispatched, the " emperor sent for this man, and demand-"ed who he was, whence he came, and of "what lineage?-His ausmer was as fol-" lows-I am a genuine Frank, and in the "number of their pobility. One thing I "know, which is, that in a certain part "of the country I came from, and in a " place where three ways meet, there stands " has a desire to engage in single com-" but, having put himself in Eghting order, " comes, and there implaces the assistance " of the Deity, and then wates in expec-" tation of some one that will dare attack "him. On this spet I myself waited a

" where to be found.

"The emperor, having heard this " strange narrative, replied pleasantly-" If at the time when you sought war, " you could not find it, a scason is now " centing in which you will find wars " enough. I therefore give you this ad-" vice; not to place yourself either in the " rear of the army, or in the feast, but " to keep among these who support the "contre: for I have long had know-" lodge of the Turkish method in their

This was one of those courts, or barons, the netty tyrants of Western Europe; men, who, when they were not encoved in eemeral wars (such as the rayazing of a neighbeening kingstom, the massacring of infidely, heretics, &c.) had no other method of filling up their icitare, than, through help of their vasials," by waging war upon our

And here the humonity and wisdom of the church count he excurb admired. when by her authority (which was then mighter) she endravoured to sharten than scree of bloodshed, which she could not totally prohibit. The truce of God (a name given it porposely to render the meabeings, under the terrors of excommunication, not to fight from Wednesday evening to Menday morning, out of reverence to the mysteries accomplished on the other for day; the acception on Thursday; the englishing on Friday; the descent to hell on Saturday: and the resurrection on

I hope a father observation will be nor-

doned, when I add, that the same humanity prevailed during the fourteenth century, and that the terrors of church power were then held forth with an incent emply burblds. A dreadful placur at that period desolated all Europe. The Germann, with no better reason than their own senseless superstition, imputed this calamity to the leas, who thus lived among them in great opulence and solon-"In ancient church, where every one who, show. Many thousands of these unbastor neathe were inhumanly massacred, till the page benevaleraly interfered, and prohibited, by the reverest builts, so mad and san-

ruinary a proceeding. I could not senit two such salutary evertions of church passer, as they both occur " log time, expecting and seeking some within the period of this inquiry. I might " ose that would arrive and light me. But add a shind. I mean the appropriat and en-"the man that would dare this, was no descenting to check that absurded of all practices, the trial by buttle, which Spel-

mon expressly tells us, that the church in other cause. I mean their profound ig-

It must be conferred, that the fact just related, concerning the unmonnered count, at the court of Constantinople, is rather education, to lend a patient ear. against the order of Chronology, for it

gade, in their march against infidels, sacked ancient inhabitants, by whem they were atthis very city of denoted the then entirent a tended under the different names of serie. and committed devastations, which no one wastale, villains, &c. would have committed but the most igua-

rant, as well as croel harborians. But a question here occurs, easier to propose than to answer-" To what are we " to attribute this character of ferocity, " which seems to have then prevailed " through the laity of Europe?"

Shall we say it was climate, and the nature of the country?-These, we must confest, have, in some instances, great influence. The Indians, seen a few years since by Mr. Byron in the southern parts of South America, were boutal and savage to an

energious excess. One of them, for a trivial offence, numbered his own shild from infant) by dashing it against the rocks .-The Cyclopes, as described by Homer, gave law to his own family, without regard for one another fond hesides this, they

May we not suppose that a stormy sea, together with a freeen, barren, and inhespitable shore, might work on the imagination of these Indians, so as, by harrishing all pleasing and benign ideas, to fill them with habitual eleger, and a reasonity to invested. be evel ?-Or might not the tremendous screen of Fina have lad a like effect upon the Cyclotes, who lived amid smoke, thunderings, eruptions of fire, and earthquakes? If we may believe Fazelius, who

wrote upon Sicily about two hundred years a 50, the inhabitants near Ama were in his tune a similar race. If therefore these limited reviews had such an effect upon their natives, may not a similar effect be presumed from the vast recions of the North? may not its cold. barren, uncomfeetable climate, have made

norance. Nothing mends the mind more than cultures to which these emigrants had no desire, either from example or We may add a farther cause still, which

happened during the first counciles. It is, that when they had acquired countries serves, however, to show the manuers of the better than their own, they settled under Latin or Western laity, in the benisping the same military form through which they of that boly way. They did not in a suc- had conquered; and were in fact, when cession of years, grow better, but worse, settled, a nort of army after a campaign, It was a century after, that another con- mastered upon the wretched remains of the

> It was not likely the ferocity of these convarials, whom, as strangers, they were nort

likely to suspect then to love. It was not likely it should about with regard to one another, when the neighborhood of their eastles, and the contiguity of their territories, must have given occasion (as we learn from history) for endless altercation. But this we leave to the learned

We shall add to the preceding remarks, one more, sumewhat similar, and yet perfeetly different which is, that though the darkness in Western Europe, during the period here mentioned, was fin Scripture language] " a darkness that might be felt," vet it is surprising, that during a period to obscure, many admirable inventions found their way into the world; I mean such as clocks, releacaces, namer, europewier, 64 maniner's needle, printing, and a number

here omitted. It is surprising too, if we consider the importance of these arts, and their eversiveutility, that it should be either unknown, or at least doubtful, by when they were

A lively fancy might almost imagine, that every art, as it was wanted, lad suddenly started forth, addressing there that sought it, as Eucas did his compo---- Corner, onem queritis, adams. Visc.

And yet, fancy apart, of this we may be assured, that though the particular inventors may unfortunately be forgetten, the inventions themselves are clearly referabless man: to that subtle and active principle, human wit, or ingenuity.

Let me then submit the following queits numerous tribes roughly rude and say If the human mind be as traly of divise

If this be not enough, we may add an-

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ericin as every other part of the universe; and if every other part of the eniverse hear not twelve men of his time (and those too testimony to its author; do not the inven- chosen ones) could even carry the stone tions above-mentioned give us reason to never leaves himself without a witness?

Herris. 4 915. Obigines on But Any and the Pres pest.-Conclusion grining from the Discanien of these Chinims,-Conclusion

of the Whole. And now having done with the Middle Are, we vesture so say a word upon the

Every past age has in its turn been a present age. This indeed is obvious, but this is not all; for every postage, when present, has been the object of abuse. Men have been represented by their contempsraries not only as had, but degenerate; as

inferior to their prodecessors both in morals and bedily newers. This is an opinion so generally received, that Vieril (in conformiry to it) when he would express former times, calls them simply better, as if the term, better, im-Hie gewas antiquem Teorri, pulchersiara proles,

Magnatine heroes, nati melochos acuis. Na. vi. 648. The same opinion is ascribed by Homer to old Nestor, when that venerable chief in his youth. He relates some of their names. Perithous, Dryas Cameus, Thescus and some also of their exploits; as how they had extimated the savage Contaurs-He

then subjoins. - Y I fre The of the Court there incodings, appoints.

D. A. 271. with these so one Of earthly men, as men are now, could light. As these benesters supposed to exceed in strength those of the Troise war, se were the herges of that period to exceed those that came after. Hence, from the time of the Traign war to that of Homer,

we learn that human strength was decreased by a complete half. Thurshe same Homer.

Telifer, aire leren, I alley Libe Cipur, One sie fleren nie bli pur pas malle a mir. D. E. 302.

Then grasp'd Twildes in his hand a street, A balk immerse, which not two men could bear, to men are now, but he alone with case Huridat---

Virgil goes further, and tells us, that which Turner flang:

Dualia wase homisara scodarit carnora trilut: Life mans reptum trepidà torquebus in bosters.

No. 16, 290. Thus human strength, which in Humer's time was lessened to half, in Virvil's time was lessened to a twelfth. If strength and bulk (as commonly happens) be propor-

tiened, what pirmies in stature must the men of Virgil's time have been, when their strength, as he informs us, was so for diminished! A man only eight times as strong (and not, according to the poet, tween five and six feet blober than they

poets and mainters.

It is in virtue of this privilege that Horace, when he mentions the moral deceneracies of his contemporaries, ameris that " their fathers were worse than their grandes fathers : that they were worse than their " fathers; and that their children would be " worse than they were;" describing no fewer, after the grandfather, than three

successions of descueracy: Ætas purentans, pejor asis, talit Non prosieres, mex daturos

Her Od L ii. 6. We need only ask, were this a fact, what recold the Romans have been, had they degenerated in this proportion for five or six generations more? Yet Juveral, subsequent to all this, sunposes a similar progression; a progression

in vice and infany, which was not complete till his own times. Then truly we learn, it could go no furthers

Nil evit piterius, poetris cond moribus addat. Posteritas, &r. Orne in precipiti vitium stetit, &c. Sat. i. 147, &c.

But even Juvenal, it seems, was mistaken, had as we must allow his times to have been. Several centuries after, without regard to Juvenal, the same doctrine was inculcated When the western empire beran to de-

cline, and Europe and Africa were ravaged ing (and formidable they were) naturally

led men, who felt them, to esteem their "imported, without our contest, from

own are the worst. The enemies of Christianity (for Paganism was not then extinct) aboundly turned these calamities to the discredit of the Christian religion, and said, the times were so unhappy, became the gods were dishacoured, and the ancient worship neglected. Orosius, a Christian, did net deav the melancholy facts, but, to obvious an objection to dishonourable to the true relirien. he endeavours to praye from himsrians, both sacred and profine, that cala-· mities of every sort had existed in every

ave, at many and as great at those that ex-If Oresits has reasoned right (and his work is an elaborate one lit fullows, that the lammations made then, and made ever since, are no more than natural declamatorally prising (let him live at any period) from the superior efficacy of present events

There is a peaise belonging to the past, congenial with this censure; a praise form-

century, to debase the present that " in " the time of the Norman conqueror we 44 had no roots, no ridettos, no Newmarkets. " no candidates to bribe, no voters to be " bribed, &c." and string on negatives as long as he thought neaper. What then are we to do, when we hear

such panegyric? - Are we to dear the facts? -That cannot be Are use to admit the conclusion?-That appears not quite agreeable .- No method is left, but to compare exils to evils: the evils of 1065 with those of 1780; and see whether the former age had not evils of its own, such as the present never experienced, because they do

not new exist. We may allow the evils of the present day to be real-we may even allow that a much larger number might have been added -but then we may alledge evils, by way

of return, felt in those days severely, but now net feit at all. We may assert, " we have not now as " handraed thee, seen our country con-" occupi by fortign invaders, nor our nen-" perty talen from us, and distributed " sessor the compresers; nor ourselves, " foreign countries." Should the same reasoning be used in favour of times rearly as remore, and other imputations of evil be brought, which, thoseh well known now, did not then exist, we may still retort that -" we are to " leaver now at they were then, which " to feudal oppression: nor deserved to year. " as they were then, by the next tyrest " of a neighbouring castle; nor involved " in scenes of blood, as they were then, " and that for many years, during the up-

" interesting disputes between a Stephen Should the same declaimer mass to a litter period, and peake, after the same marner, the reion of Henry the Second, we last then to retort, " that we have now to " Beckets." Should be preceed to Richard the first, " that we have now no halv min" -te lebn Lackland, and his sen Henry. " that we have now no barons wars"-and with recard to both of them. " that,

" and a Maud."

" though we enjoy at this instant all the " benefits of Magna Charta, we have not " been compelled to purchase them at the " price of our blood." Thus a declaimer might assert (suppos-A series of convulsions bring us, in a few years more, to the wars between the houses of York and Laucaster-theret

from the fall of the Lancaster family to the calamities of the Yeek family, and its first destruction in Richard the third-theret to the appressive period of his avaricion reirn of his releasless son, when neither the corenet, nor the mitre, nor even the crown, could protect their wearers; and when (to the amazement of powerity) those, by whom church authority was denied, and those, by whom it was maintained, were drawred torether to Smithfield, and burnt

at one and the same stake, The reign of his successor was short and turned, and seen followed by the electry one of a bigutted weman. Wester here, thinking we have instances

enough. Those, who hear any pertion of these nest times praised for the invidious purpose above-mentioned, may answer by has returned the calemities and crime which existed at the time uraised, but which now exist no more. A true estimate can never he formed, but in correspond of . such a comparison: for if we door the laudable, and allodge only the bad, or drop " from freemen, debased into slaven; nor the bad, and alledge only the laudable, there " our rights submitted to unknown laws, is no are, whatever its real character, but

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a good one or a bad one.

them, as if they were the worst of animals: those of harred or of terror? treacherous, false, selfish, envisors, out-ressive, tyramical, &c. &c. This (I say) I has our better principles, nay, if we value hem sething more) "I prove my asser- concerning this." Eccl. vii. 10. "tion by an example where I cannot err;

" been just describing." diagrous to ask him, even in a gentle Upon the canyon of the same picture a whiteer-" You have been talking, with much conference, about certain profligate tast eagle; a near mole-hill, that of a disbeings-Are was certain, that was vourself test mornerin. In the perpetration of are not one of the number ?"

loving anecdote, although compelled, in relating it, to make myself a party. " Sixting once in my liberry with a " friend, a weenly but melancholy man, "I read him out of a book, the follow-

" ing passage ---" truly than of old, that virtue is gone; the "church is under fast; the clergy is in " error; the devil reimeth, &c. &c. My " friend interrupted the with a righ, and " said. Alas! how true! How just a pic-" ture of the times !- I asked him, of what " times?-Of what times! replied be with " eraction! can you suppose any other but are forgotten; and things persent will ap-"the present? were now before ever so mear an abould they san be forgutten, when " bad, so corrupt, so, &c .- Forgive me they return," Ecc. i, 9, 11, 16. es (said 1) for stopping you-the times I " am reading of are older than you into execus which return (for in every return-" gine: the sentiment was delivered about "four hundred years ago; its author Sir " John Mandeville, who died in 1371."

As man is by manure a social animal, good-humour seems an ingredient highly which gives a seasoning to the feast of hije; naturally lead us to Misanthroor. If these " tradier my old books, and finding thesa bud epinious go further, and are applied "all new."

may be made to make at missaure either for to the universe, then they lead to somethiny worse, for they lead to Atheism. The If I may be permitted in this place to melancholy and morous character being add an observation, it shall be an observa- thus insensibly formed, morals and picty tion founded upon many years experience, sink of course; for what counts have we to I have often heard declamations against the love, or what superior have we to revere, present race of men; declamations against when we have no other objects left than It should seem then expedient, if we va-

have after heard from grave declaimers, our own haroiness, to withstand such and have heard the sentiment delivered dieary sentiments. It was the advice of a with a kind of oracular pump.-Yet I wise man-" Say not thou, what is the never heard any such declaimer say (what : game that the furner days were better than would have been sincere at least, if it had these? For thou doct not inquire wisely Things person make impressions amar-"I assert myself to be the wreach I have ingly superior to things remote; so that, in elijeets of every kind, we are easily mis-So far from this, it would be perhans taken as to their comparative migrainade, near sparrow occupies the space of a discrimes there are few persons, I believe, I here I may be used-and for the ful- who would not be more shocked at setually seeing a single man assaulmated (even taking away the idea of personal danger] than they would be slocked in reading the

massacre of Paris The wise man, just quoted, wishes to save us from these errors. He has already in-"In our time it may be maken more farmed user" The thing that back been, is that which shall be; and there is no new thing under the sun. Is there any thing whereof it may be said. See, this is new? It both been already of old time, which was before us." He then subjoins the cause of this apparent povelty-in Things past, when they return, sopear new, if they

This forgetfalness of what is similar in increvese such similarity exists) is the forgetfulness of a usind uninstructed and week: a mind inverses of that result, that providential circulation which never ceases for a memont through every part of the

It is not like that forgetfulness which and which, if it he wanting, surely renders. I once remember in a man of letters; who the feast incumplete. Many expres cororie when, at the corolasion of a long life, bate to impair this amigble englisy, and he found his memory began to fail, said nothing perhaps more than had opinious cheecfully---" Now I shall have a pleaof mankind. But enisions of mankind " sure I could not have before; that of

Harris

There was in this consolution something philosophical and pleasing. And net neckons is is a history philosophy fould we attain it) not to forcet the past. but in contemplation of the past to view the future; so that we may say, on the tion, what Eners said of old to the Cu-

mean Prophetess. -----Virgin, to seems of ill Toxas, or new, or unexpected rise; I've seen 'een all; have seen, and long before Within aspect resulted can in sky print

An. VI. 163, 104, 105. In such a cerelocs, if well founded, there is not only fortioude, but piery: Fartimode, which never sinks, from a conscious integrity; and Piery, which never resists, by referring all to the Divise Will.

4 216. The Character of the Man of Ausiness often united with, and advened he. that of the Scholar and Philosopher. Philosophy, taking its name from the love of windoon, and baying for its end the investigation of truth, has no ental ergard both to practice and speculation, in as much as truth of every kind is similar

and congenial. Hence we find that some

of the most illustrices actors upon the great theatre of the world have been engaged at times in philosophical speculation, Pericles, who payer and Athens, was the disciple of Anaxagoras; Epamipondas spent his weath in the Pathagorean school; Alexander the Great had Aristotle for his percentary and Scinio made Pulphing his companion and friend. Why need I mention Cicero, or Cato, or Boston? The erations, the existles, and the philosophical works of the first, show him sufficiently convergant both in action and contemplation. So exper way Cate for knowledge. even when surrounded with business, that he used to read philosophy in the sensehome, while the senate was assemblings and as for the patriot Britis, though his life was a coatinual scene of the most important actions. he found time not only to

Virtue. When these were cone, and the worst of times succeeded, Thrasea Pages, and Helvidius Priscus, were at the same period both sens ors and philosophers; and anpear to have supported the severest trials of

teransic concession, by the masty system of the Stoic moral. The best emperor school the Bosson or neckars was miner. ever knew, Marcus Anteninus, was inwalved during his whale life in business of the last consequence; sometimes compinacies forming, which he was obliged to dissipate: feemidable wars prising at other times, when he was obliged to take the field. Vet during more of those periods

did be foruke shilmonty, but still persisted in meditation, and in committier his thoughts to writing, during memous prined by stealth from the learny of courts and campaigns. If we descend to later ares, and search

our own country, we shall find Sir Thomas More, Sir Philip Sidney, Sir Wahre Raleigh, Lord Herbert of Cherbary, Milton, Alegenna Sidney, Sir Walter Tenple, and many others, to have been all of them eminent in public life, and yet at the same time constituous for their spetchtion and literature. If we look abrust, examples of like characters will occur in other countries. Groties, the poet, the ericie, the philosopher, and the divice, was emplaced by the court of Sweden as anbusinder to France; and De Witt, that acute but unfortunate statesman, that partern of parsimony and political accomplishments, was an able mathematicist, wrote upon the Elements of Curves, and profiled his alrebra with accuracy to the trade and commerce of his country.

against those who may possibly undervalve her, because they have succeeded without her; those I mean fand it must be confest they are many) who, having spent their whole lives in what Milion calls the "busy hum of men," have acquired to themselves habits of amazing efficacy, untion. To such the retired student may 22pear an awkward being, because they But let them enour to the bright examplet before allodged; let them remember that these were eminent in their can way: were men of action and business; mea of study, but to compose a Treatise upon the world - and yet did they not distain to cultivate philosophy, nay, were many of

And so much in defence of Philosoly,

them perhaps indebted to her for the spierdoe of their seties character. This reasoning has a fartler end. It junifies me in the address of these philossehical arrangements, as your Lord-

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this has been distinguished in either class. Letters, better now more an absolute out racter, I mean in your public one, as well the particular species or kinds of beauty; as in your private. Those who know the and begin with elevance of nerson, that bictory of our foreign transactions, know so wenderfully elevates the human chathe reputation that were acquired in Ger- racter.

intraction. It may not perhaps be uppotentaining of elerance, to your Leedship to see in what manner the ' Preceptor of Alexander the Great conspicuous part of breaty, that is perawanged his pupil's ideas, so that they orived and acknowledged by every body, mitte not cause confusion. for want of accurate disposition." It may be thought. from our search when we would discover sise a fact worther year notice, that he what it is. Where shall I find the secret became acquainted with this method from retreat of the graces, to explain to me the senerable Pythameras, who, unless he

and original seacher. Harris. \$ 217. The Progressions of Art dispust-Publics reduce that Victors was wedded to liest appearances; and while I write for Valcas, the gooldess of beauty to the god

of deformity. The tale, as some explain it, rives a double representation of art : Volgan shewing us the nearwoodens of art. and Venus the completions. The preprovient, such as the hewing of stantthe grinding of colours, the fution of netals, there all of them are laborious, ted many times disputful; the completions, such as the temple, the pulses, the picture, the stance, these all of them are beauties, and justly call for admiration. Now if logic be one of those arts.

which help to improve human reason, it But personnelly he as art of the property tire character; an art which, not ending with itself, has a view to something farther. If then, in the speculations upon it, it should amorae dee rather than ele-Dot, severe rather than pleasing, let it bleid, by year of defence, that, through es leanestance may be event, it mornibus from its very nature (which cannot be thanged) more of the deformed god, than of the hampiful matters.

6 218. Thoughts on Elegence. Hysing answered the objections mostly braught against a necusarent sense of

* Addressed to the right hencerable Thomas Last Hyde, chanceller of the lineby of Lon-Carter, he.

Elegance, the most undoubted offspring portance: and those who are honoured and visible image of fine taste, the mowith your nearer friendship, know that ment it appears, is universally admired: you can speculate as well as act, and can men disagree about the other constituent

enolog your new both with elerance and turns of beauty, but they all unite without bestration to acknowledge the power

The reneral ecision is, that this most is not utterly inexplicable, and retires the elerance they dictate, and to paint drew it from remoter sources, to us un- in visible colours, the fogitive and varying known, was, perhaps, himself its inventor tuchantment that havers round a graceful person, yet leaves us for ever in arregable suspence and confinion? I need not seek for them, madain; the graces are but emblems of the human mind, in its leve-

> you, it is impossible not to feel their in-Botore Personal electures, for that is the abject of our present enquiry, may be defined the image and reflection of the grandeer and bezor of the invisible soul, Grandeur and beauty in the soul itself are not objects of scases colours cannot point

them, has they are united to sentiments that appear visible; they bestow a nable meaning and importance of attitude, and diffuse inexpressible leveliness ever the person. When two or more passions or senti-

meret unite, there are not to creatily distinguished, as if they had appeared separate; however, it is easy to observe, that the camplacency and admiration we feel in the presence of elegant persons, is made up of respect and affections and that we are disappointed when we see such nersons art a have ar indepens nurs. These symptoms plainly show, that personal elegance appears to us to be the more and reflection of an elevated and beautiful mind. In some characters, the grandeur of soul is predominant; in whom beauty is majestic and sweld. In this scale is Miss F. In other observers a soft and attracting grace is more conenimous: this latter kind is more pleas-

ing, for an obvious reason. But elegance

cannot exist in either alone, without a it be enterest with clouds, you see those mixture of the other; for majesty with- clouds stained by a beight red, bordered out the beautiful, would be haughty and with gold or silver, that by the changes dispusting; and easy accessible because would lose the idea of elegance, and be- How various and beautiful are those re-

The grandeur and beauty of the soul charm us universally, who have all of us implanted in our bosoms, even in the midst of misery, passions of high descent, immense ambition, and remantic hopes, · You may conceive an imprisoned bird, whose wild notes, promoted by the anpeooch of spring, gave her a confused notion of joy, although she has no distinct idea of airy flictes and sommer crosses: so when man emerging from wretcholness assumes a nobler character, and the elevation of the luman genius appears enculy, we view, with sceret for and delightful amazement, the sure evidence and alades of our disnites the mind eatches fire by a train that lies within itself, and expands with conscious peide and merit. Ide a renenus worth over the impres of his country's heroes. Of the softened and engaging part of elegance, I shall have accosion to sneak at large

Personal elegance or grace is a fugitive loster, that never settles in our most of the body, you see it plance and divanpear in the features and motions of a graceful person; it strikes your view; it thines like an exhalation: but the moment you follow it, the wandering flome vawishes, and immediately lights up in semething else ; you may as well think of fixing the pleasing delusion of your

rainbour. You have arisen early at times, in the summer season, to take the advantage of the cool of the marrier, to ride abound. Let us suppose you have mistaken an hour or two, and just got out a few minates before the rising of the sun. You see the fields and woods that lay the night before in obscurity, attiving themselves in beauty and vendure 1 you see a profusion of brilliants shining in the desc: you see the stream gradually admitting the light into its more boson; and you hear the birds, which are awakened by a repture, that comes upon them from the morning. If the eastern sky be clear, that are enemies to the graces are, justyou see it glow with the promise of a flame that has not yet appeared; and if of pride, malice and appearity,

appear volatile, and ready to vasid. pearances, which are not the sun, but the distant efforts of it over different object! In like manner the soul fliors increreable charms over the human person and action; but then the cause is less known, because the soul for ever shines behind a close,

and is always netired from our senses. You concrise why elerance is of a fepitive nature, and exists chiefy in motion: as it is communicated by the princinle of action that provens the whole person, it is found over the whole boly, and is fixed no where. The curious eye with eigeness pursues the wasking beauty, which it sees with surprist 8 every tress, but is never able to overtile. It is a waving flame, that, like the reflection of the sun from water, never settles; it glasces on you in every motion and disposition of the body: its diffrent perfers shrowth assitude and motion seem to be collected in dancing, whereis it plays over the arms, the legs, the breas, the neck, and in short the whole force: but if grace has any fixed throne, it is it the face, the residence of the well, when

you think a thousand times it is just itself. icto view. Elegance assumes to itself an expire equal to that of the real; it released istoires every port of the body, and sules une of all the human powers; but it particularly takes the nattions under its chiff. and direction, and turns them into a kind dreams, or the colours of a dissolving of artillery, with which it does infrite

The possions that are favourites with the graces are modestr, good taxer, posticularly when it is beightered by a small consuring of affection into sweeters, and that fine language which seems to be formed of a mixture of still joy and hope. Surneige, shame, and even crief and atser, have appeared pleasing under proper restrictions; for it must be observed, that all excess is shocking and discretable, and that even the most pleasing posions appear to most advantage when the tiacture they cast over the countenace is enfection and sentle. The passion deuce, affectation, stragg and harsh degrees

I have maken of the namious only as they are subserview to evace, which is the object of our present attention. The fore in the monther-country, if I may call

itse, or the habitation of praces and it distant prayinger, with some little partiafly to the neck, and the fine basis that ripports it: but the countenance is the very malace in which it takes up its restduce; it is there it revels through its is clouded majesty upon the heavy; you discover it about the line handly rising tox smile, and vanishing in a memoral, when it is eather necessited than seen and then by the most energing vicinsitudes, it enlivers, flames, and dissolves in the

You have, I suppose, all along observed, that I am not treating of beauty. which depends on different principles, but of that elevance which is the effect of a delicate and awakened taste, and in every kind of force is the enchangement that uttricts and olegoes universally, even withne the projectore of pay other charm) whereas without it we decree of bracty is cheming. You have undoubtedly seen women lovely without much beauty, and landsome without being lovely; it is proofulness causes this variation, and throws a fustre over disagrecable features, to the own polices a champer cloud with the colours of the rainbow.

I before remarked, that the prace of every elegant person is varied agreeable to the character and disputition of the person it beautifies: I am semible you restily conceive the remon. Elegance is the natural habit and imper of the soul beaming forth in action: it must therefore be expressed by the poculiar features, air, and disposition of the persons it must aring from nature, and flow with case and a propriety that distinguishes it. The initation of any particular nervae, horrever eraceful, is dancerous, less the affectation appear; but the unstudied elegince of nature is acquired by the expersons of different characters, which new- 2 rich dress, " I find, young man," said

ple adapt to the impact of their express. tures, without knowing hour. It is also because elegance is the reflection of the soul appearing in action, that good statues, and pictures drawn from life, are laid before the eye in motion. If you look at the old Gothic churches built in barbarous ages, you will see the statues reared up-dead and inuni-

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mate against the walls. I said, at the hericains at this limbs discourse, that the beauty of dress results from mode or fishion, and it certainly dues so in a versat measure: but I must limit that assertion by the following observation. that there is also a real beauty in attire that does not depend on the made: those robes which leave the whole person at imprination the natural propertiess and symmetry of the body, are always more

becoming than such as restrain any part of the body, or in which it is less or distingeed. You may easily imagine how a pair of stays, faced tightly about the Minervawe admired, would sonress the sublime beauty of her comportment and figure. Since persons of rank connot chase their own dress, but most run along with the present fashion, the secret of dermine gracefully must consist in the slender vathe fashion, and yet proposable nigher to the complexion and import of the countenance, and that at the same time allows to the whole body the greatest possible freedom, ease, and imagery; by imagery I mean, that as a road painter will show the effect of the nuncles that do not anpear to the eye, so a person skilful in dress will display the elegance of the form shough it be covered and out of view-As the taste of dress approaches to perfection all art disappears, and it seems the effect of perference and instinction inattention; for this region its beautien brise from the mauner and general air rather than freen richness, which last, when it becomes too gross and oppressive, destroys the elegance. A brilliancy and parade in dress is therefore the infallible sign of had paste, that in this course, band manner endeavours to make amends for want of true elerance, and heavy a relation to the beans of accounter that encombered the Cathir huildings. Apollor observing an Helen approach by our of ample and conversation of several elegant, his scholars, that was overcharged with he, "not being able to paint her beau- kindness, that is at once public and safe, tiful, you have made her fine." Harsh and violent motions are always

enbecoming. Milton attributes the same kind of motion to his angels that the Heathen did to their drities, soft, slidier, without step. It is impossible to preserve the attractions in a country dance that attend

en a minuet; as the step quickens, the most delicate of the graces retire. The rule helds universally through all action, whether enick or slow; it should always partake of the same rolished and softmed meetion, particularly in the transitions of person seems to haver and reside. The deerces not very high upon the strate of electrons, and probably few hour

arrived near the highest pitch; but it is what puts this matter out of doubt is, that their celebrated beauties were the models of their artists, and it is known that the elecancies of Thais and Playue were conied by the famous painters of Greeceand consigned to causes and marble to

astenish and charm distant ages. Personal elegance, in which taste assumes the most constricuous and nable and pearance, confuses us in our enquiries after it, by the quickness and variety of its changes, as well as by a cumplication that is not easily unravelled. I defined it to be the image and reflection of a great and beautiful souls let us program the distinct parts of this variety; when they appear anusder you will find them per-

feetly familiar and intelligible. The first, and most respectable part, that enters into the composition of elesures, is the lafty containeness of warth or virtue, which sustains an lubitual decen-

er, and becoming pride. The second, and most ulraving part, is a display of good-nature approaching to

neral, of the pleasing passions. It seems difficult to recrocile these two parts, and in fact it is so; but when they unite, then they appear like a reserved, and virgin juy to behald the human soul collecting its

that may be wen, but must be courted The third nort of elerance is the an-

pearance of a polished and tranquil habit tions, and gives a covert prospect of ignacence and undinturbed renose, I will treat of these separate, and first of dignity

el soul. I observed, near the beginning of this discourse, in answer to an objection you made, that also mind has alstan a rate for truth, for eratinode, for pracrouity, and greatness of sud; these, which are pendiarly called sentiments, stamp upon the lorman spirit a diguity and worth not to be found in any other animated being, However creat and surprising the most certain, that the idea of surprising beauty, glorious objects in mature be, the heaving that was familiar in Greece, has been ocean, the moon that guides it, and casts hardly conceived by the moderns; many a softened lastre over the night, the starry of their statues remain the olicies of our firmament, or the sun itself; yet their admiration, but wholly superior to imita- beauty and grandour instantly appear of tion; their pictures, that have suck in the an inferior kind, beyond all comparison, wreck of time, appear in the descriptions to this of the soul of man. These scraimade of them to have equal imagination ments are united under the general name with the statues; and their poetry abounds of virtue; and such are the embellishments with the same celestial imperry. But they diffuse over the mind, that Plate, a very polite philosopher, says finely, " If Victor was to appear in a visible shape, all men would be enumered of her." Virtue and truth are inseparable, and take their flight together. A mind de-

void of truth is a frightful wreck; it is like a great city in ruins, whose mouldering towers, just bring to the imagination the mirth and life that once were there. and is now no more. Truth is the regist, of taste, and enters into the essence of simple beauty, in wit, in writing, and throughout the fine arts.

Committe owers almost all other defeets, and raises a blaze around them in which they dispress and are lost; like sovereign beauty, it makes a short cut to our affections : it wiss our hearts without resistance or delay, and unites all the world to favour and support its designs.

Grandeur of soul, furnitude, and a reselution that haughtily structles with despuit and will neither yield to, nor make terms with misfactures; which through every situation, returns a public confidence in itaffection, of centle affability, and, in re- self, and has an immoveable view to future glery and honour, astunishes the world with admiration and delight. We, as it were, lean forward with surprise and trembling

BOOK IL CLASSICAL AND HISTORICAL

streeth, and assertion a right to superior fars. When you leave man out of your account, and view the schole whilds overtion beside, was indeed see several traces of grandeer and imspeakable mover, and the intensioner of a rich scenery of beautry yet still the whole appears to be but a sofrom abourdity, and to have a littleness and inignificancy. But when you restore man to prospect, and mut him at the head of it. endord with pension and an imprortal nord; when you give him a pussion for truth, bondless views that spread along through comity, and a fortigode that serureles with fire, and violely not to misfortunes, sien theskies, the ocean, and the earth, take the

islabitant whose purposes they serve. A mind fraught with the virtues is the ratural soil of elegance. Unaffected areals, greensky, and grandeur of soil, for ever please and charm: even when they breik from the common forms, and accept wild and unnerhadized by education, they are still beautiful. On the contrary, as soon as we discover that outward elerance, which is formed by the mode, to wast truth, geteresity, or grandeur of soul, it instartly risks in our exteem like comperfeit coin. and we are sensible of a pelocused disappointment, like that of the lover in the the ludy's voice, and the softness of her had in the durk, but was cured of his penion as seen as he had light to view her. Let us now pure on to the most pleasing part of elegence, an habitual display of

the bind and mentle massions. We are majuridly inclined to love those who bear an affection to us; and we are charmed with the housers that is said to ter merit: by these weaknesses politeness stacks us. The well-bood gentleman always in his behaviour insinuates a regard to others, tempered with respect. His manic that fulls and composes the mind, at interior to please confenes plainly his leids you in. The avidous prevention of our wishes, and that yielding sweetness complaisance puts on fee our sale, are ir- constituent parts an appearance of nature resorble; and although we know this and texts; for in a tranged state of mind, tral, yet it is not indifferent to us; we men are generous and elevated. From the much it eratifies us.

the art of being so without study or labour. Rustics who fall in love, grow ususually together, and then they form politeness.

has alrested their natures, and suddenly endued them with the powers of pleasing, is to please, that has taken possession of their minds, and tinctured their actions. We ought not to wonder that love is thus enchaption: its tender assistairy is but the natural address of the passion: noliseness borrows the flattering form of affection, and becomes arregable by the anneurance of kiminess.

What pleases us generally appears beautilled. Complaignee, that is so engaring, gives an arrecableness to the whole peryou, and creates a beauty that nature gave not to the features; it submits, it protage of worth and dienity from the mole mires, it applieds in the counterance : the heart lays itself in soules at your feet, and a voice that is induirent and tender, is almost beard with pleasure. The last constituent part of elegance is

the picture of a tranquil soul, that apneury in selection the actions and emotions. and exhibits a retired prospect of happiness

A calm of mind that is seen in graceful easy action, and in the enfection can of our when human nature, adorned with innoernor, and the prace that attends it, reposed in the arms of content. This sevene nears typram, who became gnamoured with sect of heman nature always pleases us; and although the concent, whose image it not arrive at it, yet it is the point in imagination we have finally in view, in all the pursuits of life, and the native home for which we do not cerse to languish.

The sentiment of temposillity mortledorby beautified nosteral nestry. The language of calm and happy quiet that assess in shaded groves, in silent vales, and sharebers by follow streams, invite the past to indoler his gonies in rural scores. The the same time enchants it. The last of lindness to you, and the high extrem he this beautones ease, cast over the human actions and emotions, forms a very delightful part of elerance, and min or scherkind of flattery to be nessingte and fight medisturbed by wants or years, the views of receive it in a manner that shows how combination of these-few parts, grandour of week, promplectners, and case, arise the The desire of being represable finds out enchantments of elegance; but the apnetwork of the two lest are oftener found

polite and engaging. This new charm, that When we take a view of the separate

marts that constitute personal elevance, we steemsh of the actite taleast of miniery. immediately know the seeds that are proper to be cherished in the infant mind, to bring forth the beauteous production. The virtues should be cultivated early with sacred care. Good-nature, modesty, affibility, and a kind concern for others, should be

carefully incolcated; and an easy unconstrained dominion acquired by habit over the passions. A mind thus fucly prepared. is capable of the highest lastre of elegance; which is afterwards attained with as little labour as our first language, by only associating with graceful people of different characters, from whom an habitual gracefolgess will be acquired, that will bear the natural unaffected stamp of our own minds; in short, it will be our own character and genius arrigated of its native rudeness, and

enriched with beauty and attraction,

Nature, that bestoms her favours without respect of persons, often denies to the great the canacity of distinguished elegance, and flings it away in obscure vil-Lors. You sometimes see it at a country fair spread an amiableness over a sun-burnt girl, like the light of the moon through a mist; but such, madem, is the necessity of habitual elegance acquired by education and converse, that if even you were born in that low class, you could be no more then the fairest danced at the may-pule. and the object of the hope and jealoury of

a few runties. People are rendered totally incanable of elegance by the want of good-nature, and the other gentle passions; by the want of spedesty and tentibility; and by a want of that noble pride, which arises from a conacionness of lefty and generous sentiments, The absence of these native charms is noperally supplied by a brisk supplifity, an impudence unconscious of defect, a cost of malice, and an uncommon tendency to ridicules as if notice had eiten these her step-children on instinctive intelligence, that they can rise out of contennet noise by the depression of others. For the same purson it is that necessar of two and finish. tel tame seldem affect ridicale, because they are conscious of their own superior agent. it is of candour in the other; but the effeets differ as the studied parade of poverty does from the negligent grandeur of riches. You will see nothing more crem-

and the brisk tartness that ill-nature never fails to sonoly. From what I have said it appears, that

a sense of elegance is a sense of diguity, of virtue, and innocence, united. Is it not natural then to expect, that in the course the generous qualities they approve and assome? But instead of them, men only sim at the appearances, which require no selfdesial; and thus, without acquiring the virtues, they sacrifice their honesty and sincerity: whence it comes to past, that there is often the least virtue, where there is the rreatest appearance of it; and that the polished part of mankind only arrive at the subtile corruption, of uniting vice with the dress and complexion of virtue.

I have dwelt on personal elegance, beof each taste are more familiar to you. We may then take them for a foundation. in our future observations, since the same principles of easy street and simple erasdeur will animate our ideas with an unstudied propriety, and enlighten our ludements in beauty, in literature, in sculpture, painting, and the other departments of fine tante. Usher.

\$ 219. On Personal Branly.

I shall but slightly touch on our taste of personal beauty, because it requires no diections to be known. To ask what is beauty, says a philosopher, is the question of a blind man. I shall therefore only make a few reflection on this head, that lie out of the common track. But, prior to what I have to say, it is necessary to make some observation on physiognous. There is an obvious relation between the vained and the turn of the features, so well

known by instinct, that every one is more or less expert at reading the countriance, We look as well as speak our minds; and amongst people of little experience, the look in emergilly most sincere. This is so well understood, that it becomes a part of coloration to learn to distrain the countrnance, which yet requires a habit frees early wouth, and the cercimal practice of bernerier, to decrive an intelligent eve. The matural virtues and vices not only have their places in the aspect, even acquired believe that much affect the mind settle man in the world, than for people, who there; contemplation, in length of time, by stopidity and intensibility are incapable gives a gast of thought on the countenance. of the praces, to commence with ou the Now to come back to our subject. The

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though pleasing, are dangerous to virtue: exist only in the mind of the lover. and that a firmness of mind, whose cost of of human beauty is confined to our species : purions, we are able to improve the face, and transplant charms into it: both of which observations have been often made, From the various principles of beauty, and the agreeable combinations, of which the face gives intelligence, springs that variety found in the style of beauty. Complexion is a kind of beauty that is oily pleasing by association. The brown, the fair, the black, are not any of them eriginal beauty; but when the complexion is united in one picture on the imagination, with the assemblare that forms the imore of kind endearments, it is then inseparable from our idea of beauty, and forms a part of it. From the same cause, a national set of features appear amiable to the inhabitants, who have been accustamed to see the amiable dispositions through them. This observation resolves a difficulty, that often occurs in the reflections of mes on our present subject. We all speak of beauty as if it were acknowledged and settled by a public stan-

asembline called beauty, is the image of regard to the common actions of beauty. polic sentiments and amisble nastions in The truth is, completion and form being the face; but so blended and confused that the charms that are visible and contributors, we are not able to separate and distinguish the common standard of beauty is genethem. The mind has a sensibility, and rally restrained to those general attractions; clear knowledge, in many instances without but since personal grace and the engaging referring, or even the power of reasoning passions, although they cannot be delineated, apon its own perceptions. We can no have a more universal and uniform power, more account for the relation between the it is no wooder people, in resigning their posions of the mind and a set of features, hearts so often contradict the common rethan we can account for the relation be- ceived standard. Accordingly, as the entwem the sounds of music and the namious: grating passions and the address are discothe eye is judge of the one without prin- vered in conversation, the tender attackcoles or rules, as the our is of the other, ments of people are generally fixed by an It is impossible you should not take motice intercourse of sentiment, and seldom by a of the researchable difference of beauty in transient view, except in romances and the same face, in a mood and in all homeour - movels. It is further to be observed, that ad if the gentle passions, in an indifferent when once the effections are fixed, a new fice, do not change it to perfect beauty, it face with a higher degree of beauty will is because nature did not originally model not always have a higher degree of power the features to the just and familiar expres- to remove them, because our affections arise tion of those massions, and the germine ex- from a source within ourselves, as well as pressions of nature can never be wholly ab- from external beauty; and when the tealigrated. But it is necessary to observe, der passion is attached by a particular obthat the engaging import that forms beautiect, the imagination surrounds that object ty, is aften the symbol of passions that, al- with a thousand ideal embellishments that

The history of the short life of beauty feature in much less alcaving, in more far, may be collected from what I have said. In variable to virtue. From the affinity be- youth that borders on infancy, the passions treen beauty and the passions it must fol- are in a state of vegetation, they only aplow, that beauty is relative, that is, a seme pear in full bloom in materity; for which reason the beauty of routh is no more than and also, as far as we have power over the the dawn and premise of feture beauty. The features, as we grow into years, gradually form along with the mind: different sensibilities gather into the countenance, and become beauty there, as colours mount in a pulip, and enrich it. When the elequent force and delicacy of sentiment has continued some little time, are begins to stiffen the features, and destroy the engaging variety and vivacity of the counter nance, the eye gradually loses its fire, and is no looser the mirror of the acreeable passions. Finally, old age furrows the face with wrinkles, as a barbarous conqueror the tender passions, with gentle smiles, and overturns a city from the foundation, and transitory beauty is extinguished.

Beauty and elegance are nearly related. their difference consists in this, that elegance is the image of the mind displayed in motion and deportment: beauty is an image of the mind in the countenance and form; consequently beauty is of a more fixed nature, and owes less to act and

When I speak of beauty, it is not wholly dard; yet we find, in fact, that people, in out of my way to make a singular observaplacing their affections, often have little tion on the tender passion in our species. LI2

Hickory.

Innecest tod virtuous lave casts a benuteous line over human nature: it quickens and strengthens our admiration of virtue, and our detenation of vice; it opens our eyes to our imperiections, and gives us a probe in excelling; it incluses us with heroic nationacios, generosity, a concernpt of life, a boldness for enterpies, chasting, and

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purity of sentiment. It takes a similitude to devection, and almost deifies the object of marrian. People whose breats are dulled with sice, or ensuited by nature, wall this passion recountie love : but when it was the mode, it was the diagnostic of a virtuous age. an obscure principle, that in a noble mind unites itself with every passionate view in life: this nameless principle is distinguished by endowing people with extraordinary newers and enthusiasm in the pursuit of disappointment when we arrive at the poise where our wishes seem to be complesed. It has made great conquerous despine dangers and death in their way to victory, and sigh afterwards when they

\$ 220. On Conversation.

had no more to conquer,

From external beauty we come to the charms of conversation and writing, Words, by representing ideas, become the picture of our thoughts, and communicace than with the generate fidelity. But they are not only the signs of nemible ideas, they exhibit the very image and distinguishing likeness of the mind that wates show.

mes there. Congression days not remire the same ment as please that writing does. The home and is ended with a kind of antural expression, which it does not acquire. The expression I speak of consists in the seconomical, in conferred neonly, by a propriety of gesture. This native has exper was not intended by nature to represent the transitury ideas that same lor the senses to the imagination, but the pussions of the mirel and its emptions only therefore much lation and resture size life and navion to words; their mirlay force in ocutory is very conscierous; but also though their effects be suitler in conversation, art they are ager temble; they prince the well by a variety of creele sensations, and belo to form that ewest charm that makes the most triffing subjects. entering. This fine expression, which is

not learned, is not so much taken notice of as it deserves, because it is much superseded by the use of artificial and sequired language. The modern system of philosophy has also concurred to shot it out from our reflections.

It is in conversation recole not on all their graces, and appear in the lustre of good-breeding. It is certain, good-breeding, that sets so great a distinction between individuals of the same species. creates nothing new. (I mean a cood education | but only draws forth into prospect. with skill and address, the agreeable disperitions and sentiments that lay latent in the mind. You may call good-breeding artificial; but it is like the art of a gardoner, under whose bond a harren tree tests forth its own bloom, and is enriched with its merific fruit. It is scarce possible to conceive any scene so truly agreeable. as an assembly of neorde chilorately educated, who assume a character superior to ordinary life, and support it with ease and

The heart is won in conversation by its own nassians. Its pride, its grandeur, its affections, law it oven to the exchangment of an insignation address. Plattery is a gross charm, but who is proof against a gentle and yielding disposition, that infers your superiocity with a delicary to fine, composed? Generosity, disinterestedness, a relile love of truth that will not decrive, a feeling of the distresses of others, and presences of soul, inspires us with admiration along with love, and take our affections as it were by storm; but, above all, we are undured by a view of the truder and effectionate marines : they earry a sele infection, and the heart is betrayed to them by its own forces. If we are to judge from symptoms, the seal that engages us to securifility by its reflected clauses, is an object of infinite bravey. I observed before, that the modulations of the human voice that expects the soul, move us powerfully and indeed we see off-med by the county emotions of the mind expressed in the simplest language: in short, the happy art, that, in conversation and the intercourse of life, last hold mean our affections, is but a just address to the engaging passions in

the human breast. But this syren power,

Saft pleasing speech and graveful outward show, No arts can gain them, but the gods bestow.

BOOK II. CLASSICAL AND HISTORICAL.

From the various combinations of the several endearing passions and lofer semiments, arise the variety of pleasing characters that beautife human moiety. There is a different source of pleasure in conversation from what I have speken of, called wit : which divers the world so much, that I cannot venture to emit it. although delicacy and a refined taste bruitate a little, and will not allow its value to be equal to its currency. Wit deals largely in allering and whimsical similitodes; its constenance is always double, and it unites the true and the fantastic by a nice gradation of colouring that caused be perceived. You observe that I am

only speaking of the ready wit of conver-Altion. Wit is present rulled in to prepart a conversation where the heart or afficetions are not concernal; and its precent business is to relieve the mind from solitary ingression, where there is no more to move it by passion; the mind's eye, when disengaged, is diserted by being fixed upon a vapour, that descen, as it were on the surface of the imagination. and continually alters its aspect; the motley image, where comic side we had only time to survey, is ten unimportant to be attentively considered, and lockily va-. nishes before we can view it on every side, Shallow folks expect that those who die verted them in conversation, and made happy has mels, ought to write well; and imagine that they themselves were made to lough by the force of grount; but they are generally disappointed when they see the admired character descend upon paper. The truth is, the friculous turn and habit of a comic companion, is almost dismetrically opposite to true emist, whose matural exercise is deep and slow-pored re- of some of its most affecting strains, we flection. You may as well expect that a know notman should, like Casar, form consistent schemes for subduing the world, and em- postly actives the agreeable and sublime play the principal part of his time in eatching flies. I have often heard people express a surprise, that Swift and Addison, the two greatest marters of humour of the last age, were easily got out of coun- fine and delicate, that, like a tracedy, were the officering of grains.

nice touches and labour brought to wear radest provious put on a new mature and

the medicine air of manner whereas, with in conversation is an enemy to reflection, and glows brightest when the imagination flings off the thought the moment it prises, in its genuine new-born dress. Men a little elevated by liquor, seem to have a peculiar facility at striking out the capriciens and funturie impees that raise one mirth; in fact, what we centrally abales in sellies of u.b. is the olegy with which they touch upon the verse of fally, indigcretion, or malice, while at the same time they preserve thought, subtlesy, and good homours and what we lough at is the meeter appearance, whose whitesical con-

Ponte are obsasof at wis for the same reason that they are food of diversion of an interve train of thicking; and yet the ceasing of thought is insufferable, or rather imposible. In such as one or dilemma. the unitedy expurious of trit give the mind its natural action, without beigne, and relieve is delichafully, by employing the imagination without requiring my reflorries. Those who have an etanual anposite for wit, like those who are ever in warst of diversion, because a friculans mi-

note genius, incapable of thinking Uhler.

4 221. On Marie. There are few who have not felt the

charms of music, and acknowledged its expressions to be intelligible to the bear It is a language of delightful temations. that is far more elegated than words : in breather to the ear the clearest intimations; but how it was learned, so what origin we one it, or what is the meaning

We feel plainly that mayie touches and and elevates in joy; that it dissolves and inflames; that it seeks us in tenderness. aud rouses to rage: but its strokes are so tenance, as if pun, mimicry, or reporter, even the passions that are wounded please; its sorrows are charming, and its rage Whatever similable may be between heroic and delightful; as people feel the homour in writing, and humour in con- particular passions with different degrees versation, they are generally found to re- of force, their taste of harmony must proquire different talents. Humour in write portionably vary. Music then is a lateing is the offspring of reflection, and is by gange directed to the pussions; but the

become pleasing in harmony: let me aid, would not make different expressions: the no real value, but as they serve to proand the factoric, and at the emprising while every hearer who has the least remainder of the taste of nature left, is shocked at the strange jargon. If the same soon expect to see the woman's head, a harre's body, and a foli's tail, united by soft gradations, greatly primited at our reablic exhibitions. Musical conference its full vigour and sensibility their original natural taste, which alone feels and

discovers the true beauty of munic. If Milton, Shakespeare, or Devden, had been born with the same genius and inspiration for music as for nectry, and had passed through the practical part without corrupting the natural taste, or blending with it prepossession in favour of the alights and dexterities of hand, then would their notes he tuned to passions and to sentiments as natural and expressive as the toxes and medications of the voice in discourse. The music and the thought

heavers would only think impetuously; we percrive not in ordinary life. Part and the effect of the sensit would be to give the ideas a turnulneous violence and music prives from a confined perception divine impulse upon the mind. Any perof ideal or visionary heavy and rapture, son converges with the classic poets, sees instantly that the possionate power of music imagination, but not clear enough to be- I speak of, was perfectly understood and come an object of knowledge. This skip practiced by the ancients; that the muses of the Greeks always sung, and their song languishing curiosity, to collect into a dis- was the echo of the subject, which swelled but it sinks and escapes, like the dissolv- An inquiry into the nature and merits of ing ideas of a delightful dresse, that are the ascient music, and a comparison thereneither within the reach of the accusery, of with modern composition, by a person nor yet totally fed. The publics charm of nortic genius and an admirer of harmone, who is free from slockles of peactice, and the periodices of the mode, aidlected into a distinct idea. Hammore is al., and by the compensance of a few men of ways understood by the crossd, and almost rank, of elevated and true taste, would ambably by the nessent half Cathic made of music in mins. like those towers of whose little laboured enuments it is an pended reach time and pains on the me- exact picture, and restore the Grecian troc of passionate harmony once more. to the delight and wooder of mankind. But as from the disposition of things, and the freez of fashion, we cannot hope in our time to rescue the sacred lyre, and see it not into the bands of men of credit. I can only recal you to your own natural feeling of harmony, and observe to you, that its emetions are not found in the laboard, fantanic, and surprising compositions that form the modern style of music: but you meet them in some few pieces that are the growth of wild, unvitinted taste: you discover them in the swelling sounds that wrap us in imaginary grandoor; in those plaintive notes that make us in love with wee; in the tones that utter the lover's sight, and fluctuate the becaut with errole pain; in the public scales that cell up the courage and forr of the soul, or that bull it in confused vitions of low t in short, in those affection strains that find their way to the inward

recesses of the heart: Untwisting all the chains that the The hidden seed of harmony,

4 222. On Sculbture and Painting. Sculpture and painting have their standand in nature: and their principles differ only according to the different materials made use of in these arts. The variety of his colours, and the flat surface on which the painter is at liberty to raise his magic

Usher.

object, give like a west temple for overthe profiles of the principle of pure, and enposition, to place the mind, and dever it pieces for instance, if it is a werestive, reposition, to place the mind, and dever it pieces for instance, if it is a werestive, reposition, to place the mind, and dever it pieces for instance, if it is a werestive, so that is seen with the contract of the principle of the principle of the principle of the mind of the mind of the principle of the principle of the principle of the mind of on medicarity; its much use set if the 1 information over the means, the distribution of a simple contract may be a simple of the principle of the first indicated as a simple of the principle of the principle of the distribution of a simple contract may be a simple of the principle of the distribution of a simple contract may be a simple of the principle of the principle of the distribution of a simple contract may be a simple of the principle of the principle

the west of many years.
Softpares and pinnting take their merit
from the tame spirit that postery does; is
guissen, a grandeer, and facer of expression and their principal objects are, the
militer, the beautiful, and the passiments.
Pairsing, on account of its great latitude,
grancelies also very nair to the swriety
of poetry; in ground their principley
we only according to the different mani-

rials of each. Poetry is capable of taking a series of recessive facts, which comprehend a whole action from the beginning. It ruts the passions in motion gradually, and winds them up by successive efforts, that all conduct to the intended effect; the mind could never be agitated so violently, if the sterm had not evene on by degrees; berides, languages, by its capacity of rentesesting thoughts, of farming the cornerstication of mind with mind, and describing emotions, takes in several creat, awfel, and passionate ideas that enjours cannot represent; but the painter is confined to objects of vision, or to one point or instant of time; and is not to bring into view any events which did not, or at least might not happen, at one and the same incant. The chief art of the historypainter, is to hit upon a point of time, that unites the whole successive action in one view, and strikes out the emotion you are desirous of raising. Some painters have had the power of preserving the traces of a recerting passion, or the mixed disturbed employs of the mind, without impairing the principal passion. The Medea of Timomochus was a miracle of this kind; her wild love, her rage, and her maternal pity, were all poured forth to the eye, in one portrait. From this mixture of passions, which is in nature, the murderess appeared dreadfully affect-

It is very necessary, for the union of character. Great pointers almost aldesigns in painting, that seet principal ways cluse a fire face to exhibit the parfigure appear emisently in view, and that all the rest he subordinate to it; that is, beauty, you will easily contrire the reason

object should give a cast to the whole piece: for instance, if it be a wrestler, or a courser in the race, the whole scene should not only be active, but the attentions and passions of the rest of the figures should all be directed by that object. If it be a fisherman over the stream, the whole scene must be silent and meditative : if ruiss, a bridge, or waterfall, even the living persons must be subsedingte, and the traveller should eare and look back with wooder. This strict union and concord is rather more necessary in mainting than in poetry: the reason is, painting is almost palpably a deception, and requires the utmost skill in relection a vicinity of probable ideas, to give it the air of reality and nature. For this reason also nothing strange, wonderful, or shocking to credulity, early to be admitted in paintings

that are designed after real life. The principal art of the landscapepainter lies in selecting those objects of view that are beautiful or great, provided there he a propriety and a just priethbourbood preserved in the assemblace, along with a carefess distribution that solicits your eye to the principal object where it rests; in giving such a glance or confused view of those that retire out of prospect, as to raise curiosity, and create in the imagination affecting ideas that do not appear; and in bestowing as much life and action as possible, without overcharging the piece. A landscape is estimmed by putting the animated figures into action; by flinging over it the chearful aspect which the sun bestores, either by a proper disposition of shade, or by the appearances that beautify his rising or setting; and by a judicious prospect of water, which afdishevelled clouds have the same effort. but with somewhat less vivacity.

but with somewhat few vivicity.

The crecitizes of portrait-pointing and
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we go to see with so much pleasure, but
he passions and ensution they display: in
like manner, the value of unusure and pictures vision in presention to the trength and
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de character. Care pointers almost alvays clause a fore face to exhibit the pasiniers in. If you ercollect what a layer
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ple, that dignity or courage cannot be mixed in a very ill-favoured connenance; and that the pointer after exerting his whole skill, finds in their stead prick and terror. These observations, which have been often made, serve to illustrate our thoughts on beguty. Besides the swice prupriety of nature, sculpture and figuretointing it a kind of description, which, like poetry, is under the direction of gntimes, in a fire flirte of facey, theory an are aemibilised, and the soul mesons the ideal solendor over the figures that never existed in real life. Such is the sublime and celegial character that breather over and restores in as well as beauty. the Apollo Belvedere, and the incomessible beanies that dwell upon the Venus of Medici, and wern to shed an illumination around her. This superior beauty must be varied with propriety, as well as the passions; the elegance of Juno, must be decent, lafty, and clated: of Minerva,

beyond visible nature; since no mortal ever surrounds the Apollo Belvedere, or the Venus of Medici, I have just mentioned. A variety and flush of colouring is generally the refuse of cointers, who are not able to animate their designs. We may call a lustre of colouring, the rant and fustian of paintier, under which are hid the want of strength and nature. None hat a painter of real genius can be severe and modest in his colouring, and please at the came time. It must be observed, that the glow and variety of colours give a pleasure of a very different kind from the abpeer of painting. When foreign or saments, gilding, and carving, come to be considered a necessary to the beauty of pictures, they ere a plain disensatic of a decay in taste

and power. \$ 223. On Architecture.

why the arrecable maximum are most lively of form in building. A subordination of in a beautiful face; beauty is the natural parts to one evident design forms simplivehicle of the agreeable passions. For the city; when the members thus evidently same reason the temperatures possions any related are great, the union is always very pear strongest in a fine face; it suffers the great. In the proportions of a noble edimost violent decongement by them. To fice, you see the issuge of a creating mind which me may add, using the same princi- result from the whole. The evident unifurnity of the returds, and its unparalleled simplicity, are prohably the sources of its mucrius beauty. When we look up at a varied roof, that seems to rest upon our horizon, we are intenished at the maymilicence, more than at the visible extent. When I am taking a review of the objects of beauty and grandest, can I pass

by upperiged the source of colours and visible besur? When the light is withdrawn all soone retires from view, visible bodies universal absence in solitude; when it retures, it belows about with it the creation,

6 224. Thoughts on Colours and Lights, If I should distinguish the percention of the scores from each other, according to the strength of the traces left on the imgiustion, I should call those of hearing, musculine, confident, and classe; and of feeling, smelling, and tastion, policys, which Venus, wintrior, telt, and conscious of impress the memory but weakly; while pleasing. These sisterarts, painting and stathose of colours I should call ideas, to detuary, as well as poetry, put it out of all note their strength and peculiar cleamers doubt, that the imagination carries the upon the imagination. This distinction ideas of the beautiful and the sublime for deserves particular notice. . The author of moure has dearn an impenetrable veil arer the fixed motorial world that surrounds us; solid matter refuses our acquaintance, and will be known to us only by tesisting the touch: but low obscure are the informations of feeling? light comes like an intimore acquaintance to relieve us 1 it introduces all nature to un, the fields, the trees,

sky. But all this beautious diversity is no notes than an acretable exchantment fermed by the light that spreads itself to view; the fixed parts of nature are eternally estouched beneath the light, and vic see nothing in fact but a creation of colours. tell you their ideas are transcripts of nature, and assure you that the veracity of God requires they should be so, because we cannot well avoid thinking so: but nothing is an object of vision but light; the picture we see is not asserted to the earth, but A free and easy proportion, united with Comes with angelic celerity to meet our

. . plicity, seem to constitute the elegance even. That which is called body or rub-

the flowers, the crystal streams, and arret

4 225. On Uniformite. Stall we admit uniformity into our list of beauty, or first examine its real meets.? When we look into the works of nature, we cannot avoid observing that uniformity It but the beauty of missite objects. The occusite sides of a leaf divided in the midde, and the leaves of the same species of treetables, retain a striking uniformity . but the branch, the tree, and forest, desen this familiarity, and take a noble irreexhiring with your advantage. Cut a tree two a regular form, and you change its leftr port for a minute prettisess. What forms the beauty of country scenes, but the wast of uniformity? No two hills. vales, rivers, or prospects, are alike: and terr suppose a country made up of the not beautiful hills and descents imaginable, but every hill and every vale alike, and at an equal distance; they soon tire

the novelty. There are, I own, certain assemblaces that form a nowerful beauty by their suion. of which a fine face is inconnentiale evidrace. But the charm does not seen by ley means to reside in the uniformity. which in the human countenance is not tery exact. The homon countenance may be planned out much more regularly, but I forcy without adding to the beauty, for which we must seek another source. In truth, the finest eye in the world without meaning, and the finest mouth without a anile, are insipid. An agrecable countetime includes in the idea thereof an arree- tions of the sublime we receive from exable and rentle disposition. How the coan-ternal objects, are attended with obscure Irrance, and an arrangement of colours and features, ean express the idea of an unteen mind, we know not: but so the fact is, unintelligible: however, I think there is and to this fine intelligent picture, whether it be false or tene, certain I am, that the

say, that the engagest uniformity, alone with the createst variety, forms beauty? But this is a repetition of words without distinct ideas, and explicates a well-known effort by an obscure cause. Uniformity, as far as it extends, excludes variety; and variety, as far as it reaches, excludes uniformity. Variety is by far more pleasing than unifermity, but it does not constitute beauty: for it is impossible that can be called beauty, which, when well known, causes to please. whereas a fine piece of music shall charm after being heard a hundred times ; and a lovely countries makes a stranger inpression on the mind by being often seen. because there beauty is real. I think we may, upon the whole, conclude, that if uniformity be a beauty, it is but the beauty of mimore objects; and that it pleases only by the visible design, and the guident factoress of latellicence it discovers.

\$ 226. On Nevelty. I must say something of the evene-cent

charms of parelty. When our curiosity is excited at the opening of new scenes, our ideas are affecting and beyond life, and we see objects in a brighter hue than they after appear in. For when curiosity is sated. the objects grow dull, and our ideas fall to their diminutive natural size. What I have of our venth we see backward; novelty always recommends, because expectations of the unknown are over high; and in too, and you find the delight vanishes with youth we have an eternal pavelty; unexperienced crudulous youth gilds our young ideas, and ever meets a fresh lustre that is not yet allayed by doubts. In are, experience corrects our hopes, and the imagination reoles for this region, wisdom and high pleasure do not reside together.

I have observed through this discourse, objects of nature, or from the fine arts, may he divided into the conceptions of the sublime, and correspond of the heuriful. Of the origin of the sublime I make hypothetically, and with diffidence; all we certainbe been on this head is, that the senseideas of power and immensity; the origin of our septations of beauty are still more some foundation for classing the objects of beauty under different heads, by a corresbeauty of the human countenance is owing, pondence or similarity, that may be obmore than to uniformity. Shall we then served between several particulars. Bid.

4 227. On the Origin of our general Mean beauty of colours may perhaps be arranged of Boardy.

A full and consistent evidence of desirm. important effect, gives the idea of beauty a thus a ship under sail, a greybound, a wellshowed have, are beautiful, burnes they display with case a great design. Binds and beasts of prev, completely armed for destruction, are for the same reason beautiful, although objects of terror.

Where different designs at a single view, appear to coucur to one effect, the beauty accumulates: as in the Grecian architecture: where different desires, leading to different effects, unite in the same whole, they cause confusion, and diminish the idea of beauty, as in the Gothic buildings, Hom the same principle, confusion and disorder are unly or frieldful; the firmes madé by spilled liquors are always unly. Regular figures are handsome; and the circular, the most regular, is the most beautiful. This regulation holds only where the sublime does not enter; for in that case the irregularity and exceleuress add to the ideas of power, and raise in

A mixture of the sublime aids exceedingly the idea of beauty, and beightens the horrers of disorder and utilizess. Personal beauty is vastly raised by a noble air; on the contrary, the dissolution and ruins of a large city, distress the mind prepartionally: but while we mourn over great rules, at the destruction of our species, we are also soothed by the generous commiseration we feel in our own breasts, and therefore ruins gives us the same kind of grateful melanchely we feel at a traredy. Of all the objects of discust and confusion, no other is so shocking as the human soul in madness. When we see the principle of thought and beauty disordered, the burrer is too high, like that of a massacre committed before our eres, to suffer the mind to make any reflex act on the god-like

mountains, add to their grandeur.

Regular mation and life shewn in inserimate objects, give us also the secret pleasure we call beauty. Thus waves spent, and successively breaking upon the shore and waving fields of corn and grass in con-

under this head; colours, like notes of mysic, affect the passions; red incites anter. black to enclanchely: white brings a centle joy to the mind; the solier colours refresh or relay it. The mistures and eradations of colours have an effect correspondent to the transitions and combinations of sounds - but the strokes are too transient and feeble to become the objects of expression. Reporte absorbuilts from exert disposition

tioned mation, are ever heautiful. The

of nature that plainly discovers her favour and incluience to us. Thus the spring season, when the weather becomes mild. the vendant fields, trees hoded with fruit or covered with shade, clear springs, but particularly the human face, where the reacle massions are delineated, are beyond expression beautiful. On the same reinciple, inclement wintry skies, trees stripned of their verdors, desert barren lands, and, above all, death, are frightful and shocking. I munt, however, observe, that I do not by any means amount, that the sentiment of beauty prives from a reflex considering art of the mind, man the observation of the deciens of nature or of art; proportion our admiration. The confusion the sestiment of beauty is instantaneous, in which we see the stars scattered over the and depends upon no prior reflections. beavens, and the rude arrangement of All I mean is, that desirn and beauty are in an arbitrary manner united together: so that where we see the one, whether we reflect on it or no, we perceive the other.

> other divisions of beauty easily discoverable, which I have not taken notice of. The engeral sense of beauty, as well as of grandour, seems peculiar to man in the creation. The herd in common with him enjoy the enable breath of spring; they lie down to repose on the flowery bank, and hear the peaceful humming of the bee: they evier the green fields and pastures: but we have reason to think, that it is man only who sees the image of beauty over the hanny mornest, and rejoices at it: that it is hid from the brute creation, and depends not upon sense, but on the

I must further add, that there may be

We have just taken a transient view of traces of pity that distinguish our species the principal departments of taste: let us and we feel no sensations but those of disnow, randam, make a few general reflections upon our subject.

intelligent mind.

4 228. Sense, Taste, and Genius distin-The human genius, with the best assistance, and the finest examples, breaks forth

but slowly; and the eventest men have but trace by babit and fine example; so that a traduily actived a jour rane, and dusts, delicacy of informent nerved natural to all simple conceptions of beauty. At an im- who breathed the air of that elegant city: mature age, the sense of beauty is weak we find a manly and elevated sense distinand confused, and requires an excess of guish the common people of Rome and colouring to catch its attention. It then of all the cities of Grecce, while the level prefers extravarance and runt to justices, of markind was preserved in those cities; a gross false wit to the currarior livin of while the Plebeians had a share in the cofelters, and the sheary, rich, and clarine, venument, and an atter progration was not to the fine and agniable. This is the child- made between them and the nobles, by had of sure- but on the human estatus wealth and hours. But when once the

universal beauty awakes; it begins to be surviout to the layery of the latter; then disgusted with the false and mishapen de- the taste of saure infallibly takes her flight of easy beauty and unaffected grandeur. The progress of the fine arts in the lin-

leftiest beliefe. The book is a series of branty and of the whilese, the second step we may call taste, and the last genius. is universal, which appears from the unifermine theyeof in the most distant area

and extient. What was energine and toblime in ancient Greece and Rome, are to at this day; and, as I observed before, there is not the least occessity of improvement or seigner, to discover the charms of a graceful or public department. There is a fine but an ineffectual light in the breat of man. After nichtfall we have Minired the planer Venus; the beauty and be traced. They see the beauties of anvixacity of her lustre, the immense distance ture with life and warmth, and paint them from which we indeed her beams issued, forcibly without effort, as the morning and the silence of the niche. all concurred any does the scenes he rises upon: and in to strike us with an agreeable amazement, several instances, communicate to objects But she showe in distinguished beauty, without rivior sufficient light to direct our laster, that is not seen in the creation of steps, or shew us the objects around us, nature. The poet, the statuary, the paint-Thus in unimproved nature, the light of the mind is bright and uncless. In other for bubited. barbarity, our promeet of it is still less fixed; it appears, and then again seems someges who appeared in Greece and Rome,

pay lost, though the swelling hillows.

pulses of Athens had acquired a rood retired, and left immimute and cell the

strengthens and grows to manufact, if it he common people are rent anusder wholly mixted by a honor education, the sense of from the creat and antifest, and made sub-

orptions that pleased before, and rosts with from both parties. The roor by a socdright on elegant simplicity, on pictures did liabit, and an attention wholly confined to mean views, and the rich by an attention to the changeable modes of mm mind may be fixed at these second. force, and a visited perference for the this degrees, from their foundation to the rich and confly, lose view of simple beauty and grandeur. It may seem a paradou, and set I am firmly permaded, that it would be easier at this day to give a coul trate to the resust excises of Americe, then to the noble youth of Eu-

> Genius, the pride of man, as man is of the creation, has been postessed but by few, even in the brightest ages. Men of superior genius, while they see the rest of mankind painfully straggling to comprehend obvious truths, glance themselves through the most regate consequences, like lightning through a path that cannot a morning freshness and unaccommable er, have produced images that left nature

The contellations of extraordinary per-Whelly to wreigh in the surrous house. Like at or more the same period of time, other whenly to various in the savage neess, size at or near the same period of time, after the same planet Venus, when she has but ages of darkness to which we know no bejust raised her orient beams to mariners gioning; and the long barrenness of those above the wares, and is now descried and countries after in every men, prove that renies owes much of its lastre to a person-The next step is taste, the subject of our al contest of glory, and the strong rivalempiry, which consists in a distinct, un- ship of great examples within actual view confined knowledge of the erest and bean, and brandelers, and that erest parts along tifal. Although you see not many possess- are not able to lift a person out of burbaed of a good taste, wet also generality of rity. It is further to be observed, that markind are carable of it. The very no, when the inversion spirit of the fire arts breass

ELECANT EXTRACTS IN PROSE.

breasts of peets, painters, and statuaries, hitherto remained mawaked and undiscoguished and admired the beauteous monaments of genius; but the power of exccution was lost; and although mesarcha loved and coasted the arts, yet they refused to return. From whence it is evideat, that neither taste, nor rutural name. form the creating genius that inspired the great musters of antiquity, and that they owner, ewed their extraordinary powers to some,

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thing different from both. If we consider the numbers of men who wrote well, and excelled in every department of the liberal arts, in the ages of exmiss, and the simplicity that always attends beauty; we must be led to think, that although few perhaps can reach to the supreme beauty of imagination displayed by the first-rate poets, orators, and philosophers; yet most men are canable of just thinking and agreeable writing, Nature lies very near our reflection, and will appear, if we be not mixed and revjudiced before the sease of beauty grows to maturity. The populace of Athens and Rome prove strongly, that uncommen parts or great learning are not necessary to make men think juntly. \$ 220. Thoughts on the Homen Copacity.

We know not the bounds of taste, because we are unocquainted with the extent and boundaries of the human genius, The mind in ignorance is like a sleening giant; it has immense capacities without the power of using them. By listening to the lectures of Socrates, men grew heroes. philosophers, and legislatees; for he of all mankind scened to have discovered the short and lightsome path to the Coulties of the mind. To give you an instance of the human capacity, that comes more im- lost in the general example. mediately within your notice, what graces. what sentiments, have been transplanted into the motion of a minuet, of which a savage has no conception! We know not to what degree of rapture harmony is capuble of being carried, nor what hidden powers may be in yet unexperienced beauties of the imagination, whose objects are in scenes and in worlds we are strauno conception of the sentiment of personal beauty. Are we certain that we are not vet children in respect to several species of beauties? We are ignorant whether is not possessed of, there he not passions in the soul, that have

men of taste still remained, who distin- vered for want of objects to rouse them : we feel plainly that some such are gently agitated and moved by certain notes of music. In reality, we know not but the taste and capacity of beauty and grandeur in the seel, may extend as far beyond all we actually perceive, as this whole world exceeds the sphere of a cockle or an

\$ 230. Taste how depended and lest, Let us now consider by what means taste is usually depraved and lost in a nation, that is neither conquered by barbarizes, nor has lost the improvements in agriculture, husbandry, and defence, that allow men leisure for reflection and embellishment. I observed before that this natural light is not so clear in the preasest men, but it may lie oppressed by barbarity. When people of mean parts, and of pride without grains, get into elevated stations, they want a taste for simple grandeur, and mistake for it what is smoonmonly glaring and extraordinary; whence proceeds false wit of every kind, a goody richness in dress, an oppressive load of ornament in building, and a grandour overstrained and putrile universally. I must observe, that people of had taste and little renius almost always lay a regat stress on rivial matters, and are estentations and exact in singularities, or in a decorum in trifles. When people of mean parts anpear in high stations, and at the head of the fushionable world, they carnot fail to introduce a false embroidered liabit of

Also when a nation is much corrupted; when avaries and a love of rain have sein. ed upon the hearts of men; when the nobles ignominiously bend their necks to corruption and bribery, or enter into the base mysteries of gaming; then deceacy. elevated principles, and greatness of soul, expire; and all that remains is a correctly or pappet-show of elegance, in which the gers to. Children who die young, have durcing-master and neer are upon a level. and the mind is understood to have no part in the drama of politeness, or else to act under a mean disquise of victues which it.

mind: people of nearly the same region.

who make up the crowd, will admire and

follow them; and at length solitary taste,

adorned only by noble simplicity, will be

231. Some Reflections on the Homan Mind.

Upon putting together the whole of our reflections you see two different natures laying claim to the human race, and dragging is different ways. You see a necessite. that seizes from our singuism and circomstances, bending us down into unwerthy misery and sordid baseness; and you see, when we can escape from the insulting tv. range of our fate, and acquire case and freedom, a generous nature, that lay stopifield and engressed, begin to awake and charm us with prespects of beauty and glery. This awaking geniss gazes in recover at the heatenes and elevation somes of nature. The branties of nature are familiar, and charm it like a mother's houses; and the chieves which have the plain marks of immense nower and grandeur, raise in it a will, an inquisitive, and trembling delight: but genius often throws over the objects of its conceptions colours finer than those of nature, and opens a paradise that exists no where but in its own creations. The briefe and peaceful scenes of Arcadia, and the lovely descriptions of pa-toral poerry, never existed on earth, no most time Pope's shoulderds or the river cods of Wasdor forest; it is all but a charming illusion, which the mind first mines with celestial colours and then Innui-ber for. Kniele-errasery is another kind of delusion, which, though it be lictitions in fact, wer is true in reactiment. I believe there are few points who in their youth, before they be corrupted by the commerce of the world, are not knighterrants and princesses in their leasts. The soul, in a beauteurs oc-tasy, communicates . Some to woods which they had not t and poetry, by its quick transitions, bold figures, lively images, and the variety of efforts to naint the latest ransors, brars witness, that the confused ideas of the mind are still infinitely superior, and bedivine spirit that, when roused from its lethargy, breathes in noble sentiments, that charms in elegance, that stamps upon marhis or canyan the frances of gods and beroes, that inspires them with an air above busesnice, and leads the soul through the enchancing mounders of music in a waking vision, through which it cannot break, to

discover the near algests that them it.

How shall we vanue to meet the object of this surjeiting beauty peculiar to roved my ideas of legacot, I am bound

genius, which evidently does not come to veyed in sound, for we feel the sounds of music charm us by gently aritating and swelling the possions, and setting some passions affeat, for which we have no name. and knew not until they were awaked in the mind by barmony. This become does not arrive at the mind by the ideas of vision, though it be moved by them; for it exidently become an the minir renerous. tations and images the mind makes of the objects of sense, an enchanting leveliness that never existed in those objects. Where shall the soul find this amazine beauty. whose very shadow, glimmering upon the imarination, opens unspeakable ragnures in it, and distracts it with Languishing pleasure? What are those stranger sentiments. that lie in w.it in the said, until morie calls them forth? What is the obscure but unavoidable value or merit of virtue? or who is the law-maker in the mind who gives it a worth and dirnity bround all eximation, and punishes the breach of it with conscious terror and despair? What is it in objects of huntrasurable power and reasdoor, that we look for with still amazement and awful delight?-But I find, modern, we have been in-residly led one subjects too obstrute and severe: I must been conversion to flight, and drawn the serious air of meditation over that countenance where the smiles naturally

dwell. I have, in consequence of your permission, put together such thoughts as occupred to me on road taste. I said you, if I had leisure hereafter, I would disnoue of them with more regularity, and add any new observations that I may make. Before I foish, I most in justice make my acknowledgments of the assistance I received. I took notice, at the beginning, that Rollin's Observations on Taste yave occasion to this discourse. Sir Harry Beaumost's polished dialogue on beauty, called Crito, was of service to me; and I have availed myself of the writings and sentiments of the ascients, particularly of the neets and statueries of Greece, which was the native and original country of the graces and fine arts. But I should be very priest if I did not make my chief acknown ledgments where they are more peculiarly doe. If your modesty will not suffer the at least, in honesty, to disclaim every merit but that of copying from a bright original.

**Color: Color: Color

\$ 232. General Reflections upon what is easiled Good Taste. From Rollin's Belles Lettres.

Trees as it near falls under our carrideration, that is, with reference to the reading of authors and composition, is a clear, lively, and distinct discerning of all the hearty touth and instores of the thoughts and expressions, which compase a discourse. It distinguishes what is con-. formable to electroner and prepriety in every character, and mitable in different circumstances. And whilst, with a delicate, and expulsite spracity, it notes the graces, turns, manners, and expressions, most likely to please, it perceives also all the defects which produce the contrary effect, and distinguishes precisely wherein these defects consist, and how far they are removed from the strict rules of art, and the real beauties of nature.

This happy faculty, which it is more

way to conceive than define, is less the effort of groun than infertent, and a kind of materal reason wassers up to perfection by study. It serves in composition to mide and dieses the understanding its makes use of the imagination, but without wibmitting to it, and keeps it always in subjection. It consults nature universally, follows it seen by seep, and is a faithful image of it. Reserved and anterior in the midut of abundance and riches, it dispenses the beauties and graces of discourse with semper and windom. It never suffers itself to be dazzled with the false, how glittering a Source season it may make. "The equally effended with too much and ten little. It knows precisely where it must some, and cuts all, without recret or mercy, whoteever exceeds the beautiful and nectors. "Tis the want of this quality which occabourbust, conceit, and wittinism; in which, as Quinetilian surry, the penius is vaid of independ and seffers itself to be carried away with an appearance of beauty, ourties incenium indicio caret, & shecie basi

Training in the control of the contr

I have already said, that this distinguishing faculty was a kind of stateral reason wrought up so perfection by stody. In reality all most bright the far principles of taste with them into the world, as well at take this order of relative itself light of the proof of this, we may surge, that every used orator is almost always shidibly approved of by the people, and that there is no difference of state and suminated upon this point, as Tally solveren, between the ignorant and Talle case in the same with preside and Talle case in the same with preside and

The case is the same with runsic and well composed and well executed, both as to instruments and voices, pleases maiver, sally. But if any diseast prises, any ill tone of voice be intermised, it shall displease even those who are absolutely ignarant of music. They know not what it is that offends there, but they find somewhat grating in it to their ears. And this procreds fown the tente and sense of harmony implested in them by nature. In like manner a few picture charms and transports a spectator, who has no idea of painting. Ask him what pleases him, and why it pleases him, and he cannot easily size an account, or suecify the real reasons: but natural sensiment works almost the same effect in him as art and use in cou-

normal enters in nome as art and use in contransitions;

The like observations will hold good as
as to the taste we not here speaking of. Most
the men have the first principles of it in themselves, though in the greater part of then
instruction or reflection; a so they are obraass milled or corrupted by vicious education,
had causume, or regining trajublicts of the

But how depeared soever the taste may be, it is never absolutely lost. There are certain fixed remains of it, deeply rooted in the understanding, wherein all nets array. Where there never sands are colshould with easy, they may be carried to produces, at least with respect to taste. We can these first notions, and renders the mind ducted a footness for certain odd and examentive to the immutable rules of truth travagant dishes. They readily commend and beauty, so as to discover the natural good liquors, elegant food, and road cookwe'ves at the same time for a model to facilitate the application of them; we generally see, that men of the best sense gladly east off their ancient errors, correct the mistakes of their former judgments, and return to the instreets, and delicars, which are the effects of a reliand taste, and by derrees draw others after these into the

same way of thinking.

To be convinced of thin, we need only look upon the success of certain great orators and celebrated authors, who, by their natural talents, have recalled these printtive ideas, and given fresh life to these reads, which lie concealed in the mind of every man. In a little time they united the voices of those who made the best use of their reason, in their favour; and soon after rained the applause of every are and condition, both ignorant and learned. It would be easy to point out amongst us the date of the road taste, which now reigns in all arts and sciences; by tracing each up to its original, we should see that a the other hand, the depravation of taste small number of men of remiss have ac- in arts has been always a mark and conquired the nation this glory and advan- sequence of the depravation of taste in

HOS. Even these who live in the politer sees. without any poolication to learning or stedy, do not fail to gain some tincture of the prevailing good taste, which has a share without their perceiving it them- the writings of the authors of the same selves, in their conversation, letters, and ag behaviour. There are few of our soldiers at present, who would not write more correctly and elegantly than Ville-Hardonin,

and the other officers who lived in a ruder and more barbarous see. From what I have said, we may canelvele, that rules and percents may be laid down for the improvement of this discerning faculty; and I cannot perceive why Quinctilian, who justly set such a value obtained by art, than the taste or smell; Ann moris arte traditor, moon rustes aut ofor : unless he meant, that some persons judgment, as might tempt one to believe

that it was in reality the cift of nature abuse. Table. Neither do I think that Quinctilian is absolutely in the right in the instance be lution, which is one great proof of the

a far ereaser height of perfection. And need only imprine what panes in certain if it so happens that any fresh light awak- nations, in which long custom has introand percenter consequences of them, and ery. They cam learn to discern the delicacy of the seasoning, when a skilful manter in that way has pointed it out to them, and to prefer it to the erospess of their funner diet. When I talk thus, I would not be understood to think those nations had great cause to complain, for the want of knowledge and ability in what is become so fatal to us. But we may judge

from broce the resemblance there is between the taste of the body and mind, and how proper the first is to describe the cha-

The rood taste we speak of, which is that of literature, is not limited to what we call the sciences, but extends itself imperceptibly to other arts, such as architecture, painting, scalpture, and music. 'Tis the same discerning faculty which introduces universally the same elegance, the same symmetry, and the same order in the disposition of the parts; which inclines un to noble simplicity, to natural beauties. and a judicious choice of ornaments. On

literature. The heavy, confused, and gross pergenents of the old Gathic buildings. placed usually without elegance, cantrary to all good rules, and out of all true proportions, were the imper of

The good tasts of literature reaches also to public customs and the manner of living. An habit of consulting the best rules upon one subject, naturally leads to the doing it also upon others. Paulus Amiliss, whose grains was so universally extensive, having made a great feast for the entertainment of all Greece upon the conquest of Macedon, and observing that his guests looked upon it as conducted with upon it, should say that it is no more to be more cleance and art than might be evpected from a soldier, told them they were much in the wrong to be surneised as its for the same penius, which taught how to are so stupid, and have so little use of their draw up an army to advantage, naturally pointed out the proper disposition of a

But by a strange, though frequent revo-

weaksess.

weakness, or rather the corruption of Imman understanding, this very delicacy and elevance, which the could taste of literature and elegence usually introduces into common life, for buildings, for instance, and entertainments, coming by little and little to desenerate into excess and leaver. introduces in its turn the bad taste of literature and eloquence. This Seneca informs us, in a very ingenious manner, in one of his epistles, where he seems to have drawn

did not precrive it. One of his friends had asked him. whence the alteration could possibly arise. which was sometimes observable in cloquence, and which carried most needle into certain general Isules; such as the affectation of bold and extravagant figures, memehors struck off without measure or coution, sentences so short and abrupt, that they left people rather to goess what they

meant, then conveyed a meaning Seneca answers this question by a common proverb among the Greeks; in As is their life, so is their discourse," Talis hamimilan fuit eratio, qualit vita. As a private person less us into his character by his discourse, so the reigning style is oft an image of the public manners. The heart energies. the understanding away with it, and communicates its vices to it, as well as its victues. When men strive to be distinguished from the rest of the world by novelty, and reformer in their furniture, buildings, and emertainments, and a studious search after every thiny that is not in common pre: the same taste will prevail in elaevence, and introduce novely and irregularity there. When the mind is more arcommend to despise rules in manners, it will not follow them in style. Nothing will then go down but what strikes by its being new and claring, extraordinary and affected. Trilliez and children shoughts will take obser of such as are hold and errestrained to an excess. We shall affect a sleek and florid wele, and an elocition

possess indeed, but with little more than And this sort of faults is cenerally the effect of a single man's example, who, having gained reputation enough to be followed by the multitude, sets up for a master, and gives the strain to others. 'Tis thought harourable to imitate him, to observe and conv after him, and his style becomes the role and model of the public shall take an occasion to speak upon this

As then luxury in diet and dress is a plain indication that the manners are not under so good a regulation as they should be: so a licontinumers of style, when it becomes public and general, shews evidently a depravation and corruption of the understandings of markind. To remedy this exil, and referm the

thoughts and expressions used in style, it whence they nescend. 'Tis the mind that a good description of himself, though he must be cured. When that is sound and vigorous, eloquence will be so too; but it becomes feeble and languid when the raind is enfeebled and enervated by pleasures and delights. In a word, it is the mind which presides, and directs, and gives motion to the whole, and all the rest follows its impressions.

He has observed elsewhere, that a style ten studied and for-fetched is a mark of a little genius. He would have an orater, especially when upon a grave and serious subject, he less curious about words, and the manner of placing them, than of his matter, and the choice of his thoughts. When you see a discourse laboured and polished with somoglegarefulness and scudy, you may conclude, says he, that it comes from a mean capacity, that busies itself in trifles. A writer of great genius will not stand for such minute things. He thinks and words with more nobleness and grandear, and we may disceen, in all he says, a gertain easy and natural air, which argues a man of real riches, who does not endeavour to anogur so. He then compares this florid prinked elapsence to roong people curled their alan and the milet : Barba et come mitides, de cutanda tetra, Nothing great and solid can be expected from such characters. So also with eveners. The discourse is in a manner the vicere of the mind. If it is decked out, tricked up, and painted, it is a sine there is some defect in the mind. and all is not sound within. So much finery. displayed with such art and study, is sot

the proper occupant of elegative. Are est economentare vivile, concinnitat.

neca talk thus, that he was a declared eneme of had more, and that no one was more

eanable of conesing and preventing it that

he? And set it was he, more than any other, thus emprihuted to the depreyation

of taste, and corruption of elequence. I

Who would not think, upon bearing Se-

publiect in another place, and shall do it

less the had trute for height shoughts, and revolutions of states and convices have nermens of expression, which is properly the character of Seneca, should prevail in our situation and wants, and therefore become own age. And I question whether this of less concern to us. But good taste, which he not a mark or pressure of the ruin of electronics we are thousand with, as the invalents become that new mirror more than ever, and the almost general decay of good manners, are perhaps also the fatal

One single person of reputation sometimes, as Seneca observes, and he himself is an instance of it, who by his emisent qualifications shall have acquired the estrem of the public, may suffice to intradoce this bad taste, and corrupt strie. Whilst moved by a secret ambition, a man of this character strices to distinguish him. self from the rest of the orators and writers of his new tood to ones a new north school he thinks it better to murch alone at the head of his new disciples, thus follow at the beels of the ald masters; while he prefers the reputation of wit to that of solidity, pursues what is bright rather than what is solid, and sets the marvellous above the natural and true; while he choses rather to apply to the fancy than to the judyment, to dustle reason than convince it, to surprise the hearer into an apprebation, rather than deserve it; and by a kind of delusion and soft enchangment. carry off the admiration and applicates tude always are); other writers, seduced by the charms of soveley, and the hopes of a like success, will suffer themselves insensibly to be burried down the stream, and add strength to it, by following it, And thus the ald ture, though hotter in itself, shall give war to the new one without redress, which shall presently assume the force of law, and draw a whole nation after it.

This should pushes the dilierace of the masters in the university, to prevent and hinder, as much as in them lies, the ruin of good taxes and as they are entrated with the public instruction of vonth, they should look upon this care as an essential tract of their date. The custom services and laws of the ancients have changed; they are often opposite to our way of life, and the users that neeval amount us. are gone and causet return; great events yourself obeyed, estocasted, and beloved have had their course, without any rea- by them? Uses all there pefers, an-

the more freely, as there is cause to fear, and left for us to expect the like; and the hans very little relation to their present is grounded upon immutable principles, is always the same in every age; and it is the principal adequators that young nersons should be taught to obtain from reading of ancient authors, who have ever been looked upon with reason as the masters. depositories, and grardians of sound elequence and good taste. In fine, of all that may anywise contribute to the cultivating the mind, we may truly say this is the most essential part, and what corbs to be preferred before all others.

This good taste is not confined to literature : it takes in also, or we have already suggested, all arts and sciences, and branches of knowledge. It comises therefore in a certain just and exact discernment. which points out to us, in each of the sciences and branches of knawledge, whatever is most cerious, beautiful, and useful, whatever is most essential, suitable, or necovery to those whe apply to it; how far consecutorly we should carry the study of its what early to be recoved from its what deserves a particular application and preference before the rest. For want of the most essential part of his profession. without perceiving it; nor is the case so rare as one might imagine. An instance will set the reatter in a clear light. The young Cyon, ton of Cambrara

King of Persia, had long been under the toition of a master in the act of war, who was wishood doubt a nemon of the regress abilities and best reputation in his time, One day, as Cambyses was discoursing with his son, he took occasion to mention his master; whom the young Prince had in great veneration, and from whom he presented he had learnt in general whoswere was necessary for the command of an army. Has your master, says Gambrues, given you any lectures of occonsenv: that is, has be taught you here to provide were traces with acceptaint to smalle them with provisions, to prevent the distempers that are incident to them, to core their when they are sick, to streether and the knowledge of them, may be there- their bodies by frequent exercise, to raise fore less necessary for us. Their actions emulation amount them, how to make

swered .

swired Cynes, and several others, the King ran over to him, he has not stude one word, and they are all new to me. And what has he taught you then? To exercise my arms, coalies the young Prince,

to ride, to draw the bow, to cast the spear, to form a camp, to draw the plan of a fartification, to runge my troops in order of battle, to make a review, to see that they march, file off, and encamp. Cambeses smiled, and let his son see, that he had learnt nothing of what was most essential to the making of a good officer, and an able general; and truete him far more in one convergation, which certainly deserves well to be studied by young ownthemen that are designed for the army,

than his famous master had done in many Every profession is liable to the same inconvenience, either from our not being sufficiently attentive to the principal end we should have in view in our applications and blindly following the foetsteps of others, who have none before us. There is nothing many suchal than the knowledge of history. But if we rest satisfied in landing our memory with a multitude of facts of no great curiosity or importence, if we dwell only upon dates and difficulties in threnology or geography, and take no pains to get accompanied with the renius. moneyers, and characters of the great men we read of, we shall have learns a great deal, and know but your little. A treasing of electoric may be extensive, enter into a hone detail of precent, define very experts every trope and figure, explain well their differences, and largely treat such questions to wron wounds debuted by the showing cians of old; and with all this be very like

great at all, or not to the nursues. Sprinsit orten rhitoricon Gleanther, sed sie, at zi axis obsentences consultierit, nihit alind feere debret. In philmoshy one might spend abundance of time in knotty and abstrong disputes, and eyes learn a great many fire and carious things, and at the same time nerlect the essential part of the study, which is to form the judgment and direct the manners.

that discourse of rhetoric Tully speaks of, which was only for to teach mosele and to

In a word, the most necessary qualifi-. eation, not only in the art of speaking and the sciences, but in the whole conduct of our life, is that taste, prodence, and discretion, which upon all subjects and on every power, and has nothing to hope or fear

and how to do it. Elad divers satis below. mihil esse, non mode in orando, sel in coni vile, prius consilie.

accession reaches on what we should do. 4 CTC. Do January's Buffer to liv Edition of SHAKESPEARL That praises are without reason lavished on the dead, and that the honours due cale

to excellence are vaid to antiquity, is a complaint likely to be always continued by these, who, being able to add nothing to truth, hope for emisence from the leresies of paradox; or those, who, being fuered by disappointment upon correlatory expedients, are willing to here from posterity what the present age refuses, and fatter themselves that the regard, which is yet denied by cury, will be at last be-

stowed by time.

Assissive. The every other quality that attracts the notice of mankind, has sudoubendly vutaries that reverence it, no from reason, but foun prejudice, Some seem to admire indiscriminately whatever has been languagement, without canidaing that time has sometimes co-operate with chance; all perhaps are more willor to honour past than present excellence; and the mind concemplates renius through the shade of age, as the eye surveys the on through artificial opacity. The great contention of criticism is to find the from of the moderns, and the beauties of the ancients. While an author is yet living. we estimate his powers by his worst performoner; and when he is dead, we rar

them by his best. To works, however, of which the ercellence is not absolute and definite, by gradual and comparative; to work, at raised upon principles demonstrative and scientific, but appealing wholly to observation and experience, no other tante on he resulted then learth of elegation and contissuance of exceen. What markind have long persented they have often examinal and commented and if they need to take the possession, it is because frequent conparisus have confirmed opinion in its favour. As among the works of nature or man can neverty call a river deep, or a

mountain high, without the knowledge of many mountains, and many rivers; so. in the needlections of entire, pathior car be styled excellent till it has been camnared with other works of the same kind. Demonstration immediately displays in from the flux of years; but works tenta- the approbation of prejudice or fashion; it ties and renerimental most be estimated its proper to enquire, by what needlightles collective ability of man, as it is discovered kept the favour of his countrymenis a long succession of endeavours. Of the feet building that was raised, it might be with certainty determined, that it was roand or squares has whether it was soncion or lafer must have been referred to time. The Pythagorean scale of numbers was at once discovered to be neriect: but the poems of Homer we yet know not to

intelligence, but by remark or, that nation after nation, and century after contary, has been able to do little more than transyou his incidents, now name his characters. and puraphrase his sentiments. The reverence due to writings that have

long subsisted, arises, therefore, not from her credulous confidence in the superior window of next ares, or clockly nersussian of the degeneracy of markind, but is the consequence of acknowledged and indubitable positions, that what has been laurest known has been most considered, and what it most considered in heat understand.

The poet, of whose works I have undetaken the revision, may now begin to presume the district of an assister, and claim the privilege of enablished fame and prescriptive veneration. He has long outived his century, the term commonly fixed is the test of literary sperit. Whatever advantages he might once derive from persent allusion, local customs, or tenurorary. spinions, have for many years been lost; and every topic of merriment, or motive of verow, which the mades of artificial life affunded him, now only obscure the some which they once illuminated. The efects of favour and connections are at 28 end; the tradition of his friendships and his exercises has nerished his works typest no coinign with armments, nor topply any faction with invectives; they Six neither includes spaint, nor gratily tralignity; but are read without any other reason than the desire of pleasure, and are therefore praised only as pleasure is obtained : yet, thus unassisted by interest or passions, they have past through variations of taste and chapter of manoers, and, as they devolved from one generation to another, have received new benours at every

transmission. But because human fudgment, shough it be gradually gaining upon certainty, never becomes infallible; and approbation, though long continued, may yet be only

by their presention to the orneral and of excellence Stukespeare has rained and Nothing can please many and please long, but just representations of general

nature. Particular manners can be known to few, and therefore few only can indee how nearly they are copied. The irregudelight authile, by that porely of which the common satiety of life sends us all in quest: but the pleasures of sudden wonder are seen exhausted, and the mind can only repose on the stability of truth,

Nickenpare is, above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life. His characters are not modified by the customs of particular places, engractised by the rest of the world ; by the neculiarities of studies or professions, which can merate but upon small numbers; or he the accidents of transient fashions or tempovary opinions; they are the genuine meneral of common humanity, such as the world wil always equaly, and observation will always find. His persons act and speak by the infloence of those general pensions and principles by which all minds are agitated, and the whole system of life is continued in motion. In the writings of other poets, a character is too often an individual; in those of Statespeace, it is

It is from this wide extension of design that so much instruction is derived. It is this which fills the plays of Stokemeure with practical axioms and demestic wisdom. It was said of Euripides, that every verse was a precept; and it may be said of Shakespeare, that from his works may be collected a system of rivil and recoverical prodesec. Yet his real power is not sheen in the splender of particular pansames, but by the progress of his fible and the tener of his dialogue; and he that tries to recommend him by select quorations, will succeed like the pedant in Hierocles. wise, when he effered his home to sale, carried a brick in his pocket as a specimen. It will not easily be imprined how much Shakespeare excels in accommodutor his sentiments to real life, but by comparing him with other authors. It was observed

of the ancient schools of declamation, that the more diligently they were frequented, the more was the student discussified for the world, because he found nothing there M m 2 which

which he should ever meet in any other mances invitorated the reader by a giant place. The same remark may be applied and a dwarf a and he that should form his to every story but that of Shakesneare. The expectations of human affairs from the theatre, when it is under any other direc- play, or from the tale, would be could tion, is peopled by such characters as were never seen, conversing in a language which was never heard, upon topics which will never arise in the commerce of mankind. But the dialogue of this author is often so evidently determined by the incident which produces it, and is pursued with so much ease and simplicity, that is seems scarcely to claim the merit of fiction, but to have been eleaned by diligent selection out of entition conversation and common oc-

Upon every other stage the universal agent is love, by whose power all good and evil is distributed, and every action quickeged or retarded. To bring a lover, a lady, and a rival into the fable; to cutingle them in contradictory obligations. perplex them with appositions of interest. and barres them with violence of desires inconsistent with each other; to make them meet in repture, and part in agony ; to till their mouths with hyperbolical joy and escrapeons sorrow; to distress them as nothing human ever was distressed; to deliver them as poshior human ever was delivered; is the business of a modern dramatint. For this, probability is violated. Life is misrepresented, and imprope is depraved. But love is only one of many panalons; and as it has no greater influence upon the sum of life, it has little operation in the dramas of a poet, who caught his

calunity. Characters, thus ample and general, were net easily discriminated and preserved a vet nerland no nost ever kent his nermented store distinct force each other. I will not say with Pope, that every speech may be assigned to the proper speaker, because manf energies there are reliefs from portion closracteristical: but, perhaps, though some may be equally adapted to every person, it will be difficult to find any that can be now perly transferred from the present pursuance to another claimant. The choice is right, when there is reason for choice. Other dramatists can only gain attention by hyperbolical or aggravated characters, murderer nat only odious, but despicable; by fabulous and unexampled excellence or he therefore added drankenness to his other

should himself have snoken or acted on the same occasion: even where the agency is supernatural, the dialogue is level with life. Other writers dispuise the most na-Pural passions and sport frequent incidents; so that he who contemplates them in the book will not know them in the world: Shakespeare approprimates the remote, and familiarizes the wonderful; the extit which he represents will not happen: but, if it were possible, its effects would prohably be such as he has assigned; and it may be said, that he has not only shows human nature as it acts in real exigencies, but as it would be found in trials, to which it cannot be expessed. This therefore is the praise of Shakeenemes, that his drawn is the mirror of

deceived. Shakespeare has no heroes; his

scenes are accorded only by men, who are

and speak as the reader thinks that he

life; that he who has mared his imagination, in following the phanteens which other writers raise up before him, nor here he cured of his delirious ecstaties, by reading human sentiments in human language, by scenes from which a bernit may estimate the transactions of the world. and a confessor predict the progress of the passions.

His acherence to general mature has expand him to the centure of critics. who form their judgments upon narrower ideas from the living world, and exhibited principles. Dennis and Rymer think his only what he saw before him. He knew Romans not sufficiently Roman v and Volthat any other pussion, as it was regular or taire consures his kings as not completely exorbitant, was a cause of hanniness or royal. Denois is offended, that Mesenics, a secure of Home, should play the lotfoen; and Voltaire perhaps thinks deerer violated when the Danish universe is ttrepresented as a devaluard. But Shahestrict

always makes nature predominate ever accident - and if he preserves the essential character, is not very careful of distinction associational and advantaines. His start requires Rossam or Kings, but he thinks only on men. He knew that Rome, like every other city, had men of all dispositions: and wasting a buffoon, he were into the senate-bosne for that which the senathouse would certainly have afforded him. He was inclined to show an usurper and a

deprovity, as the writers of barbarane me qualities, knowing that kines love wist

BOOK M. CLASSICAL AND HISTORICAL.

figure, neglects the drabery.

The censure which he has incurred by mixing comic and travic somes, as it in- scenes the passions are interrupted in their tends to all his works, deserves more consideration. Let the fact be first stated, and

Stakespeare's plays are not, in the rigrous and critical sense, either tragedies or cornecties, but compositions of a distinct kind; exhibiting the real state of sublutery nature, which narrakes of mod and oil, joy and sursew, missied with endless variety of proportion, and innumerable modes of combination; and expressing the cause of the world, in which the loss of one is the gain of another; in which, at the save time, the reveller is hustening to his wine, and the moomer burying his friend; in which the mulignity of one is sometimes defeated by the feolie of another: and many mischiefs and many benefits are duce and hindered without device. and consisties, the ancient pacts, according

to the laws which owners had prescribed. tricted some the crimes of open, and some their aboundities; some the momentum viinstades of life, and some the lighter occurences: some the terrors of distress, and ame the galeties of prosperity. Thus rose tle two modes of imitation, known by the sines of tragedy and county, compositions intended to promote different ends by contrary means, and considered as so little allied, that I do not recollect, among the Coreks or Romans, a single writer who greapted both.

Shalppeare has united the powers of exciting laughter and surrow, not only in of more general dignity or elevation than tot mind, but its one composition. Almost all his plays are divided between serious and ladienous characters; and in the sucproduce seriousness and sorrow, and some- errors. times levicy and laughter.

rules of criticism will be readily allowed: but there is always an appeal open from

like other men, and that wise exerts its and approaches nearer than either to the taxed power man kines. These are the penetrance of life, by thewing how ment petry cavils of neury minds; a poet ever- machinations and slender designs may prolooks the casual distinction of country and mote or obviate one another, and the high endition, as a painter, satisfied with the and the low co-operate in the general system by unavoidable concatenation. It is objected, that by this change of

progression, and that the principal event, being our advanced by a due endagen of preparatory incidents, wants at least the power to move, which constitutes the perfection of descriptio poetry. This reasonine is so specious, that it is received as true it to be false. The interchances of mingled somes seldom fail to produce the intended vicinitudes of naming. Firting cannot move to much, but that the attention may be easily transferred; and though it must be allowed that alexing melanchaly be sometimes interrauted by anwelcome leviny, yet let it be considered likewise, that melancholy is often not nicesing, and that the disturbance of one man may be the relief of mother: that different auditors have different liabitudes : and Out of this close of mineled purposes that upon the whole, all pleasure consists in warrets.

The players, who in their edition divided our author's works igno comedies, histories, and travelies, seem not to have distinguished the three kinds by any very exact or definite ideas.

An action which ended happily to the principal persons, however serious or distrended though its incormediate incidents. in their equipper constituted a controlly, This idea of a country continued long amongst us; and plays were written, which by changing the catastroohe, were trage-Tearedy was not in those times a norm

consider in required only a calaminant conclusion, with which the common criticism of that age was satisfied, whatcenive evolutions of the design, sometimes ever lighter pleasure it afforded in its pro-

History was a series of actions, with no That this is a practice contrary to the other than chronelorical succession, independent of each other, and without any tendence to introduce or regulate the concriticism to nature. The end of writing clusion. It is not always very nicely disa to instruct; the end of poetry is to instruct tanguished from troppely. There is not by pleasing. That the minuted drama may much nearer approach to unity of action coavey all the instruction of tracedy or in the tracedy of Antony and Cloopatra, comedy cannot be desied, because it in- than in the history of Richard the Secludes both in its aftergrisms of exhibition, cond. But a history might be continued

through many plays; as it had no plan, it had no limits. Through all these denominations of the drama. Shakesneare's made of composition is the same; an interchange of seriousness and merriment, by which the mind is seltened at one time, and exhibitorized at another. But whatever be his purpose, whether to gladden or depress, or to enadoct the story, without velemence or emetion. through tracts of easy and familiar dislorse. he never fails to attain his purpose; as he commands us, we learn or mourn.

duillity without indifference. When Shakespeare's plan is understood. most of the criticisms of Rymer and Voltaire vanish away. The olay of Hamler is opened, without impropriety, by two centirely. Into bellars at Resbuncia's window, without injury to the scheme of the play, though in terms which a modern audience would not easily endure; the character of Polonius is seasonable and social: and the Grave-directs themselves

may be beard with applique.

Shakemeare engared in dramatic poetry with the world open before him; the rules of the ancients were yet known to ferr; the public indement was unformed; he had no example of such fame as might force him upon imitation, nor critics of gedy he is always struggling after some oc- among his other excellencies deserves to be

casion to be tomic; but in corredy he studied as one of the original masters of our seems to repose, or to luxuriate, as in a luneuper. mode of thinking congenial to his nature, In his tragic scripts there is always some- not an unexceptionably constant, but as thing wanting; but his comedy often surpasses expectation or elesire. His comedy pleases by the thoughts and the language, be shill, his comedy to be instinct.

ferrd little dissipation, from the changes persiments are secretimes forced, and grade by a century and a half, in manners, their actions isomrobable; as the earth or in words. As his personages act upon upon the whole is spherical, though its principles arising from genuine passion, surface is varied with protuberance and very little modified by particular forms, cavities, their observers and vetations are communi-

actural, and therefore durable; the adprotitions peculiarities of personal habits are only superficial does, bright and pleasing for a little while, yet soon fading to a dim tint, without any remains of former lawre; but the discriminations of true passion are the colours of nature; they percade the whole mass, and can only nerish with the body that exhibits them. The arcidental compositions of heterogeneous modes are dittolved by the chance which combined them; but the uniform simplicity of primiting mulinies printer admits increase. nor suffer; decay. The sand heaped by or sit silent with quiet expectation, in tranruck always continues in its place. The stream of time, which is continually washing the dissoluble fabrics of other next.

nature without injury to the adamson of

Shakespeare. If there he, what I believe there is, in every nation. a style which never becomes obsolete, a certain mode of phraserlogy so consument and constraind to the analogy and principles of its respective language, at to remain sectled or unaltered; this style is probably to be sought in the common interesure of life, among those who speak only to be understood, without ambition of elegance. The polite are always catching modish inserstions, and the learned depart from established forms of speech, such authority as might restrain his extra- in hones of fuding or making better; shore vagance; he therefore included his named who wish for distinction forsake the valgar, disposition; and his disposition, as Rymer when the vulgar is right; but there is a has remarked, led him to country. In 172- conversation above property and below gredy he often writes, with great appear- referencest, where propriety resides, and ance of tool and study, what is written at where this nost sours to have rathered his last with little felicity; but in his comic comic dialogue. His is therefore more scenes, he seems to produce, without la- agreeable to the ears of the present age boor, what no labour can improve. In tra- than now other author equally remote, and

These observations are to be considered containing-veneral and predominant truth. Shakespeare's familiar dialogue is affirmed to be smooth and clear, yet not wholly and his tragely, for the greater part, by in- without succedness or difficulty; as a eident and action. His tragedy seems to country may be eminently fruitful, though it has snots melit for cultivation: his cha-The force of his comic senses has suf- recers are praised as natural, though their

Shakespeare with his excellencies has cable to all times and to all places; they are likewise faults, and faults sufficient to ob-

shall show them in the nonnection in which stoly violates of chromology; for, in the they appear to me, without envisors mo- same are, Sydney, who warned me the limity or nesercitions weseration. No advantages of learning, has, in his Areaquestion can be more impocessly discussed dia, confounded the posteral with the than a dead poet's pretensions to renewn; and little regard is due to that bigutry

which sets egudour higher than truth. His first defect is that to which may be inputed most of the evil in books or in nen. He sperifices virtue to convenience. and it so much more could to alone then to instruct, that he seems to write without are meral purpose. From his writings, indeed, a system of social duty may be seletted, for he that thinks reasonably most think morally; but his precess and axions drop casually from him; he makes to just distribution of mod or evil, nor is tiways careful to show in the virtuous a dispossbation of the wicked; he carries his persona indifferently through right and wrong, and at the close dismisses them without further care, and leaves their exanales to operate by chance. This fault the barbarity of his age cannot extensiste t for it is always a writer's duty to make

dependent on time or place. The plats are aften so loostly formed. that a very slight consideration may improve them, and so carellessly pursued, that e seems not already fully to comprehend his own design. He onics opportunities of intracting or delighting, which the train of his story seems to force upon him, and apparently rejects those exhibitions which would be more affecting, for the sake of

three which are more case. It may be observed, that in many of his plays the latter part is exidently newlected. When he found himself near the end of his work, and in view of his reward, he shortened his labour to smarch the neufer. He therefore remits his efforts where he should most vigorously exert them, and his catastrophe is improbably produced or imperfectly represented.

or place, but given to one are or nation, without screple, the customs, institutions, and opinions of another, at the expense not easy of likelihood, but of possibility, These faults Pope has endeavoured, with more seal than indepent, to transfer to his inagised interpulators. We need not mender to find Hector quoting Asistotle, when combined with the Gathic mythology of which he cannot well express, and will

scare and assembles any other merit. I fairies. Shakespeare, indeed, was not the feudal times, the days of impormer, suies: and security, with those of surbalence,

violence, and adverture. In his comic scenes he is seldem very successful, when he engages his characters in reciprocations of smartness and contents of surraum; their jests are commonly crossand their pleasantry licentious; neither his scutletien per his ladies have much delicacy, nor are sufficiently distinguished from his clowns by any appearance of refood manners. Whether he renerwood the real conversation of his time is not casy to determine the reion of Elizabeth is commonly supposed to have been a time of stateliness, formality, and reserve; yet, perhaps the relaxations of that severity were not very elegant. There must, however, luxe been always some modes of gaiety preferable to others, and a writer

In travely, his performance seems conthe world better, and instite in a virtue in- standy to be worse, as his labour is more. The effections of passion, which exigence forces out, are for the most part striking and energetic; but whenever he solicity his invention or strains his faculties, the offenring of his throse is tumour, meanness, technismess, and obscurity,

In narration, he affects a dispreparationate ponus of diction, and a wearing of train of circumlocution, and tells the incident imperfectly in many words, setticle mister have been more plainly delivered in few. Narration in dramatic poetry is naturally tediors, as it is praniupted and igacrier, and obstructs the progress of the action; liveued by frequent incorruption. Shokespeare found it an incurtorance, and instead recommend it by dignity and salendor, His declarations, or set speeches, are commonly ould and weak, for his power was the power of nature; when he endeavoured, like other tragic writers, to catch ensermities of amplification, and, instead of inquiring what the occasion demanded, to their law much his stores of knowledge

could morely, he seldon escapes without the pity or resentment of his reader. It is incident to him to be now and then we see the laves of Theseus and Hippolyta entantied with an inswickly southment, Mm 4

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not reject; he struggles with it a while, and, if it continues stubbers, comprizes it in words such as occur, and leaves it to be disentangled and envolved by those who have more leisure to bestow upon it. Not that always where the language is

intricate the thought is subtile, or the image always great where the line is bully; the quality of words to things is very often neglected, and trivial sentiments and vulgar ideas disappoint the attention, to which they are recommended by someous epithets and swelling figure.

But the admirers of this great poet have most reason to complain when he per prouders nearest to his highest excellence, and and seems fully recolved to said them in defection, and mallify them with tender great of innocency, or the crosses of love. When he does best, he some causes to die, the in not long and and particle with same alled executi, or contemptible equivanation. He makes the many the pily, as they are pily, as they are riving in the mind, are pily, as they are riving in the mind, are pily, as they are riving in the mind, are

A quibble is to Shakemeare what humimosm vanhors are to the traveller; he follows it at all adventures; it is sure to lead him out of his way, and sure to engulf him in the mire. It has some malignant power over his mind, and its fascinations are irresistible. Whatever be the dignity or pro- expectation. fundity of his disquisition, whether he be enlarging knowledge, or exhausting affection, whether he be amusing attention with incident, or enchaining it with suspence, let but a quibble spring up before hise, and he leaves his work unfinished, A quibble is the golden apple for which he will always turn aside from his career, or stoop from his elevation. A quibble, poor and barren as it is, gave him such delight, that he was content to purchase it, by the sacrifice of reason, propriety, and truth, A quibble was to him the latal Clematra for which he lost the world, and was con-

It will be thought strange, that, in enumerating the delects of this writer; I have me yet mentioned his neglect, of the unities; his violation of those laws which have been instituted and established by the joint authority of poets and critics.

Each his other deviations from the art of

For his other deviations from the art of the unsimely fall of his san. The mind writing, I resign him to critical justice, revolts from evident falsehood, and faction without making any other densand in his losse its farce when it departs from the re-favour, than that which must be indulved semblance of gradiey.

to all human excellence; that his virtues be rated with his failings: but, from the censure which this Irregularity may bring upon him, I shall, with due reverence to that learning which I must oppoor, adventure to try how I can defend him.

His histories, being neither tragelies

His histories, being trither tragedies nor cumedies, are not subject to any of their laws; nothing more is necessary to all the praise which they expect, than that the changes of action be so prepared as to be understood, that the incidents be various and affecting, and the characters consistent, natural, and distinct. No other unity is intended, and therefore none is to

be saught. In his other works he has well enough preserved the unity of action. He has not, indeed, an intrigue regularly perplexed and resultable approvalled; he does not endeavour to hide his design only to discover it; for this is seldom the order of real events, and Shakespeare is the port of nature: but his plan has commonly what Aristotle requires, a beginning, a middle, and an end; one event is concatenated with another, and the conclusion follows by easy consequence. There are perhaps some incidence that might be soured, as in other norts there is much talk that only fills up time upon the stage; but the general system makes gradual advances, and the end of the play is the end of

To the unities of time and place he his shown as regard; and pechaps a nearer view of the principles on which they strand, will disminish their value, and whodraw from them the veneration which, from the time of Carnellie, they have very generally received, by discovering that they have given most trouble to the poet, than pleasure to the auditor. The necessary of observing the unitie

of time and place aries from the supposed recessity of making the drams credible. The critics hold it impossible, that an sition of months and years can be possibly believed to pass in three hours; or that the spectator can suppose hismed to sit in the thearter, while ambussadors go and remuberseem distant kings, while armies are the warders and extreme, or till be whom they would be a supposed to the supposed would be supposed to the supposed to the would be supposed to the supposed to the world be supposed to the supposed to the world be supposed to the supposed to the supposed would be supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the world to the supposed to the supposed to the supposed to the supposed to the world to the supposed to the From the narrow limitation of time nervisity arises the construction of phoseless of the limitation of the limitation

was Tubes can never be Persepulis.
Such is the triumphant language with
which a critic enable over the misroy of an
irreplate part, and crusta commonly withour resistance or reply. It is tune, thereter, is cell him, by the authority of the
persent has been a superior of the
persent by the best of the
persent by the control of the
persent by the control of the
like, that any representation is mistan
for reality; that any dramatic fable, inter
antifact, was over cerefible, or, for a
materiality, was ever cerefible, or,

single moment, was ever credited, The objection arising from the impossibility of passing the first hour at Alexandria, and the next at Rome, supposes, that when the play opens, the spectator really imprines himself at Alexandria and helieves that his walk to the theatre has been a vayage to Egypt, and that he lives in the days of Antony and Cleonatra. Surely he that imprines this may imprine space. He that can take the stage at our time for the pulsee of the Ptolemies, may take it in half an hour for the promoutory of Actium, Delusion, if delusion be admitted. has no certain limitation: if the spectutor can be unce persuaded, that his old noemistures are Alexander and Course, that a more illuminated with capdles is the plain of Pharvalia, or the bank of Granions, he is in a state of elevation above the reach of reason, or of truth, and from the heights of empyrean poetry, may despise the circumspections of terrestrial nature. There is no reason why a mind thus wandering in ecstacy should count the clocks or why an hour should not be a century in that calenture of the brain

that can under the stage a field.
The truth is, that the spectators are always in their somes, and know, front the first act to the last, that the stage is only a stage, and that the players are only players. They came to hear a certain number of lines recited with just gestore and elegant modulation. The lines relate to some ac-

sion, and an action must be in some place; but the different actions that complete a story may be in places very remote from acts other; but the story may be in places very remote from acts other; and the second places in the special story which was always known to be neither Sicily, sor Athens,

but a modern theater? By supposition, as place is introduced, time may be extended; the time required by the fable clapses for the most part between the arts : for, of so much of the action as is represented, the real and poetical duration is the same. If in the first set preparations for war against Mithridates are represented to be made in Rome, the event of the war may, without absurdity, be represented, in the catastrophe, as hanpening in Pontus: we know that there is prither mar not preparation for war : we know that we are neither in Rome nor Pontus: that neither Mithridates nor Lucullus are before us. The drama exhibits successive imitations of successive actions and why may not the second imitation represent an action that happened years after the first, if it be so connected with it, that nothing but time can be supposed to intervene? Time is, of all modes of existence, most observations to the impaigntion; a lause of years is as easily conceived as a passage of hours. In contemplation we easily contract the time of real actions, and therefore willingly permit is to be contracted when we only see their imitation.

It will be asked, how the drama moves, if it is not credited? It is credited with all credit due to a drama. It is credited, whenever it moves, as a just picture of a real original: as representing to the auditor what he would himself feel, if he were to do or suffer what is there feigued to be suffered or to be done. The reflection that strikes the heart is not, that the evils before us are real evils, but that they are evils to which we ourselves may be exposed. If there be any fallacy, it is not that we fancy the players, but that we fancy ourselves unhappy for a moment but we rather lament the possibility, than suppose the presence of misery, as a unather weens over her habe, when she remembers that death may take it from her. The delight of travedy preceeds from our consciousness of fictions if we thought murders and treasons real, they would please no more.

Imitations produce pain or pleasure, not

because

because they are mistaken for realities. but because they bring realities to mind. When the imagination is recreated by a painted landscape, the trees are not sunposed capable to give us shade, or the we should be pleased with such fountains playing beside us, and such woods waving over us. We are agitated in reading the history of Henry the Fifth, yet no man takes his book for the field of Agincmet. A dramatic exhibition is a book recited with concomitants that increase or diminish its effect. Familiar comedy is often more powerful on the theatre, than in the name : imperial traredy is always less. The humour of Petruchio may be heightened by grimace; but what voice or what gesture can hope to add dignity or force to the soliloguy of Cato?

A play read affects the mind like a play acted. It is therefore evident, that the action is not supposed to be real; and it follows, that between the acts a longer or absorter time may be allowed to pass, and that no more account of space or duration is to be taken by the moditor of a drama, than by the reader of a marative, before whom may pass in an hour, the life of a between, or the revolutions of an empire.

Whether Shakespeare knew the unites. and rejected them by design, or deviated from them by happy ignorance, it is, I think, impossible to decide, and useless · to inquire. We may reasonably suppose, that, when he rose to posice, he did not want the counsels and admenitions of scholars and critics, and that he at last deliberately persisted in a practice, which he might have begun by chance. As nothing is essential to the fable but unity of action, and as the unities of time and place arise evidently from false assumptions, and by circumscribing the extent of the drama. lessens its variety, I cannot think it much to be lamented that they were not known by him, or not observed; nor, if such another poet could arise, should I very vehemently reproach him, that his first act passed at Venice, and his next in Cyprus. such violations of rules, merely positive, become the comprehensive genius of Shakespeare, and such cemures are suitable to the minute and slender criticism of Voltaire:

Non megut adeo permisenit imis Longus somma dies, ut neo, ri voce Metelli Serventur leges, malast Casare tolli.

Vet when I sneak thus slightly of dramatic rules, I cannot but recollect how much wit and learning may be produced against me : before such authorities I am afraid to stand, not that I think the present operation one of those that are to be decided by mere authority, but because it is to be suspected, that these perhaps have not been so easily received, but for better reasons than I have yet been able to find. The result of my enquiries, in which it would he ludicrous to boast of impartiality, it. that the unities of time and place are not essential to a just drama; that though they may sometimes conduce to pleasure, they are always to be sacrificed to the nobler beauties of varieties and instruction: and that a play written with pice observation of critical rules, is to be contemplated as an elaborate curiosity, as the product of superfloors and estentations art, by which is shown, rather what is possible than what is necessary.

He that, without dimination of any other excellence, shall preserve all the unities undrwiken, deserves the like applazes with the architect, who shall display all the orders of architecture in a citudel, without any deduction from its strength: but the principal because of a citudel is to exclude the enemy; and the greatest graces of a play are to copy nature, and instruct life.

Perhaps, what I have here not doguaically but deliberately writens, may recul the principles of the drama to a new exumination. I am almost frighted at my own tenerity; and whén I estimate the same and the strongth of those that maintain the constrary opinion, am ready to side down in reverential silence; as Antex withdraw from the defence of Troy, when he saw Nepunes staking the wall, and Juno heading, the besingers.

Those whom my arguments cannot per-

a sude to give their apprehension to the forgingment of Shakespeers, well exaltly, if y the consider the condition of his life, y the condition of the condition of his life, y the condition of the life, and the constant of the compared with the transition, and the compared with the transition of the age in which he leved, and with his own particular opportunities; and though to a reader a double not sweet or better the condition of the compared with the compared with the condition of the condit

ROOK II. CLASSICAL AND HISTORICAL AND

force, is of far greater dignity than in discover the instruments, as well as to surver the workmanship, to know how much is to be ascribed to original powers, and how much to casual and adventitious help. The palaces of Peru or Mexico were certrials mean and incommedians habitations. if compared to the houses of European monarchs; yet who could forbear to view them with astonishment, who remembered that they were built without the use of

iron? The English nation, in the time of Shakespeare, was yet struggling to emerge from harbarity. The philology of staly of Henry the Eighth; and the learned languages had been successfully cultivated by Lilly, Linsere, and More; by Pole, Cheke, and Gordiner: and afterwards by Smith, Clerk, Haddon, and Aschoun, Greek was now taught to boys in the principal schools; and those who united elegance with learning, read, with great diligence, the Italian and Spanish poets. But literature was yet confined to professed scholars, or to men and women of high rink. The public was gross and darks accomplishment still valued for its rarity.

Nations, like individuals, have their inforcy. A people, newly awakened to literry curiosity, being yet unacquainted with the true state of things, knows not how to judge of that which is proposed as its resemblance. Whatever a remote from common appearances is always welcome to rulgar, as to childish credulity; and of a country unrulightened by learning, the whole people is the vulgar. The study of those who then aspired to plebian learning was laid out upon adventures, giants, dracens, and enchantments. The Death of Arthur was the favourite volume.

The mind, which was feasted on the lexurious wonders of fiction, has no taste of the insinidity of truth. A play, which imitated only the common occurrences of the world, would, upon the admirers of Palmerin and Guy of Warwick, Jove made little impression; he that wrote for such an audience was under the necessity of looking round for strange events and fabulous transactions; and that incredibility, by which maturer knowledge is offended, was the chief recommendation of passionate or sublime. writings to unskilful cariosity.

Our author's plots are generally borwhat each we shall place any particular moved from povels; and it is reasonable performance, curio ity is always busy to to suppose, that he chose the most popular. such as were read by many, and related by more; for his audience could not have followed him through the intricacies of the drama, had they not held the thread of the story in their hands.

The stories, which we now find only in remoter authors, were in his time accessible and familiar. The fable of As you Like It, which is supposed to be copied from Chancer's Gamelyn, was a little pamphlet of those times; and old Mr. Cibber remembered the tale of Hamlet in plain English prose, which the critics have now

to seek in Saxo Grammations. His English histories he took from English chronicles and English bullads; and as the ancient writers were made known to his countrymen by versions, they supplied him with new subjects; he dilated some of Plutarch's lives into plays, when they

had been translated by North. His plats, whether historical or fabulous. are always crowded with incidents, by which the attention of a rude people was more easily eaught than by sentiment or preparentation; and such is the power of the marvellous, even over those who deand to be able to read and write, was an "spise it, that every man finds his mind more strongly seized by the tragedies of Stakespeare than of any other writer: others please us by particular speeches; but he always makes us anxious for the event. and has, perhaps, excelled all but Homer in securing the first purpose of a writer, by exciting restless and unquenchable carlo-

sity, and connelling him that reads his

work to read it through. The shows and bustle, with which his plays abound, have the same original. As knowledge advances, pleasure passes from the eve to the ear, but returns, as it declines. from the ear to the eye. Those to whom our outhor's labours were exhibited. had more skill in nomps or processions than in poetical language, and perhaps wanted some visible and discriminated events, as comments on the dialogue. He knew how he should must please a and whether his practice is more agreeable to noture, or whether his example has prejudiced the nation, we still find, that on our stare something must be done, as well as said, and inscrive declaration is year coldly heard, however musical or elegant,

Voltaire expresses his wonder, that our

author's

author's extravagancies are endured by a mation, which has seen the tragedy of Cato. Let him be answered, that Addison speaks the language of poets, and Shakespeare of men. We find in Cato innumerable beauties which enamour us of its author, but we see nothing that acquaints us with herman sentiments or human actions: we place it with the fairest and the noblest progeny which judgment propagates by conjunction with learning; but Othello is the vigorous and vivacious offspring of observation impregnated by genius. Cato affinds a splendid exhibition of artificial and fictitious manners, and delivers just and noble sentiments, in diction casy, elewated and harmonious, but its hopes and fears communicate no vibration to the heart; the composition refers us only to the writer: we pronounce the more of Cato, but we think on Addison.

The work of a correct and regular writer is a garden accurately formed and diligently planted, varied with shades, and scented with flowers; the composition of Shakespeare is a forest, in which oaks extend their branches, and pines tower in the air, interspersed sometimes with weeds and brambles, and sometimes giving shelter to myrtles and to roses; filling the eye with awful pemp, and gratifying the mind with endless diversity. Other poets display cabinets of precious rarities, minutely finished, wrought into shape, and polished into brightness. Slokespeare opens a ming which contains gold and diamonds in inexhaustible plenty, though clouded by incrustations debased by impurities, and mingled with a mass of meaner minerals. It has been much disputed whether Shakespeare owed his excellence to his

precepts of critical science, and the examples of ancient authors. There has always prevailed a tradition, that Shakespeare wanted learning, that he had no regular education, nor much skill in the dead languages. Jonson, his friend. affirms, that he had small Latin and less Greek; who, besides that he had no imaginable temptation to falsehood, wrote at a time when the character and acquisitions of Shakespeare were known to multitudes. His evidence ought therefore to decide the controversy, unless some testimony of equal force could be opposed. Some have imagined, that they have dis-

That much knowledge is scattered over covered deep learning in many imitations

of old writers; but the examples which I have known urged were drawn from books translated in his time; or were such east coincidences of thought, as will happen to all who consider the same subjects; or such remarks on life, or axioms of morality, as float in conversation, and are transhritted through the world in proverbial sentences.

I have found it remarked, that in this important sentence, Co before, Ill follow. we read a translation of I bre. seoutr. I have been told, that when Caliban, after a pleasing dream, says, I cry'd to sleep again, the author imitates Anacreon, who had, like every other man, the same wish on the same occasion. There are a few passages which may pass

for imitations, but so few, that the exception only confirms the rule; he obtained them from accidental quotations, or by oral communication; and as he used what he had, would have used more if he had obtained it.

The Comedy of Errors is confessedly taken from the Menachmi of Plautos; from the only play of Plautus which was then in English. What can be more probable, than that he who copied that would have copied more; but that those which were not translated were inaccessible? Whether he knew the modern languages

is uncertain. That his plays have some French scenes, proves but little; he might easily procure them to be written, and probably, even though he had known the language in the common degree, he could not have written it without assistance. In the story of Romeo and Juliet, he is also served to have followed the English translation, where it deviates from the Italian; but this, on the other part, proves nothing own native force, or whether he had the against his knowledge of the original. He common helps of scholastic education, the was to copy, not what he knew himself, but what was known to his audience.

It is most likely that he had learned Latin sufficiently to make him acquainted with construction, but that he never advanced to an easy perusal of the Roman outhors. Concerning his skill in modern languages, I can find no sufficient ground of determination; but, as no imitations of French or Italian authors have been discovered, though the Italian metry was then high in esteem, I am inclined to believe, that he read little more than English, and chose for his fables only such tales as he found translated,

his works is very justly observed by Pope,

but it is often such knowledge as books did net tumply. He that will understand Shakespeare must not be content to study him in the closet, he must look for his meaning sometimes among the sports of the field, and sometimes among the manufactures of

the shop. There is, however, proof enough that he was a very diligent reader, nor was our language then so indigent of books, but that he might very liberally indulge his curiosity without excursion into foreign literature. Many of the Roman authors were translated, and some of the Greek; the Reformation had filled the kingdom with theological learning; most of the topics of human disquisition had found English writers; and poetry had been cultivated, not only with diligence, but sucsess. This was a stock of knowledge sufbeient for a mind so canable of apprenti-

ating and improving it. But the greater part of his excellence was the product of his own genius. He

found the English stare in a state of the utmost rudeness: no essays either in tragedy or comedy had appeared, from which it could be discovered to what degree of delight either one or other might be carried. Neither character por dialogue were yet understood. Shakespeare may be truly raid to have introduced them both amonyst U. and in some of his hannier scenes to have carried them both to the utmost beight.

By what gradations of improvement he proceeded, is not easily known; for the chronology of his works is yet unsettled. Rowe is of opinion, that " perhaps we are not to look for his beginning, like these of other writers, in his least perfect works; art had so little, and nature so large a share in what he did, that for aught I know," says he, " the performances of his youth, as they were the most vigorous, were the best." But the power of nature is only the power of using, to any certain pupase, the materials which dilicence procures, or opportunity supplies. Nature gives to man knowledge, and, when images are collected by study and experience, can only assist in combining or applying them. Shakespeare, however favoured by nature, could impart only what he had learned; and, as he must increase his ideas. like other mortals, by gradual acquisition, he, like them, grew wiser as be grew older,

more, and instruct with more efficacy, as he was himself more amply instructed. There is a virilance of observation, and accuracy of distinction, which books and precents cannot confer; from this, almost all original and native excellence proceeds. Shakespeare must have looked open man-

kind with perspicacity, in the highest degree curious and attentive. Other writers borrow their characters from preceding writers, and diversify them only by the accidental appendages of present manners; the dress is a little varied, but the body is the same. Our author had both matter and form to provide; for, except the characters of Chaucer, to whom I think he is not much indebted, there were no veriters in English, and perhaps not many in other modern languages, which shewed life in its

native colours. The contest about the original benevolence or malignity of man, had not yet commenced. Speculation had not yet attempted to analyse the mind, to trace the passions to their sources, to unfold the seminal principles of vice and virtue, or sound the depths of the heart for the motives of action. All those inquiries, which from the time that human nature became the fashionable study, have been made sometimes with nice discernment, but often with idle subtilty, were yet unattemnted. The tales with which the infancy of learning was satisfied, exhibited only the superficial appearances of action, related the events, but remitted the causes, and were formed for such as delighted in wonders rather than in truth. Mankind was not then to be studied in the closes: he that would know the world, was under the necessity of gleaning his own remarks, by mingling, as he could, in its business and amusements.

Boyle congratulated himself upon his high birth, because it favoured his curiosity, by facilitating his access. Shakesneare had no such advantage; he came to London a needy adventurer, and lived for a time by very mean employments. Many works of genius and learning have been performed in states of life that appear very little favourable to thought, or to enquiry: so many, that he who considers them, is inclined to think that he sees enterprise and perseverance predomination over all external agency, and bidding help and hindrance vanish before them. The gecould display life better, as he knew it nius of Shakespeare was not to be depressed by the weight of poverty, nor li- our English travical harmony, that is, the mited by the narrow conversation to which men in want are inevitably condemned: the incumbrances of his fortune were shaken from his mind, as dew-drops from

a lien's mane. Though he had so many difficulties to encounter, and so little assistance to surmount them, he has been able to obtain an exact knowledge of many modes of life. and many casts of native dispositions; to wary them with great multiplicity: to mark them by nice distinctions; and to shew them in full view by proper combinations. In this part of his performances he had none to imitate, but has been himself imitated by all succeeding writers; and it may be doubted whether, from all his successors, more maxims of theoretical knowledge, or more rules of practical pru-

dence, can be collected, than he alone has given to his country. Nor was his intention confined to the actions of men; he was an exact surveyor of the inanimate world; his descriptions have always some peculiarities, gathered by contemplating things as they really exist. It may be observed, that the oldest mosts of many nations preserve their reputation, and that the following generations of wit, after a short celebrity, tink into oblivion. The first, whoever they be, must take their sentiments and descriptions immediately from knowledge; the resemblance is therefore just: their descriptions are verified by every eye, and their sentiments acknowledged by every breast, Those whom their fame invites to the samestudies, copy partly them, and partly nature, till the books of one age gain such

authority, as to stand in the place of nature to another; and imitation, always deviating a little, becomes at last capricious and casual. Shakespeare, whether life or nature be his subject, shows plainly that he has seen with his own eyes he gives the image which he receives, not weakened or distorted by the intervention of any other mind; the ignorant feel his representations to be just, and the learned

see that they are complete. Perhaps it would not be easy to find any author, except Homer, who invented so much as Shakespeare, who so much advanced the studies which he cultivated, or effused so much povelty upon his age or country. The form, the characters, the language, and the shows of the English drama are his, "He seems," says Denmis, " to have been the very original of

harmony of blank verse diversified often by dissyllable and tryssyllable terminations. For the diversity distinguishes it from berole harmouy, and by bringing it nearer to common use makes it more proper to gain attention, and more fit for action and dialogue. Such verse we make when we are writing prose; we make such yerse in

common conversation."

I know not whether this praise is rigorously just. The dissyllable termination, which the critic rightly appropriates to the drama, is to be found, though, I think, not in Gorboduc, which is confessedly before our puther; yet in Hierenamo', of which the date is not certain, but which there is reason to believe at least as old as his earliest plays. This however is certain, that he is the first who taught either tragedy or comedy to please, there being no theatrical piece of any older writer, of which the name is known, except to antiquaries and collectors of books, which are sought because they are scarce, and would not have been scarce had they been much

esteemed. To him we must ascribe the praises, unless Spenser may divide it with him, of having first discovered to how much smoothness and harmony the English language could be solicned. He has speeches, perhans sametimes scenes, which have all the delicacy of Rowe, without his effeminacy. He endeavours, indeed, commonly to strike by the force and vigour of his dialogue, but he never executes his purpose better, than when he tries to soothe by softwess,

Yet it must be at last confessed, that as we owe every thing to him, he owes something to us; that, if much of his praise is paid by perception and judgment, much is likewise given by custom and veneration. We fix our eyes upon his graces, and turn them from his deformities, and endure in him what we should in another louth or despise. If we endured without praising, respect for the father of our drama might excuse us; but I have seen, in the book of some modern critic, a collection of anomalies, which shew that he has corrupted language by every mode of deprayation, but which his admirer has at-

cumulated as a monument of honour. He has scenes of undoubted and perpetual excellence, but perhaps not one play, which if it were now exhibited as the work

* It sopears, from the induction of Ben Jenon's Burthelemen-Fair, to have been acted STREVESS.

before the year 1500,

of a contemporary writer, would be heard to the conclusion. I am indeed far from thinking, that his works were wrought to his own ideas of perfection; when they were such as would satisfy the audience, they satisfied the writer. It is seldom that authors, though more studious of fame than Shakespeare, rise much above the standard of their own age; to add a little to what is best, will always be sufficient for present praise, and those who find themselves exalted into fame, are willing to credit their encomiasts, and to spare the labour of con-

thought his works worthy of posterity, that he levied may ideal tribute upon fuare times, or had any further prespect, than of present popularity and present profit. When his plays had been acted, his hope was at an end: he solicited no addition of hanour from the reader. He therefore made no scruple to repeat the same jots in many dialogues, or to entangle different plots by the same knot of perplexity; which may be at least foreiven him by these who recollect, that of Congreve's four comedies, two are concluded by a marriage in a mask, by a deception, which, perhaps, never happened, and which, whether likely or not, he did not invent. So careless was this great noet of future

teeding with themselves.

plinty, while he was yet little declined into the rule of years, before he could be disfuted with fatirue, or disabled by infermity, he made no collection of his works. ner desired to rescue those that had been already published from the depravations that obscured them, or secure to the rest a better destiny, by giving them to the world in their remaine state.

4 231. Pore's Preface to his Hours. Homer is universally allowed to have had the greatest Invention of any writer

whatever. The peace of Judement Victil has justly contested with him, and others may have their pretensions as to particular excellencies; but his Invention remains yet unrivalled. Nor is it a wooder if he has ever been acknowledged the greatest of poets, who most excelled in that which is the very foundation of poetry. It is the Invention that in different degrees distinguishes all great geniuses; the utmost stretch of human study, learning, and industry, which masters every thing besides, can never attain to this. It furnishes Art with all her materials, and without it,

Indonest itself can at hest but steal wisely; for Art is only like a prodent steward that lives on managing the riches of Nature. Whatever praises may be given to works of judgment, there is not even a sinwhe beauty in them to which the invention must not contribute: as in the most remfor exedens, art can only reduce the houstics of nature to more regularity, and such a figure, which the common eye may better take in, and is therefore more entertained with. And perhaps the reason why common critics are inclined to prefer a judicious and methodical genius to a great It does not appear, that Shakespeare and fruitful one is, because they find it easier for themselves to pursue their observations through an uniform and bounded walk of art, than to comprehend the vast

and various extent of nature. Our author's work is a wild paradise, where if we cannot see all the beauties so distinctly as in an ordered garden, it is only because the number of them is infinitely greater. It is like a copious nursery. which contains the steds and first productions of every kind, out of which those who followed him have but selected some particular plants, each according to his fancy, to cultivate and beautify. If some things are too luxuriant, it is owing to the richness of the soil; and if others are not surived to perfection or maturity, it is only fane, that, though he retired to ease and because they are over-run and opprest by those of a stronger mature.

> vention we are to attribute that unequalled fire and ranture, which is so foreible in Homes, that no man of a true postical spirit is proster of himself while he reads him. What he writes, is of the most animated nature imaginable; every thing moves, every thing lives, and is put in petion. If a council be called, or a battle fought, you are not coldly informed of what was said or done as from a third person, the reader is burried out of himself by the force of the meet's imprination. and turns in one place to a hearer, in another to a spectator. The course of his verses resembles that of the army he describes;

It is to the strength of this amozing in-

Old de lean sort remer whis mara stante. " They pour along like a fire that sweeps " the whole earth before it." It is however remarkable that his fancy, which is every were vigorous, is not discovered immediately at the beginning of his poem In its fullest splendour; it grows in the pregress both upon himself and others, and becomes on fire, like a chariot-wheel, by its own rapidity. Exact disposition, sust

charcht.

thought, correct elocution, polished numbers, may have been found in a thousand; but this poetical fire, this " vivida vis animi," in a very few. Even in works where all those are imperfect or neglected, this can overpower criticism, and make us admire even while we disapprove. Nav. where this appears, though attended with absurdities, it brightens all the rubbish about it, till we see nothing but its own splendor. This fire is discerned in Virvil. but discerned as through a glass, reflected from Homer, more shining than ferce, but every where equal and constant: in Lucan and Statius, it bursts out in sudden, short, and interrupted flashes: in Milton it glows like a furnace kept up to an uncommon arder by the force of art: in Shakesneare. it strikes before we are aware, like an 'aceidental fire from heaven; but in Homer, and in him only, it burns every where clearly, and every where irresistibly,

I shall here endeavour to shew, how this wast Invention exerts itself in a manner superior to that of say poet, through all the main constituent parts of his work, as it is the great and peculiar characteristic which distinguishes him from all others.

The strong and ruling faculty was like a powerful star, which in the violence of its course, drew all things within its vortex. It seemed not enough to have taken in the whole circle of arts and the whole compass of nature, to supply his maxima and reflections; all the inward passions and affections of mankind, to furnish his characters; and all the outward forms and images of things for his descriptions; but, wanting yet an ampler sphere to expatiate in, he opened a new and boundless walk for his imprination, and created a world for himself in the invention of fable. That which Aristotle calls the "Soul of postry, was first breathed into it by Homer, I shall begin with considering bim in this part, as it is naturally the first; and I speak of it both as it means the design of a poem, and ak it is taken for fiction.

Falls may be divided into the Probable, the Allegorical, and the Marvellous. The probable fable is the rectail of such actions as though they did not happen, yet might, in the common course of nature; or of such as, though they did, become fables by the additional episodes and masser of enting them. Of this sort is the main story exclusion of the Trajans in Italy, or the Max. That of the filled its the agent of

Achilles the most short and single subject that ever was chosen by any poet. Yet this he has supplied with a variety variety of incidents and events, and crowded with a greater number of councils, speechés, battles, and episodes of all kinds, than are to be found even in those poems whose schemes are of the usmost latitude and inregularity. The action is luarried on with the most vehement spirit, and its whole duration employs not so much as lifty days. Virgil, for want of so warm a genius, aided himself by taking in a more extensive cubject, as well as a greater-length of time, and contracting the design of both Homer's poems into one, which is yet but a fourth part as large as his. The other evic norts have used the same practice, but generally carried it so far as to superinduce a multiplicity of fables, destroy the unity of action, and lose their readers in an unreasenable length of time. Nor is it only in the main design that they have been unable to add to his invention, but they have followed him in every episode and part of story. If he has given a regular catalogue of an army, they all draw up their forces in the same order. If he has funeral cames for Patroclus, Virgil has the same for Anchises; and Statius (rather than omit them) destroys the unity of his action for those of Archemoras. If Ulysses visits the shades, the Æneas of Virgil, and Scipio of Siliot, are sent after him. If he be detained from his return by the allurements of Calvoso. so is Æntas by Dido, and Rinalde by Armida. If Achilles be absent from the army on the score of a quarrel through half the poem, Rinaldo must absent himself just as long, on the like account. If he gives his hero a suit of celestial armour. Virgil and Tasso make the same present to theirs. Virgil has not only observed this close imitation of Homer, but where he had not led the way, supplied the want from other Greek authors. Thus the story of Sinon and the taking of Troy was copied (says Macrobius) almost word for word from Pisaeder, as the loves of Dido and Aneas are taken from those of Medea and Jason in Apollonius, and several others in the same manner.

same manner.

To proceed to the allegerical fable; if we reflect upon these insumerable know-ledges, those secrets of nature and physical philosophy, which Homer is generally supposed to have wrapped up in his allegers, what a new and ample sector of wooder may this consideration afford as: how forth

able to clothe all the prescrites of elements. the qualifications of the mind, the virtues and vices, in forms and persons; and to introduce them into actions agreeable to the nature of the things they shadowed! This is a field in which no succeeding noets could dispute with Houser: and whatever commendations have been allowed them on this head, are by no means for their invention in laying enlarged his circle, but for their judgment in luxing contracted it. For when the mode of learning changed in following ages, and science was delivered in a plainer manner; it then became as reasonable in the more modern mets to lay it aside, as it was in Homer to make use of it. And nearhaps it was no unbappy circonstance for Virgil, that there was not in his time that demand upon him of so great an invention, as might be carable of furnish-

invall these allerarical parts of a norm. The marvellous fable includes wherever is supernatural, and especially the machines of the gods. He seems the first who brought them into a system of machinery for noctry, and such a one as makes its greatest importance and dignity. For we find those authors who have been offended at the literal notion of the gods, constantly laying their accusation against Homer as the chief amount of it. But whatever cause there might be to blame his machines in a philosophical or religious view, they are so perfect in the poetic, that mankind have been ever since contented to follow them: none have been able to enlarge the sphere of poetry beyond the limits he has set: every attempt of this nature has proved unsuccessful; and after all the various changes of times and religions, his rods continue to this day the rods of nortry.

We come now to the characters of his persons; and here we shall find no author has ever drawn so many, with so visible and surprising a variety, or given us such lively and affecting impressions of them. Every one has something so singularly his own, that no painter could have distinguished them more by their features, than the poet has by their manners. Nothing can be more exact than the distinctions he has observed in the different degrees of virtues and vices. The single quality of courage is wonderfully diversified in the several characters of the Iliad. That of Achiller is furious and intractable; that of Diomede forward, yet listening to advice, and subject to command: that of Ajax is heavy, and narration. In Virgil the dramatic part is

will that imprination appear, which was self-confident: of Hector, active and vivilant: the courage of Agamemnon is inspirited by love of empire and ambition a that of Menelans mixed with softness and tenderness for his people: we find in Idameneus a plain direct soldier, in Sarpedon a gallant and generous one. Nor is this judicious and astonishing diversity to be found only in the principal enality which constitutes the main of each character, but even in the under-parts of it, to which he takes care to vive a tincture of that prime cipal one. For example, the main characters of Ulysses and Nestor consist in wisdom; and they are distinct in this, that the wisdom of one is artificial and various. of the other natural, open, and regular. But they have, besides, characters of courage: and this quality also takes a different turn in each from the difference of his prudence : for one in the war depends still mon cartion, the other upon experience. It would be endless to produce instances of these kinds.-The characters of Virgil are far from striking us in this open manner: they lie in a great degree hidden and undivinguished, and where they are marked most evidently, affect us not in proportion to those of Homer. His characters of valour are much alike: even that of Turnus seeme no way neceliar but as it is in a namerior degree; and we see nothing that differences

the courage of Mnestheus from that of

like manner it may be remarked of Sta-

ties's heroes, that an air of innectuoisy

tuns through them all; the same barried

and savage osurage appears in his Capu-

neus, Tydeus, Hippomedon, &c. They

love a parity of character, which makes them seem brothers of one family. I be-

lieve when the reader is led into this track

of reflection, if he will pursue it through

the epic and tragic writers, he will be con-

visced how infinitely superior in this moint

the invention of Homer was to that of all

Sergesthus, Cleanthus, or the rest. In

others. The speeches are to be considered as they flow from the characters, being perfect or defective as they agree or disagree with the manbers of those who after them. As there is more variety of characters in the Hiad, so there is of speeches, thou in any other poem. Every thing in it has manners (as Aristotle expresses it) that its every thing is acted or snokes. It is hardly credible, in a work of such length, hour small a number of lines are employed in

les in proportion to the narraive; and the speeches often consist of general reflections or thoughts, which might be equally juite any promis mount upon the same occision. At many of his persons have no apparent observates, no many of his speeches exipte lesing applied and judged by the lesing proposed observates, no many of his speeches exipte lesing applied and judged by the feel of prophysics. We oftener think of the prophysics, we oftener think of the prophysics, we oftener think of the prophysics of the pr

us readers. If in the next place we take a view of the sentiments, the same presiding faculty is eminent in the sublimity and spirit of his thoughts. Lougious has given his oninion. that it was in this part Homer principally excelled. What were alone sufficient to prove the grandeur and excellence of his sentiments in general, is, that they have so remarkable a parity with those of the serioture: Deport. in his Geomologia Homerica, has collected innumerable instances of this sort. And it is with justice an excellent modern writer allows, that if Virvil has not so many thoughts that are low and vulour. he has not so many that are sublime and noble; and that the Roman author seldom rises into very astonishing sentiments, where he is not fired by the Hiad.

If ne observe his descriptions, images, and similies, we shall find the invention still predominant. To what else can we a ribe that wast comprehension of images of very sort, where we see each circumstance of art, and individual of nature, summoued together, by the extent and fecundity of his imagination; to which all things, in their various views, presented themselves is an instant, and had their impressions taken off to perfection at a heat? Nay, he not only gives us the full prospects of things, but several unexpected peculiarities and side-views, unobserved by any painter but Homer. Nothing is so surprising as the de-criptions of his battles, which take up no less than half the Iliad, and are supplied with so tast a variety of incidents. that no one bears a likeness to another: such different kinds of deaths, that no two heroes are wounded in the same manneyand such a profusion of noble ideas, that every battle rises above the last in greatness, horror and confesion. It is certain there is not occur that number of impres and descriptions in my epic poet; though every one has assisted himself with a great

quantity out of him: and it is evident of Virgil especially, that he has scarce any comparisons which he not arway from his master. If we descend from hence to the expersion, we see the bright imagination of Homer shiming out in the most culiversed forms

sion, we see the bright imagination of Homer shining out in the most cultivested forms of it. We acknowledge him the father of sit. Briguage of the gods to men. His experience is not high the colouring of some great matters, which discovers itself to be laid, on many sites of the colouring of some great matters, which discovers itself to be large imaginated and executed with papeling. It is instead and executed with the greating instead and executed with the greating instead of the control of the colour sites of the colour sit

there are in him more daring figures and meraphors than in any good author whatever. An arrow is impatient to be on the wing, and a weapon thirsts to drink the blood of an enemy, and the like. Yet his expression is never too big for the sense. but justly great in proportion to it. It is the sentiment that swells and fills out the diction, which rises with it, and forms itself about it: for in the same degree that a thought is warmer, an expression will be brighter; as that is more strong, this will become more perspicuous: like glass in the furnace, which grows to a greater magnitude, and refines to a greater clearness, only as the breath within is more powerful, and the heat more intense. To throw his language more out of

prose, Homer seems to have affected the compound epithets. This was a sort of composition neculiarly proper to noetry. not only as it beirhoened the diction, but as it assisted and filled the numbers with even. er sound and pomp, and likewise conduced in some measure to thicken the imares. On this last consideration I cannot but astribute these also to the fruitfulness of his invention, since (as he has managed them) they are a sort of supernumerary pictures of the persons or things to which they are joined. We see the motion of Bector's plumes in the enithet surfaire. the landscape of Mount Neritus in that of single policy, and so of others; which particular images could not have been insisted upon so loog as to express them in a deserintion (though but of a single line) without diverting the reader too much from the principal action or figure. As a metapher is a short simile, one of these evithets is a short description. Lastly, if we consider his versification,

we shall be sensible what a share of praise

POOP II CLASSICAT AND DISTORICAT

is due to his invention in that. He was of the Composition of Words. It will be not satisfied with his language as he found at present to observe of his numbers, that it settled in any one part of Greece, but they flow with so much ease, as to make searched through its different dialects with this particular view, to beautify and per- than to transcribe as fast as the Money feet his numbers : he considered these as dictated; and at the same time with to they had a greater mixture of yowels or much force and aspiring vigour, that consonants, and accordingly employed they awaken and raise us like the sound of them as the verse required either a greater a trumpet. They roll along as a plentiful smoothness or strength. What he most river, always to motion, and always fullliar sweetness from its never using con- verse, the most rapid and vet the most tractions and from its custom of resolving smooth imaginable. the diphthongs into two syllables, so as to make the words onen themselves with a Homer, what principally strikes us is his more spreading and sonorous fluency. With this he mingled the Attic contractions, the bruader Doric, and the feebler Molic, which often rejects its assirate, or takes off its accent a and complexed this variety by altering some letters with the licence of poerry. Thus his measures, instead of being fetters to his sense were always in readiness to run along with the warmth of his rapture, and even to give a farther representation of his motions, in the correspondence of their sounds to what they signified. Out of all these he has derived that harmony, which makes us confess he had not only the richest head, but the finest ear in the world. This is so great a truth, that whoever will but consult the tune of his verses, even without understanding them (with the same sort of diligence as we daily see practised in the case of Italian operas) will find more aweetness, variety, and majesty of sound, than in any other language or poetry. The beauty of his numbers is allowed by the critics to be comied but faintly by Virgil himself, though they are so just to ascribe it to the nature of the Latin tonese: indeed, the Greek has some advantures. both from the natural sound of its words. and the turn and endence of its werse. which agree with the genius of no other Institute Vissil was new sensible of this, and used the utmost dilizence in working up a more intractable language to whatsaever graces it was capable of and in particular never failed to bring the sound of his line to a beautiful agreement with its sense. If the Grecian poet has not

one imagine Homer had no other care affected was the Jonic, which has a necu- while we are borne away by a tide of

Thus, on whatever side we contemplate Invention. It is that which forms the character of each part of his work : 30-4 accordingly we find it to have made his fable more extensive and conjour thou any other, his manners more lively and storm by marked his speeches more affection and transported, his sentiments more warm and sublime, his images and descriptions more full and animated, his expression more raised and daring, and his numbers more rapid and various. I hope, in what has been said of Virgil, with regard to any of these heads. I have no way deported from his character. Nothing is more than surd or endless, than the coupons parthed of comparing eminent writers by an opposition of particular passages in them, and forming a judgment from thesee of their merit upon the whole. We arrest to have a certain knowledge of the program character and distinguishing excellence of each: it is in that we are to consider him. and in proportion to his degree in that we are to admire him. No author or man ever excelled all the world in more than one faculty ; and as Homer has done this in Invention, Virgil has in Judement. Not that we are to think Homer wanted Indement, because Vieril had it in a more eminent degree, or that Virgil wanted by sention, because Homer named a baser share of it : each of these great authors had more of both than perhaps any man besides, and are only said to have less in comparision with one another. House was the greater genius. Virgil the better artist. In one we most admire the page in the other the work: Homer hurries and been so frequently celebrated on this ac- transports us with a commanding intracount as the Roman, the only reason is, tunity. Virell leads us with an attractive that fewer critics have understood one lan- majesty: Houser scatters with a comment guage than the other. Dionysius of Hali- profusion, Virgil bestows with a careful carnassus has pointed out many of our au- magnificence : Homer, like the Nile, pour thor's beauties in this kind, in his treatise out his riches with a boundless ov ...

Virgil, like a river in its banks, with a power the main one. His similies are like gostle and constant stream. When we behold their buttles, methinks the two only its proportion given aggregable to the poets resemble the heroes they celebrate; original, but is also set off with occasional Homer, boundless and irresistible as Achilles, bears all before him, and shines more and more as the tumult increases; Viceil, calmly during like Angas, annears undisturbed in the midst of the action; dismoses all about him, and conquers with tranquillity. And when we look upon their machines, Homer seems like his own Isoister in his terrors, shaking Olympus, scattering the lightnings, and firing the heavens; Virgil, like the same power in his benevolence, counselling with the gods; laying plans for empires, and regularly

ordering his whole creation. But after all, it is with great parts, as with ereat virtues, they naturally border on some imperfection; and it is often hard to distinguish exactly where the virtue ends, or the fault begins. As prodence may sometimes sink to suspicion, so may a great judgment decline to coldness; and as marnanimity may run up to profesion or entragance, so may a great invention to redundancy or wildness. If we look upon Homer in this view, we shall pererive the chief objections against him to proceed from so noble a cause as the exgess of this family.

Among these we may reckon some of his Marvellous Fictions, upon which so much criticism has been spent, as memassing all the bounds of probability. Perhaps it may be with great and superior souls, as with gigantic bedies, which, exerting themselves with unusual strength, exceed what is commonly thought the due presention of parts, to become miracles in the whole; and, like the old heroes of that make, commit something near extravaeance, amidst a scries of elorious and inimitable performances. Thus Hother has his speaking horses, and Virgil his myrtles distilling blood, where the latter has not so much as contrived the easy intervention of a Deity to taxe the probability.

that his similies have been thought too exsherant and full of circumstances. The force of his faculty is seen in nothing more. then in its inability to engline itself to that single circumstance upon which the comsorison is grounded; it runs out into embellishments of additional images, which he war are so managed as not to over-

pictures, where the principal figure has not ornaments and prospects. The same will account for his manner of heaping a number of comparisons together in one breath, when his fancy suggested to him at once to many various and corresponding images. The reader will easily extend this observation to more objections of the same

If there are others which seem rather to charge him with a defect or narrowness of genius, than an excess of it; those seeming defects will be found upon examination to proceed wholly from the nature of the times he lived in. Such are his grosser representations of the gods, and the vicious and imperfect manners of his heroes; but I must here speak a word of the latter, as it is a point generally carried into extremes. both by the consumers and defenders of Homer. It must be a strange partiality to

antiquity, to think with Madam Dacier, " that " those times and manners are so " much the more excellent, as they are " more contrary to ours," Who can be so prejudiced in their favour as to magnify the felicity of those ages, when a spirit of revenge and cruelty, joined with the practice of rapine and publicry, reinned through the world: when no mercy was shewn but for the sake of lucre; when the greatest princes were put to the sword, and their wives and daughters made slaves and concabines? On the other side, I would not be so delicate as those modern critics, who are shocked at the servile offices and mean enplorments in which we sometimes see the beroes of Homer engaged. There is a pleasure in tables a view of that simulicity in opposition to the luxury of succeeding ages, in beholding monarchs without their tuards, princes tending their flocks, and princesses despring water from the arrivers When we read Homer, we ought to reflect that we are reading the most ancient auther in the beathen world; and those who consider him in this light will double their pleasure in the perusal of him. Let them think they are growing acquainted with nations and people that are now no more; that they are stenoing almost three thou-

sand years back into the remotest antiquity. and entertaining themselves with a clear and surprising vision of things no where else a Profess to her Homes.

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to be found; the only true mirror of that ancient world. By this means alone their greatest obstacles will vanish: and what usually creates their dislike, will become a statisfaction.

This consideration may farther serve to mover for the constant use of the same enithers to his gods and heroes, such as the far darting Pheebus, the blue-eyed Pallas, the swift-footed Achilles, &c. which some have censured as impertinent and rediously repeated. Those of the gods depended anon the powers and offices then believed to below to them, and had contracted a weight and veneration from the rites and solemn devotions in which they were used: they were a sort of attributes in which it was a matter of religion to subute them on all occasions, and which it was an irroverence to omit. As for the epithets of great men, Mons, Boileau is of opinion, that they were in the nature of surnames, and repeated as such ; for the Cereks having no names derived from their fathers, were obliged to add some other distinction of each person; either naming his parents expressly, or his place of birth, profession, or the like; as Alexander, the son of Philip, Herodotus of Halicarmanus, Diogenes the Cynic, &c. Homer therefore, complying with the cuttom of his country, used such distinctive additions as better arreed with metry. And indeed we have something parallel to these in modern times, such as the names of Harold Harefoot, Edmund Ironside, Edward Long-shanks, Edward the Black Prince, &c. If yet this be thought to account better for the propriety than for the repetition, I shall add a farther conjecture : Hesiod, dividing the world into its different ages, has placed a fourth are between the brazen and the iron one, of " Heroes distinct from other men: a divine race, who fought at Thebes and Troy, are called Demi-Gods, and live by the care of Impirer in the islands of the bleverd*." Now among the divine honours which were paid them, they might have this also in common with the rods, not to be mentioned without the solemnity of an epithet, and such as might be acceptable to them by its celebrating their families, actions, or qua-

What other cavils have been raised against Homer, are such as hardly deserve a reply, but will yet be taken notice of as they occur in the course of the work.

* Hesiod, lib. i. ver. 155, &c.

Many have been occasioned by an injudicious endeavour to exalt Virgil; which is much the same as if one should think to raise the superstructure by undermining the foundation: one would imagine, by the whole course of their parallels, that these critics never so much as heard of Honer's having written first: a consideration which whoever compares these two poets ought to have always in his eye. Some accuse him for the same things which they overlook or praise in the other; as when they prefer the fable and moral of the Engis to those of the Hind, for the same reasons which might set the Odysses above the Ameis: as that the hero is a wiser man; and the action of the one more beneficial to his country than that of the others of else they blame him for not doing what he never designed; as because Achilles is not as good and perfect a prince as Æneas, . when the very moral of his poem required a contrary character : it is thus that Busine judges in his comparison of Homer-and Virgil. Others select those particular posszers of Homer, which are not so laboured 25 some that Virgil draw out of them: this is the whole management of Scaliger in his Poetices. Others quarrel with what they take for low and mean expressions, sometimes through a false deligacy and refinement, oftener fours an improved of the graces of the original t and then triumple in the awkwardness of their own translations; this is the conduct of Persult in his Parallels. Lastly, there are others, who, pretending to a fairer proceeding, distinruish between the personal merit of Homer, and that of his work ; but when they come to assign the causes of the great reputation of the Hiad, they found it upon the emorance of his times and the prejudice of those that followed; and, in previouse of this principle, they make those accidents (such as the contention of the cities, &c.) to be the causes of his fame, which were in reality the consequences of his merit. The same might as well be said of Vireil or any great author, whose general character will infallibly raise many casual additions to their reputation. This is the methad of Mony, de la Motte; who yet conlesses upon the whole, that in whatever age Homer had lived, he must have been the proutest poet of his nation, and that he may be said in this sense to be the master even

In all these objections we see nothing that contradicts his title to the homour of N n 3

of those who surpassed him.

the chief invention; and as long as this ness, there is often a light in antiquity twitich indeed is the characteristic of metry icself) remains unequalled by his followers, he still continues superior to them. A cooler judgment may commit fewer faults. and he more approved in the eyes of one rent of critics; but that warmth of fancy will carry the loadest and most universal. applauses, which holds the heart of a reader. under the strongest enchantment. Homer not only appears the inventor of poetry. but excels all the inventors of other arts in this, that he has swallowed up the honour of those who succeeded him. What he has done admitted no increase, it only left room for contraction or regulation. He shewed all the stretch of fancy at once; and if he has failed in some of his flights, it was but because he attempted every thing. A work of this kind seems like a mighty tree which rises from the most vigorous seed, is improved with industry, flourishes, and produces the finest fruit; nature and art conspire to raise it; pleasure and profit join to make it valuable: and they who find the justest faults, have only said, that a few branches (which run luxuriant through a victness of nature) might be lopped into form to give it a more regular appear-

Having now spoken of the beauties and defects of the original, it remains to treat of the translation, with the same view to the chief characteristic. As far as that is seen in the main parts of the prem, such as the fable, manuers, and sentiments, no translator can prejudice it but by wilful emissions or contractions. As it also breaks out in every particular image, description, and simile, wheever lessens or too much softens those, takes off from this chief character. It is the first grand duty of an interpreter to give his author entire and immaissed; and for the rest, the dietion and versification only are his proper province; since these must be his own, but the others he is to take as he finds them.

It should then be considered, what methurb may afford some conjugatent in our impuage for the graces of these in the Greek. It is certain no literal translation can be just to an excellent original in a mouring language; but it is a great mistake to imagine (as many have done) that a rish paraphrase can make amends for this general delect; which is no less in direcer to lose the spirit of an ancient, by deviating into the modern manners of evpression. If there be sometimes a dark- where in such perfection as in the Scrip-

which nothing better preserves than a version almost literal. I know no liberties one ought to take, but those which are necessary for transfusing the spirit of the original, and supporting the poetical style of the translation : and I will venture to say, there have not been more men misled in former times by a servile dull adherence to the latter, than have been deluded in ours by a chimerical insolent hope of raising and improving their author. It is not to be doubted that the fire of the poem, is what a translator should principally reeard, as it is most likely to expire in his managing: however, it is his salest way to be content with preserving this to his utmost in the whole, without endeavouring to be more than he finds his author is, in any particular place. It is a great secret in writing, to know when to be plain, and when poetical and figurative; and it is what Homer will teach us, if we will but follow modestly in his footsteps. Where his diction is hold and lofty, let us raise ours as high as we can; but where he is plain and humble, we ought not to be deterred from imitating him by the fear of incurring the century of a mere English critic. Nothing that belongs to Homer seems to have been more commonly mistaken than the just pitch of his style; some of his translators having swelled into fustian in a proud confidence of the sublime; others sunk into flatness in a cold and timorous notion of simplicity. Methinks I see these different followers of Homer, some sweating and straining after him by violent leaps and bounds, (the certain signs of false mettle); others slowly and servilely creeping in his train, while the noet himself is all the time proceeding with an unaffected and equal majesty before them. However, of the two extremes, one could somer purdon frenzy than frigidity: no author is to be envied for such commendations as he may gain by that character of style, which his friends must agree together to call simplicity, and the rest of the world will call dulness. There is a graceful and dignified simplicity, as well as a hald and sordid one, which differ as much from each other as the air of a plain man from that of a sloven: it is one thing to be tricked up, and another not to be dressed at all. Simplicity is the mean between ostentation and rusticity.

This pure and noble simplicity is no

ture and our author. One may affirm, with all respect to the inspired writings, that the divine spirit made use of no other words but what were intelligible and common to men at that time, and in that part of the world; and as Homer is the author nearest to those, his style must of course bear a greater resemblance to the sacred books than that of any other wri-This consideration (together with what has been observed of the parity induce a translator on the one hand to give into several of those general phrases and manners of expression, which have attained a veneration even in our language from being used in the Old Testament: as on the other, to avoid those which have been appropriated to the Divinity, and in a manner consigned to mystery and re-

figien. For a farther preservation of this air of simplicity, a particular care should be taken to express with all plainness, those moral sentences and proverbial speeches which are so numerous in this poet, They have something venerable, and I may say oracular, in that unadorned eravity and shortness with which they are delivered: a grace which would be utterly lost by endeavouring to give them what modern) turn in the naraphrase.

Perhaps the mixture of some Grecisms and old words, after the manner of Milton, if done without too much affectation, might not have an ill effect in a version of this narticular work, which most of any other seems to require a venerable autique cast. But certainly the use of modern terms of war and government, such as platoon, campairs, junto, or the like (into which some of his translators have fallen) cannot be allowable; those only excepted, without which it is impossible to treat the

subjects in any living language. There are two peculiarities in Homer's diction, which are a sort of marks, or moles, by which every common eye distinguishes him at first sight; those who are not his greatest admirers look upon them as defects, and those who are, seem pleased with them as beauties. I sneak of his compound epithets, and of his repetitions. Many of the former cannot be done literally into English without destroving the purity of our language. I easily of themselves into an English com- gion seems to require it, in the solenn

pound, without violence to the ear, or to the received rules of composition; as well as those which have received a sanction from the authority of our best poets, and are become familiar through their use of them; such as the cloud-compelling Jove, kc. As for the rest, whenever any can be as fully and significantly expressed in a single word as in a compound one, the course to be taken is obvious.

Some that cannot be so turned as to of some of his thoughts) may methinks preserve their full image by one or two words, may have justice done them by circumlocation: as the enithet aimeimages to a mountain, would appear little or ridiculous translated literally " leaf-shaking," but affords a majestic idea in the periphrasis: " The lofty mountain shakes his waving woods." Others that admit of differing significations, may receive an advantage by a judicious variation according to the occasions on which they are introduced. For example, the epithet of Apollo, ixecitor, or "far-shooting, is capable of two explications; one literal in respect to the darts and how, the ensigns of that god; the other allegorical with regard to the rays of the sun: therefore in such places where Apollo is represented as a god in person, I would use the former interpretation; and where the effects of the we call a more intensions (that is, a more sun are described. I would make choice of the latter. Upon the whole, it will be necessary to avoid that perpetual repetition of the same epithets which we find in Homer; and which, though it might be accommodated (as has been already shewn) to the ear of those times, is by me means so to ours: but one may wait for oncortunities of placing them, where they derive an additional beauty from the occasions on which they are employed; and in doing this properly, a translator may at

once show his fancy and his judyment. As for Homer's repetitions, we may disvide them into three sorts; of whole marrations and speeches, of single sensences, and of one verse or hemistich. I hope it is not introssible to have such a regard to these, as neither to lose so known a mark of the author on the one hand, nor to offend the reader too much on the other. The repetition is not ungraceful in these speeches. where the diraity of the sneaker readers it a sort of insolence to alter his words; as in the messages from gods to men, or from higher powers to inferiors in concerns believe such should be retained as slide of state, or where the coromanial of reli-

forms of prayer, gaths, or the like. In other cases. I believe, the best rule is, to be guided by the nearness, or distance, at which the repetitions are placed in the original: when they follow too close, one may ware the expression; but it is a ouestion, whether a professed translator be authorised to omit any : if they be tedious,

the author is to answer for it.

It only remains to speak of the Versificatium. Homer fas has been saidl is nerpetually applying the sound to the sense, and varying it on every new subject, This is indeed one of the most exquisite beauties of meetry, and attainable by very few: I know only of Homer eminent for it in the Greek, and Virgil in Latin. I am sensible it is what may sometimes have pen by chance, when a writer is warm, and fully possessed of his image: however it may be reasonably believed they designed this, in whose verse it so manifessly appears in a superior degree to all others. Few readers have the ear to be indees of it: but those who have, will see

I love endeavoured at this beauty. Upon the whole, I must conclude myself unterly incapable of doing justice to Honoer. I attempt him in no other hope but that which one may entertain without much vanity, of viving a more tolerable copy of him than any entire translation in verse has yet done, "We have only those of Chapman, Hobbes, and Ogilor, Chapman has taken the advantage of an inmeasurable length of verse, notwithstanding which, there is scarce any paraphrase more loose and rambling than his. He has frequent interpolations of four or six tines, and I remember one in the thirtrenth book of the Odynes, yer, 312, where he has spun twenty verses out of two. He is often mistaken in so bold a manner, that one might think he deviated on purnow. if he did not in other places of his notes insist so much upon verbal trifles. He appears to have had a strong effectation of extracting new meanings out of his author, insemuch as to promise, in his rinming restace, a norm of the mysteries he endeavented to strain the obvious sense to this end. His expression is involved in festion, a fault for which he was remarkable in his original writings, as in the tracedy of Bussy d'Amboise, &c. In a have been of an arrogant turn, and an enthusiast in sective. His own boost of having finished loff the Hiad in less than fifteen weeks, shows with what negligence his version was performed. But that which is to be allowed him, and which very much contributed to cover his defeets, is a daring hery spirit which animates his translation, which is something like what one might imagine Homer himself would have writ before he arrived at

years of discretion. Hobbes has given us a correct explanation of the sense in general; but for norticulars and circumstances he continually loos them, and often omits the most beautiful. As for its being esteemed a close translation, I doubt not many have been led into that error by the shortness of it, which proceeds not from his following the original line by line, but from the contractions above mentioned. He secretimes omits whole similes and sentences, and is now and then guilty of mistakes, into which no writer of his learning could have fallen, but through carelessness. His poetry, as well as Ogilby's, is too mean

It is a great loss to the poetical world that Mr. Dryden did not live to translate the Higd. He has left us only the first book, and a small part of the sixth; in which, if he has in some places not truly interpreted the sense, or preserved the antiquities, it sught to be exceed on account of the house he was oblived to write in. He seems to have had too much regard to Chapman, whose words he sometimes copied, and has unleaguily followed him in passages where he wanders from the original. However, had be translated the whole work, I would no more have attempted Houser after him than Virgil, his version of whom (notwithstanding some human errors) is the most noble and spirited translation I know in any language. But the fate of great genuises is like that of great ministers, though they are confessedly the first in the commonwealth of letters, they must be cavied and he had revealed in Houser; and perhaps calumniated only for being at the head

That which, in my coinion, ought to he the endeavour of any one who translates Homer, is above all things to keen alive that spirit and fire which makes his wood, the mature of the man may account chief character; in particular places, where for his whole performance; for he ap- the sense can beer any cloubt, to follow pears, from his prefete and remarks, to the struggest and most poetical, as most agreeing.

agreeing with that character: to copy him in all the variations of his style, and the different modulations of his numbers; to preserve, in the more active or descriptive parts, a warmth and elevation; in the more sedate or narrative, a plainness and solemnity; in the spreches, a fullness and nermiculty; in the sentences, a shortness and gravity; not to neplect even the little figures and turns on the words, nor sometimes the very cast of the periods, neither to emit nor confound any rites or customs of antiquity r perhaps too he ought to include the whole in a shorter compass than has hitherto been done by any translator, who has tolerably preserved either the seue or poetry. What I would farther recessmend to him, is to study his author rather from his own text than from any consuentaries, how learned soever, or whatever figure they may make in the eximation of the world; to consider him attentively in comparison with Virgil above all the ancients, and with Milton above all the moderns. Next these, the archbishon of Cambray's Telegrachus may give him the truest idea of the spirit and turn of our author, and Bossu's admirable treatise of the epic poem the justest notion of his design and conduct. But after all, with whatever judgment and study a man may proceed, or with whatever happiness he may perform such a work, he must hope to please but a few; those only who have at once a taste of poetry, and competest learning. For to satisfy such as want other, is not in the nature of this undertaking; since a mere modern wit can like authing that is not modern, and a pedant

nothing that is not Greek, What I have done is submitted to the public, from whose opinious I am prepared to learn; though I fear no indees to line as our best poets, who are most sensible of the weight of this task. As for the worst, whatever they shall please to tay, they may give me some concern as they are unhappy men, but none as they se malienant writers. I was guided in this translation by judgments very differtut from theirs, and by persons for whom they can have no kindness, if an old observation be true, that the strongest antipathy in the world is that of fouls to men of wit. Mr. Addison was the first whose advice determined me to undertake this task, who was pleased to write to me upon that occasion, in such terms as I cannot repeat without vanity. I was translation.

oblized to Sir Richard Steele for a very carly recommendation of my undertaking to the public. Dr. Swift promoted my interest with that warmth with which he always serves his friend. The humanity and frankness of Sir Samuel Garth are what I never knew wanting on any occasion. I must also acknowledge, with infinite pleasure, the many friendly offices, or well as sincere criticisms of Mr. Congreve, who had led me the way in translating some parts of Homer; as I wish, for the sake of the world, he had neevented me in the rest. I must add the names of Mr. Rowe and Dr. Parnell, though I shall take a farther opportunity of doing justice to the last, whose goodnature (to give it a great nanegyric) is no less extensive than his learning. The favour of these gentlemen is not entirely undeserved by one who bears them so true an affection. But what can I say of the honour so many of the great have done me, while the first names of the age appear as my subscribers, and the most distinguished patrons and ornaments of learning as my chief encouragers? Among these, it is a particular pleasure to me to find that my highest obligations are to such who have done most honour to the name of poet; that his grace the duke of Buckingham was not displeased I should undertake the author, to whom he has given (in his excellent Essay) so complete a praise.

" Read Homer once, and you can read no more; " For all books else adpeur so mean, so poor, " Verse will seem Pruse; but still persist to read, " And Homer will be all the books you need." That the Earl of Halifax was one of the first to favour me, of whom it is hard to say, whether the advancement of the polite arts is more owing to his renerosity or his example. That such a genius as my Lord Bolingbroke, not more distinguished in the great scenes of business than in all the useful and entertaining parts of learning, has not refused to be the critic of these sheets, and the patron of their writer. And that so excellent an imirator of Homer as the noble author of the tragedy of Heroic Love, has continued his partiality to me, from my writing Pasterals, to my attempting the Hiad. I cannot dear myself the pride of confessing, that I have had the advantage not only of their advice for the conduct in general, but their

correction of several particulars of this

of being distinguished by the earl of Care, may and muticity of a materal carnet be so narvon; but it is almost absurd to particularize any one generous action in a person whose whole life is a continued series of them. Mr. Stanhope, the present secretary of state, will pardon my desire of having it known that he was pleased to promote this affair. The particular real of Mg. Harcourt (the son of the late lord chancellor) gave me a proof how much I am honoured in a share of his friendship. I must attribute to the same motive that of several others of my friends, to whom all acknowledgments are rendered unnecessary by the privileges of a familiar correspondence : and I am satisfied I can no better way oblige men of their turn, than by my

In short, I have found more patronsthan ever Homer wanted. He would have thought himself happy to have met the same favour at Athens, that has been shown me by its learned rival, the university of Oxford. If my author had the wits of after ages for his defenders, his translator has had the Beauties of the present for his advocates; a pleasure too great to be changed for any fame in reversion. And I can hardly envy him those pompous honours he received after death, when I reflect on the enjoyment of so many agreeable obligations, and easy friendshins, which make the satisfaction of life. This distinction is the more to be acknowledged, as it is shewn to one whose pen has never gratified the prejudices of particular parties, or the vanities of particular men. Whatever the success may prove, I shall never repent of an undertaking in which I have experienced the candour and friendship of so many persons of merit and in which I hope to uses some of those years of youth that are generally lost in a circle of follies, after a manner neither wholly unuseful to others. nor disagreeable to myself. Pole.

4 235. An Essay on Virgil's Georgies bre-Exed to Mr. Dryden's Translation.

Virgil may be reckened the first who introduced three new kinds of noetry among the Romans, which he copied after three of the greatest masters of Greece, Theoritus and Homer have still disputed for the advantage over him in pastoral and heroics; but I think all are unanimous in giving him the precedence to Hesiod in of nature for its province. It raises in

I could say a great deal of the pleasure his Georgies. The truth of it is, the sweetwell expressed in any other tongue as in the Greek, when rightly mixed and qualified with the Doric dialect; nor can the majesty of an heroic poem any where sppear so well as in this language, which has a natural greatness in it, and can be often rendered more dren and sonorous by the pronunciation of the Ionians. But in the middle style, where the writers in both tongues are on a level, we see how far Virgil has excelled all who have written in the same way with him.

There has been abundance of criticism spent on Virgil's Pastorals and Ancids, but the Georgics are a subject which note of the critics have sufficiently taken into their consideration: most of them passing it over in silence, or casting it under the same head with Pastoral; a division by no means proper, unless we suppose the style of a husbandman ought to be imitated in a Georgic, as that of a shepherd is in Pastoral. But though the scene of both these poems lies in the same place, the speakers in them are of a quite different character, since the precepts of husbandry are not to be delivered with the simplicity of a plowman, but with the address of a poet. No rules therefore that relate to Paytoral can any way affect the Georgies, since they fall under that class of pottry which consists in giving plain and direct instructions to the reader; whether they be moral duties, as those of Theognis and Pythogoras: or philosophical speculations, as those of Aratus and Lucretius; or rules of practice, as those of Hesiod and Virgil, Among these different kinds of subjects, that which the Georgics go upon is, I think, the meanest and least improving, but the most pleasing and delightful. Precepts of morality, besides the natural corruption of our tempers, which makes ut averse to them, are so abstracted from ideas of sense, that they seldem give an oppertunity for those beautiful descriptions and

impees which are the spirit and life of poetry. Natural philosophy has indeed sensible objects to work upon, but then it often puzzles the reader with the intricacy of its notions, and perplexes him with the multitude of its disputes. But this kind of poetry I am now speaking of, addresses itself wholly to the imagination: it is altogether conversant among the fields and woods, and has the most delightful part the devest of its precents look like a detrart of the science of husbandry put into "a pleasing dress, and set off with all the beauties and embellishments of poetry." Now since this science of husbandry is of a very large extent, the poet shows his skill in signling out such precents to proceed on. as are useful, and at the same time most cigable of ornament. Virgil was so well accuainted with this secret, that to set off his first Georgie he has run into a set of precepts, which are almost foreign to his subject in that beautiful account he gives us of the signs in nature, which precede the

changes of the weather. And if there be so much art in the choice of fit precepts, there is much more required in the treating of them, that they may fall in after each other by a natural morced method, and shew themselves in the best and most advantageous light. They should all be so finely wrought together in discover where they join; as in a curious being able to distinguish the total vanishing of the one from the first appearance of the other. Nor is it sufficient to rance and dispuse this body of precepts into a clear and easy method, unless they are delivered to us in the most pleasing and arresable manner: for there are several ways of conveying the same truth to the mind of man; and to choose the pleasantest of these ways, is that which chiefly distinguishes meetry from press, and makes read than Varro's. Where the prosewriter tells us plainly what ought to be in a description, and represents his countremsn performing the action in which he would instruct his reader. Where the one divertime manner to the understanding.

our minds a pleasing variety of scenes and pleasanter every manner of expression is landscapes, whilst it teaches us, and makes than the plain and direct mention of it would have been. It is in the second scription. 'A Georgic therefore is some Georgic, where he tells us what trees will bear grafting on each other:

> Et appe altering rumas impone vidence Vertere in alterins, mutatamene insita mela Ferre pyrum, et prunis lapidosa rubescere corna. - Steriles Platani malos gessere valentes, Castanea fagos, or unsque incumuit albo Flore pyri: Glademous fues fregers sub ulmis.

Nee longum tempus: & ingens Exiit ad cerlum ramis felicibus arbus; Maratarone nevas frances et pon esa noma.

Here we see the poet considered all the effects of this union between trees of different kinds, and took notice of that effect which had the most surneise, and by consequence the most delight in it, to expense the capacity that was in them of being thus united. This way of writing is every where much in use among the poets, and is particularly practised by Virgil, who loves to survest a truth indirectly, and without giving us a full and open view of the same piece, that no coarse scam may, it, to let us see just so much as will naturally lead the imprination into all the narts both of needle-work one colour falls away that he concealed. This is wonderfally by such just deveres, and another rises so diverting to the understanding, thus to reintensibly, that we see the variety without crive a precept, that enters, as it were, through a bye-way, and to apprehend an idea that draws a whole train after it, For here the mind, which is always delighted with its own discoveries, only takes the hint from the poet, and seems to work out the rest by the strength of her own

faculties. But since the inculcating precept upon precept, will at length prove tiresome to the reader, if he meets with no entertainment, the nost must take care not to in-Virgil's rules of husbandry pleasurer to cumber his mean with too much business. but sometimes to relieve the subject with a moral reflection, or let it rest awhile, for done, the poet often conceals the precept the sake of a pleasant and pertinent digression. Nor is it sufficient to run out into beautiful and diverting digressions fus it is generally thought) unless they are tets out, as fully and distinctly as he can, brought in autly, and are something of a all the parts of the truth which he would piece with the main design of the Georgie communicate to us; the other singles out for they ought to have a remote alliance the most pleasing circumstance of this at least to the subject, that so the whole truth, and so conveys the whole in a more more may be more uniform and acreeable in all its parts. We should never ouite I shall give one instance out of a mul- love right of the country, though we are titude of this nature that might be found sometimes entertained with a distant proin the Ceorgics, where the reader may spect of it. Of this nature are Virgil's see the different ways Virgil has taken to descriptions of the original of agriculture, express the same thing, and how much of the fruitfulness of Italy, of a country

life, and the like, which are not brought in who has not only excelled all other poets. hy force, but naturally rise out of the principal argument and design of the poem, I know no one digression in the Georgies that may seem to contradict this observation, besides that in the latter end of the first book, where the poet launches out into a discourse of the battle of Phartalia, and the actions of Augustus. But it is worth while to consider, how admirably he has turned the course of his parration into its proper channel, and made his husbandman concerned even in what relates to the battle, in those inimitable lines:

Scilicet et tempus venict, cum finibus illis Apricula incurse terran malitas aratro-Exesa inveniet sesheh rubicine nila: Aut gravibos rastris goleas polsabit manes. Grandinque effonis mirabitur com sepulchria.

And afterwards, speaking of Augustus's actions, he still remembers that agriculture ought to be some way hinted at throughout the whole norse:

----- Non ollos aratro Diguns histor: regulent abductis arva colonis: Et euren rigidum falces conflantur in ensem.

We now come to the style which is proper to a Georgic: and indeed this is the part on which the poet must lay out all his strength, that his words may be warm and glowing, and that every thing he describes may immediately present itself, and rise up to the reader's view. He early in particular, to be careful of not letting his subject debase his style, and betray him into a meanness of expression, but every where to keep up his verse, in all the pomp of numhers and dignity of words,

I think nothing which is a phrase or saving in common talk should be admitted into a serious noem; because it takes off from the solemnity of the expression, and gives it too great a turn of familiarity: much less ought the low phrases and terms of art that are adapted to busbandey, have any place in such a work as the Georgic. which is not to appear in the natural simplicity and nakedness of its subject, but in the pleasantest dress that poetry can bestow on it. Thus Virgil, to deviate from the common form of words, would not make use of tempore but sydere in his first verse; and every where the abounds with metaphers, Greeisms, and circumfections, to give his verse the greater pemp, and preserve it from sinking into a plebeian style. And herein consists Virgil's master-piece, he has given us, which are sown so very

but even himself in the language of his Georgies: where we receive more strope and lively ideas of things from his words, than we could have done from the objects themselves; and find our imaginations more affected by his descriptions, than they would have been by the very sight of what he describes.

I shall now, after this short scheme of rules, consider the different success that Hesiod and Virril have met with in this kind of poetry, which may give us some further notion of the excellence of the Georgics. To begin with Hesiod; if we may guess at his character from his writings, he had much more of the husbandman than the poet in his temper: he was wonderfully grave, discreet, and frugal; he lived altogether in the country, and was probably, for his great prodence, the oracle of the whole neighbourhood. These principles of good larsbandry ran through his works, and directed him to the choice of tillage and merchandize, for the subject of that which is the most celebrated of

them. He is every where bent on instruction, avoids all manner of digressions, and does not stir out of the field once in the whole Georgic. His method in describing month after month, with its proper seasons and employments, is too grave and simple; it takes off from the surprise and variety of the norm, and makes the whole look but like a modern almanack in verse. The reader is exerted themselv a course of wear ther, and may before-hand guess whether he is to meet with snow or rain, clouds or sanshine, in the next description. His descriptions indeed have abundance of rature in them, but then it is nature in her simplicity and undress. Thus, when he speaks of lanuary, " The wild beasts, says he. " run shipering through the woods, " with their heads stooping to the ground, " and their tails clapt between their legs; " the roats and owen are almost flea'd " with cold: but it is not so had with the " sheep, because they have a thick cost " of wool about them. The old men too " are bitterly pinched with the weather; to but the young girls feel nothing of it, " who sit at home with their mothers by " a warm fire-side." Thus does the old gentleman give himself up to a loose kind of tattle, rather than endeavour after a just poetical description. Nor has he shewn more of art or judgment in the precepts thick, that they clog the poeur too much, for the description of a surmy hill and fireand are often so minute and full of circum- side stances, that they weaken and unnerve his verse. But after all, we are beholden to him for the first ringh sketch of a Georgie: where we may still discover

something venerable in the autiqueness of the work; but if we would see the design. enlarged, the figures reformed, the colourine laid on, and the whole nicce finished, we must expect it from a greater master's

hand. Viewil has drawn out the rules of tillage

and planting into two books, which Hesiod has dispatched in half a one; but has so raised the natural nudeness and simplicity of his subject, with such a significancy of expression, such a minum of verse, such variety of transitions, and such a solemn air, in his reflections, that if we look on both poets together, we see in out the plainness of a downstehr emiotryman, and in the other something of rustic mojesty, like that of a Reman dictator at the plow tail. He delivers the meanest of his precepts with a kind of grandeur; be breaks the clody and

tosses the done about with an air of gracefulness. His prognostications of the weather are taken out of Aratus, where we may see how judiciously he has picked out those that are most proper for his husbandman's observation; how he has enforced the expression, and beightened the images, which he found in the original,

The second book has more wit in it, and a greater holdness in its metadors, then any of the rest. The poet, with a great beauty, applies obliviou, ignorance, wonder, desire, and the like, to his treet, The last Georgic has indeed as many metaphers, but not so daring as this; for human thoughts and passions may be more naturally ascribed to a bee, than to an inmimate plant. He who reads over the pleasures of a country life, as they are described by Viewil in the latter end of this book, can scarce be of Virgil's mind, in

preferring even the life of a philosopher De it. We may, I think, read the poet's clime in his description; for he seems to have been in a sweat at the writing of it :

O can me celidis sub mantibas Horni Sintat, et ingenti ramorum protegat umbra!

And is every where mentioning among his chief pleasures, the coolness of his shades and rivers, vales and grottees ; which a more northern port would have emitted.

The third Georgic seems to be the most laboured of them all: there is a weatherful virour and spirit in the description of the horse and chariot-race. The force of love is represented in noble instances, and very sublime expressions. The Scythian winterpiece appears so very cold and bleak to the eye, that a man can scarce look on it. without shivering. The murrain at the end has all the expressiveness that words can give. It was here that the poet strained hard to outdo Lucretius in the description of his planter and if the reader would set what success he had, he may find it at large

in Scaliger. But Viceil seems no where so well

pleased as when he is got among his bees, in the fourth Georgie; and ennobles the actions of so trivial a creature, with metaphora drawn from the most important concerns of mankind. His verses are not in a greater noise and harry in the battles of Aneas and Turnus, than in the envarement of two swarms. And as in his Æneig he convores the labours of his Trojans to those of bees and nismires, here he compares the labours of the beet to those of the Cyclops. In short, the last Georgic was a good prelude to the Eneis; and very well showed what the poet could do in the description of what was really great, by his describing the mock grandeur of an insect, with so good a grace. There is more pleasantness in the little platform of a garden, which he gives us about the middle of this book, than in all the spacious walks and water-works of Rapin. The specch of Proteus at the end can never be enough admired, and was indeed very fit to conclude to divine a work.

After this particular account of the beauties in the Georgics, I should in the next place endeavour to point out its imperfections, if it has any, But shough ! think there are some few parts in it that are not so beautiful as the rest, I shall not presume to name them, as rather suspecting my own judgment, than I can believe a fault to be in that norm, which lay so long under Virgil's correction, and had his last hand put to it. The first Georgic was probably burlesqued in the author's life time: for we still find in the scholiasts a verse that ridicules part of a line translated from Hesiod-Nadas ara, sere nadas. -And we may easily guess at the judgment of this extraordinary spirit, subsever he was, from his censuring in this particuprecept. We may be sure Virgil would not have translated it from Heslod, had he not discovered some heavy in it; and indeed the heavy of it is what I have before abserved to be frequently met with in Virrectly, and singling out the particular circumstances of sowing and ploying naked, to neggest to us that these employments are proper outly in the host scano of the

year. I shall not here compare the style of the Generics with that of Lucretius, which the reader may see already done in the preface to the second volume of Dryden's Miscellany Poems: but shall conclude this poem to be the most complete, elaborate. and finished piece of all antiquity. The Æneis, indeed, is of a nobler kind; but the Georgic is more perfect in its kind. The Enris has a greater variety of beauties in it, but those of the Georgic are more exquisite. In short, the Georgic has all the perfection that can be expected in a potm written by the greatest poet in the flower of his age, when his invention was ready, his imagination warm, his judgment settled, and all his faculties in their Addison. full vigour and maturity.

\$ 256. History of the HEATHEN

1. Corders and Terra. Corbes is said to be the see of the Air, great father of the gods, and busband of Terra the daughter of the Earth; by wheen he had the Cycleps, Occanus, Titm, the Hundred Gizats, and many other children, the most

ands, and eathy source clinicities, the most many and the control of the control of the Nobeling is more uncertain than what is related of Cachos and Terra, and the whale falled plainly serious to signify that the and Earth were the common father and the control of the control of the control and the control of the control of the cache of the control of the control of the carth were difficed to her in the most of the carth were difficed to her in the most of the carth were difficed to her in the most cache was dethined by his yougust ion Sturm, and wounded by him, to prevent his having most children.

 SATURN. Saturn was the son of Coxlus and Terra, and the most ancient of all the gods. Titan, his clder brother, resigned his birth-right to him, on condition that he should deater all his male

issue, that the empire of the world might in time fall to his posterity. Saura acrepted, of this condition is the Titan afterwards supposing that his brother had the treatment of the treatment of the treatment was egisted him, and kept him in priors; from whence he was released by his so jupiter, and re-instanted in his government; he was afterwards dethroned by Jupiter himself.

Saturn being driven from his threse, left the kingdom, and went into Italy, and e there lived with king Janus. That part of Italy where he conceated himself was

t of Italy where he concealed himself was called Latium.

The is represented as the emblem of a Time, with a scythe in his hund; and in , his time, it is said, was the golden age of the earth, when the ground yielded all

sorts of fruit without culture, and Astraz, or Justice, dwelt among men, who lived together in perfect lave and amisy. The Saturnalia, or Feasts of Satum, were instituted by Tullus king of the Remans; or, according to Livy, by Scappennius and Ministra the consult.

3. Cyrell. Cybele was the wife of Saturn, and accounted mother of the gods: she was called Ops by the Latins, and Rhea by the Greeks. She was also named Bosa Mater. Vesta, and Terra.

Cybele hath her brad crowned with towers, and is the goddess of cities, garrisons, and all things that the earth autains. She is the earth itself, on which are built many towers and castles.

are built many towers and castles.

In hie hands he carries key, because, in
winter the earth, leds up her treasure,
forth, and dispenses with a plential hand.

She is seated in a charine, because the
earth hangs in the air, being poised by it
own weight. Her gatumens were poisted
with flowers of various colours, and feptred
with flowers of various colours, and feptred
with images of neveral creatures; which
know, they much a dreas is middle to deknown, that patch a dreas is middle to deknown, that patch a dreas is middle to de-

Dissic honours were daily paid to this a golden; and the priests of Cybel periformed their necifica with a confound only to timbrels, pipes, cymbals, and other instruments; and the ascrificants preferred both the temple of their goldens, and the fears of their hearers, with hotiling, rist, and every hind of wancontest.

The priests of this goldens were called Callif. from a river in Phrystic. They called Callif. from a river in Phrystic. They

were also called Curetes, Corchantes, Telchines, Cabiri, and Idai Dactyli,

4. JUPITER. Jupiter, son of Saturn and Cybele, or Ops, is the father and king of gods and men. He is represented sitting on a throne of ivory and gold, holdfor thunder in his right hand, and in the left a scepter made of cyprus; which wood, being free from corruption, is a symbol of eternal empire. On this scepter sits an eagle; either because he was brought up by that bird, or that heretoare the eagle sitting upon his head, portended his reign; or because in the war against the Giants, it brought him the thunder, and thence was called his Armourbearer. He had wolden shoes, and an

embroidered cloak, adorned with various flowers, and figures of animals. He was educated, as well as born, upon Ida, a mountain in Crete: but by whom,

the variety of opinions is wonderful. There are some who affirm, that he was tursed by the Curetes, or Corybantes; some by the Nymphs; and some by Amalthez, daughter of Melissus king of that island. Others, on the contrary, have re-

corded, that he was fed by the bees with honey; others, by goat's milk. They add besides, that the gost being dead, and the skin bulled off. Inniter made

of it a shield, called Ægis, which he used afterwards in the battle against the Giants. Jupiter, after he had deposed his father Saturn from the throne, and expelled him the kingdom, divided the parental inheritance with his two brothers, Neptune and Pluto. He so oblived and assisted mankind by great favours, that he not only got the title of Jupiter, but also obtained divine honours, and was esteemed the common

father of gods and men. Juniter had names almost innumerable : which he obtained, either from the places where he lived, and wherein he was worshipped, or from the various actions of his

The Greeks called him Ammon or Hammon, which signifies sandy. He obtained this name first in Lybia, where he was worshipped under the figure of a ram: because when Bacchus was athirst in the detarts of Arabia, and implored the assistance of Jupiter, Jupiter appeared in the form of a ram, opened a fountain with his foot, risee puble, and her dress elevant and and discovered it to him.

He was called Capitolinus, from the

the first temple that ever was built in Rome; which Tarquin the Elder first vowed to build, Tarquin the Proud did build, and Horatius the Consul dedicated. He was besides called Tarpeius, from the Tarneign rock on which this temple was built. He was also styled Optimus Maximus, from his power and willingness to profit all

The title of Dodonzus was given luniter from the city Dodona in Chaonia, which was so called from Dodona, a nymph of the sea. Near to this city was a grove sacred to him, which was planted with oaks, and famous, because in it was the most

ancient oracle of all Greece.

'The name Feretrius was given him, because after the Romans had overcome their enemies they carried the imperial spoils (Spolia Opina) to his temple. Romulos first presented such spoils to Jupiter, after he had slain Acron, king of Camina; and Cornelius Gallus offered the same spoils, after he had consucred Tolumnius, kiny of Hetruria; and, thirdly, M. Marcellus, when he had vanquished Viridomarus, king of the Gauls.

Those sooils were called Onima, which one veneral took from the other in battle. He is also named Olympius from Olympus the name of the master who taught him, and of the heaven wherein he re-

sides. The Greeks called him Eurig (Sater) Servator, the Saviour, because he delivered

them from the Medes. He was likewise called Xenius, or Hospitalis: because he was thought the author of the laws and customs concerning hospi-

tality. 5. Iuno. June was the oueen of Heaven, both the sister and wife of Jupiter; the daughter of Saturn and Ops; born in the island Samos, where she lived while she continued a virgin.

luno became extremely jealous of Juniter, and never ceased to perplex the children he had by his mistresses. She was mother of Vulcan, Mars, and Hebe; she was also called Lucina, and presided over marriages and births; and is represented in a chariot drawn by peacocks, with a sceptre in her right hand, and a crown on her head; her person was august, her care.

Iris, the daughter of Thaumas and Elec-Capitoline hill, on the top whereof he had tra, was servant and peculiar messenger of lvme. June. Because of her swiftness, the is called Conthius, from the manufain Connational with wines, sitting on a rainbow, thus in the Island of Delos: from whence It was her office to unloose the souls of Diana is also called Conthia; and Delim. dving women from the chains of the body.

6. Arozzo. Apollo is described as a heardless youth, with long hair, crowned with laurel, and shining in an embroidered vestment: holding a bow and arrows in his right hand, and a harp in the left. Sometimes he is seen with a shield in the one hand, and the Graces in the other. The power of this god is threefold; in heaven, where he is called Sol; in earth, where he is named Liber Pater; and in hell, where he is styled Apollo, He generally is painted with a harp, shield, and

He was the sen of Jupiter and Litona. His mother, who was the daughter of Casus the Titan, conceived twins by fupiter: at which Juno being incensed, sent the sement Python against her; Latona, to avoid the intended mischief, fled into

Anello and Diana at the some birth, By the investion of physic, mosic, poctry, and rhestric, he deservedly presided over the Muses. He also trught the arts of fortelling and preherr; by which he so much obliged mankind, that he way tocalled in the number of the gods. He degroved all the Cyclops, the for-

gers of Juniter's thunderholts, with his arrows. In research the death of life ton. Also extanion, whom turiter had killed with his thunder, because, by the power of physic, he restored the dead to life again. He fell violently in love with the virgin

Dapline, so famous for her modesty. When he pursued her she was changed into a laurel, the most chaste of trees; which is never corrupted with the violence of heat or cold, but remains always flourishing, sherry more Apollo raised the walls of the city of

Troy by the music of his harp alone; and was challenged by Marsyas, a prood musicion s but the said flaved him alive, her cause he presumed to contend with him in his own art, and afterwards turned him into a river. Also when Midas, king of Phryeia, foolishly determined the victory to the carl Pan, when Apollo and he same together. Apollo stretched his ears to the length and shape of asses ears.

This ged had many names. He is

from the same island, because he was been

He is called Delphicus, from the city Delphi in Bozotia, where he had the most famous temple in the world. They say, that this famous wracle became doub at the birth of our Saviour; and when Augustus desired to know the reason of its silence, the oracle answered him, That, is Judgea, a child was born who was the Supreme God, and had commanded him to

depart, and return no more austres. He is called Paran, either from allaying sorrows, or from his exact skill in hunding. wherefore he is armed with arrows.

He is called Placebus, from the swiftness of his motion, or from his method of bealing by purging. He was momed Pethias, not only from

the serpent Python, which he had killed, but likewise from asking and consulting: for none among the gods delivered more the i-land Delos, where she brought forth responses than he; especially in the temple which he had at Delphi, to which all nations resorted, so that it was called the oracle of all the earth. These oracles were given out by a young virgin, called Pythia from Pythius, one of Atollo's names, .

> · 7. Sec. Sol, who enlighteneth the world, is esterned the same as Apollo. He was the father of Physica by Clyment: and, as a proof of his puternal affection, presented to grant his son whatever he should request. The rash youth asked the guidance of his chariet for one day; Sol in vain used every argument to disund: him from the enterprize; but having sworn by the river Styx, an eath it was andawful for the gods to violate, unwillingly granted his request, and gave him the necessary instructions for his below

Plugton, transported with joy, mounted the chariot, and began to lash the flaming steeds; but they finding the ignorance of their new driver, ran through the air, and ret both heaven and earth on fire, Jupiter, to prevent a total conflagration, struck Phaton with thunder from his chariot, and planged him into the river Po. His sisters, Pluethuso, Lampetia, and Phorbe, and also Cycnus his friend, immoderately bewailed his death on the banks of the

viour.

river; and, by the pity of the gods, his which are driven by a diffracted weemen. tiflers were changed into poolar trees, and

his friend Cycnus into a Iwan. 8. Maneuny. Mercury, fon of Jupiter and Maia, daughter of Atlas, was

the god of eloquence and merchandize. and meifenger of the gods. He is represented a young man, with a

cheerful countenance, an honeft look, and lively eyes; fair without paint, with winced those and hat, and holding in his hand a winged rod, bound about with two

He had many remarkable qualities, on account of which they worthipped him as a god. He is faid to have invented letters, and the rac of thera; it is evident, that he excelled in elequence, and the faculty of forsking; and therefore was accounted the god of rhetoric and oratory. He is reported to have been the first inventor of contracts, weights, and measures; he also turcht the arts of buying, felling, and

merchants, and of exin-In the art of thieving, he far exceeded all the floryers that ever have been, and is nunsed the Prince and God of Tricking, The very day in which he was born, he fole away the cows of king Admetus, though attended by Apollo himfelf; who, while be complained of the theft, and bent his low with an intent of revenre, found himfelf robbed of his eniver and arrows

alfo He was a wonderful mafter at making peace: and purified not only mortals, but also the gods themselves, when they quarrelled. This faculty is fignified by the rod which he holds in his hand, and which formerly he got from Apollo, to whom he he had before given a hurn.

He had divers offices: the chief were. to carry the commands of luniter : also to attend perfore dying, to unloof: their fouls from the chains of the body, and carry these down to hell: likewife to revive, and replace into new bodies, those that had already completed their time in the Elyfian fields.

o. Mans. Mars, the son of Juniter and Jeno, or, as is related by Ovid, of June only, who conceived him by the touch of a flower flowed ber by Flora. Mars is the go l of war, force in afpect, form in countries or, and terrible in dress; he lite in a chariot drawn by two horfes.

He is covered with armour, and brand thes a spear in his right hand. Sometimes he is represented fitting on berieback, formidable with his whip and fpear, with a cock near him, the emblem of watch-

His fervants are Fear and Terror. Dif-

contalle goes before in a tattered garment, and Clamour and Ancer follow Bellona, reddefs of war, is the comon-

nion of Mars, or, according to others, his fifter or wife. She prepares for him his churiot and horses, when he goes to

His name, Mars, fets forth the power and influence he has in war, where he prefides over the foldiers,

He is called Gradiyus, from his flatefinels in marching, or from his viccor in

brandithing his fpear. He is called Quirines from Ouris, or Quiris, fignifying a fpear. This name was traffic : and thence was called the rod of afterwards attributed to Romolus, who, with Remus, was effected the fon of Mars; from whom the Remans were called Quirites.

> 10. BACCHUS. Bacchus was son of Jupiter and Semele, and is faid to have been nourified by Juniter in his thirth on the death of his mother. As foon us be was born, he was committed to the care of Silenus and the Nymphs, to be brought up : and, in reward for their fervicethe Nymphs were received into heaven. and there changed into ftars called the

Bacchus is a filthy, fhameful, and immodest god; with a body naked, red face, lafeivious look, fweln cheeks and belly, dispirited with luxury, and intexicated with wine.

He is crowned with ivy and vine-leaves, and in his hand holds a thereis for a feepter. His chariot is drawn fometimes by tygers and lious, fornetimes by lynxes and punthers; a drenken band of Sutyrs, Demons, and Nymphs, prefiding over the wine-prefies, fairies of the fountains, and prietiefes, attend him as his goard, and old Silenus, riding on an afs, brings up

the resr. Narchus invented to many things ufeful to mankind, either in finithing controverfies, building cities, enacting law, or obtaining victories, that for this region he was admitted into the council of the gods, by the joint fulfrages of the whole

He first planted the vine and drank the paice of the grape; the tillage of the ground and making houry, are attributed to Barches; when he was king of Phusnicia, he infirmeted his fubiscia in trade and navigation. He promoted fociety associefi men, and brought them over to

religion and the knewlodge of the code He fundered the Indians, and many other nations, and trimplied in a chariet drawn by tigers. Riding on an elephant, he travelled . Egypt, Syria, Phrygin, and

all the Eath, gained many and great vidories, and there erected pillars, as Hercules del in the Well. He had various names: he was called Beengins, from the crackling of fire, and noife of thunder, that was board when his

mother was killed in the embraces of Jupater. Bimater, because he had two mothers, Exins, or Exons; for in the war with the Giants, when Jupiter did not fee Barchus, he thought that he was killed : and eried out, Alex. Soy! Or, because

when he found that Barches had evercome the Giants, by changing himfelf into a lion, he cried out again, H'ell done, Evan, from the acclamations of the Borchantes, who were therefore called

Exantes, Elelens and Elens, from the aeclamation wherewith they animated the foldiers before the fight, or encouraged them in the battle itfelt. The finne orelamotion was alfe used in celebrating the Orgia, which were facrifices offered up to Bac-

Larches was also one of the names given to Barrless, from the poife which

men when drunk make. Liber, and Liber Pater, from Electronia in Greek they call him Exaligne [Elenthe-

risal the Deliverer Alfo Lengus, and Lygus; for vine frees the mind from cares, and those who have drank plentifully, speak too often whatforver comes into their minds.

11. MINERYA, Minerya, or Pallas. the goddefs of wifdom, war, arts, and iences, was the daughter of Juniter : o finding no likelihood of having chilley Juno, it is faid, defired Volcan to is forehead with his hummer ; and, firite) or months, he brought forth Miather the

mercy. She was called Minercy to Some fey, from the threats of her firm and fierce look. Inticad of a woman's defe, the is arrayed in armour; wears a golden bead-piece, and on it glittering crets; a brazen coat of mail covers her breaft; the brandithes a lance in her right hand. and in her left holds a thield, whereon is nainted the critic head of Medulo, one of the Gorgous, rough and formitable with finders.

Upon the head of this goddess there was an olive erown, which is the fymbol of peace; either because war is only made that peace may follow; or because the taught non the use of that tree,

There were five Minervies: but that one, to whem the zeft are referred, was defeended of Juniter. For he, as fone fey, finding that his wife year barren, through grief firmek his forehead, and brought forth Minerca.

This goddefs, like Vetta and Diana, was a perpetual virgin; and fo great a lover of chattity, that the deprived Tirefus of his eyes, because he faw her bothing in the fonetain of Helicon. Minerca was the inventrels of diver-

arts, efpecially of fpinning; and therefore. the ditial is aferihed to her, The Atlantiums were much devoted to her worthing and the had been adored by that people before Athens itfelf was built. The Rhadians also paid event honour to this coddefs. She was extremely indoes left any one thould excel her in any set; and near her are shood divers mathematical infirmments, as goddefs of arts and friences. The cock and the out are facted

to her a the first being expansion of contive and watchfolness, and the latter the culdenced caution and fereficht. Minerca reprefents wifdom, that is, uf-ful knowledge, joined with different practices and comprehends the underflanding of the most noble arts, together with all the virtues, but more efpecially that of chaffity. Her birth from Jupiter's head, is most certainly on emblem, that all lunaan arts and friences are the pos-

duction of the mind of man, directed by faperior wifdom. 12. Veyes. Venus is faid to be the danoliter of Juniter and Dione. She is fixled the goldefs of the Graces, Elequence, Beanty, Neaturfs, and Chree-

fulrefs; in her countenance many charms

She is clothed with a nursle maptle glittering with dismonds, and refolgent with a rofy crown; the breather pleafures, and flows in foftness. Two Copids attend at her fides, the Graces fluid round ber, and the lovely Adenis follows after, gentiv holding up her train. Her chariot is of ivory, finely carved, beautifully painted and gilt, fathioned in form of a fiell, and drawn by fwars, doves, and the directs, when the pleases to mount it.

feallows, or functimes by foarcoss, as She is faid to have former from the froth of the fea; and, being laid in a fiell, as it were in a cradle, to have been driven by Zephyrus upon the ifland of Cyprus, where the Horz: received her, therithed her in their bosoms, educated, and adorned her; and when the was grown up. they carried her into heaven, and resented her to the rods, who being taken with herbensty, all fireye to marry her: but at last she was betrothed to Vulcan, to whom afterwards the was given in wedlock.

The first of Venus's companions was llymencus, the god of marriage, and protector of virgins. Maids newly married offered facritices to him, as also to the meldels Concoolia,

of Venue's companions. She also notfamately loved Adonis, a beautiful youth. The poets fpeak of two Cupids; one of which is an ingenious youth, the fou of Jupiter and Venes, a celefial deity; the other a debauchee, fon of Nox and Erebus, whose companions are Drunken-

zefs, Sorrow, Enmity, Contention, and other players of that kind, The Graces, called Charities, were three fifters, danghters of Juniter and Earynome, or Venus .- Thefe will be more particularly mentioned in a future place. Vegus was worthipped under various names: Cypris and Cypria, Cytheris and

Cytheren, from the islands of Cyprus and Cytherea, whither the was first carried in a fea-thell. Erygina, from the mountain Eryx, in the ifland of Sicily; upon which Æncas built a fplendid and fumous temple to her honour, because the was his mother.

Idylia and Acidalia, from the mountain Idelas, in the ifland Cyprus, and the fountain Acidalies, in Bototia,

Marina, because the was born of the sea. and begotten of the froth of the waters. From thence the is called Archroditis and

waters, as Apelles painted her. She is called Paphia, from the city Paphos in the itland of Cyprus, where they facrificed flowers and frankincenie to her: alfo the Lethian Queen, from Lether, in

the fame itand. On a skitmic at a feafi of the ends, her tween Juno, Pallas, and Venus, for the pre-eminence of beauty, Jupiter, not being able to bring them to an agreement, referred the decision to Paris, a thepherd on Mount Ida, with direction that a golden apple should be given to the faired. Paris determined the prize in fayour of Venus, and affigued to her the golden reward. Venus, in return for this fingular regard to her, promifed Paris Heleno, the fairest beauty in the world. Paris failed into Greece with a creat fleet, and brought away Helen, who had been betrothed to Menelans, king of Sporta; but Le being then absent, Paris carried her away with him to Troy, which brought on the fumous flege of that city, as is related in the Grecian Hittory.

Thefe were the principal, or first class of Deities in the Heathen Mythology: the Dii Majores, to whom the highest de-Conid, the god of love, was the next gree of worthin was paid; as it was univerfally imaginol, that these deities were more eminently employed in the envernment of the world, and profided over the

immediate concerns of mankind. Vulcus, Neptune, Pluto, and fome others, are also esteemed principal Detties; but mention will be made of thefe as they occur in the feveral orders or ranks of Terrestrial, Marine, and Informal

I. TERRESTRIAL.

Deities.1

1. Terax. Titan, the elder brother of Saturn, though not a god, claims the first place, being the elder fon of Carlos and Terra; and, on an agreement with Juniter his vocaper boother, he yielded to him his birthright, as is before mentioned. His fons were the Giants, called from him Titans.

2. Vesta. Velia, the eldeft of all the goddeffes, the mother of Satorn, and the wife of Corlus, is represented as a matron fitting and holding a drum. She is not reckened among the Celetials, the being the Earth berfelf. Vetta is her name 002

from clouthing because the earth is cloutly dicuted to him, some of which had double ed with plants and fruits. Shefits, because the earth being immoveable, refls in the lowest part of the world. She carries a drum, because the earth contains the boil-

terous winds in its before. iler head is alto furrounded with divers flowers and plants, voluntarily weaving themselves into a crown, while animals of every kind play about, and fawn youn her. By reason the carth is round, Veita's temple at Rome was built round; and they to: that her image was orbicular in fome

places. It is no wender that the first oblations were offered to her, tince all the facrifices foring from the earth; and the Grocks both began and concluded all facritices with this goddels. 2. Vercax. Volcan, the holland of

Yearns, was fen of Juniter and June (forme fay of June only 5 but, bring bern deformed, he was call down from brusen by Juniter as foon as he was born, and in the full broke his ley. He was the root of fubterraneous tires, and preided over metals. He tirit made his addresses to Minerys, and was refuted by her; he ofterwards married Venus, but that goddels differ-

garded bigs for his deformity. Vulcan made the chariot of the fan, and fupplied Jupiter with thunder; he fixed his forces on Mount .Etna, but chiefly in the itland Lemney, were he worked for the ends, and tought the natives the art of working iron by fire. His forgemen were the Cyclopa, who were represented as having only one eye, in the middle of their forebeads. Apollo, it is faid they them all for having forged the thunder with which loniter tirack Affectanian, the god of physic. The principal tenule of Vulcan was on Mount Atna; and he is pointed with a hot of blue colour, the fundal of fire.

He was called Mulciber, or Multifer, from his foftenine and polithing iron.

4. JANUS. James was the fen of Corbon and lierate. He had a double face and forehead in one and the fame head; hence he was called the two-freed end; and therefore is faid to fee things placed behind his back, as well as before his face. In his right hand he holds a key, and in his left a rod; and beneath his feet are

tureles altura He laid feveral temples built and de- defs, of which, that of Epizefus was the

doors, others four outes : because he was fometimes reprefented with four faces. It was a cutton amone the Romans.

that, in his temple, the coasels were inaugurated, and from thence faid to open the year on the kalends of January, when new lancel was out on the fratue of the cod. The temple of James was held in great veneration by the Romans, and was kent open in the time of war, and that in the time of peace ; and it is remarkable that, within the foace of feven landted years. this tennie was fluit only thrice; once by Numa: atterwards by the control. Murcus Artilius and Titus Mandius, after a league firmek up with the Carthocinians; and, lattly, by Augustus, after the victory of

I swaw a Latona was the doubter of Physic, and Care the Titan; whom, for her creat beauty. Juniter loved and deflowered.

When June perreived her with child. the cuft her out of heaven to the earth. having first obliged Terra to fwear, that the would not give her any where an habitation to bring forth her young ; undbefales, the fent the ferpent Python to perfeeste the burlet all ever the world. But in vain; for in the island Deles, under a polm or an olive-tree. Latena broudt forth Diana and Apollo.

6. Draya. Dinna. coddefs of hentire. was the daughter of Ceres and Jupiter, and fifter of Apollo. She is ufmally rainted in a hunting habit, with a bow in her hand, a eniver tell of arrows baseins down from her thunblers, and her breat correspond with the firm of a deer; the way the godders of hunting and chaffity. She has three different manes, and as muny offices; in the heavens the is called

Lunaand Physic, on the earth Diana, and in hell Herate. In the heavens the enlightens all things by her ruys; in the earth the foldows all the wild beatly by her how and durts ; and in hell known in febiertion the photis and fririts, by her power and authority. Dinny was expeled by her mother in

the streets, and was nourished by shepherds: for which reason, the was worthinged in the fireets, and her fintue ufuelly fet be-

fore the doors of the houses. Many transfer were cretted to this out-

clos.

shirt. The woods, errores, and foreits. were also confecrated to her. Aftern, erandien of Cadmes, a famous

hunter, introducing himfelf into the privacy of Diana, whilft the was bothing in a fountain, the goddels changed him into a flux, and he was devotred by his dogs,

7. AUROUA. Aurora was the daughter of Terra and Titan, the fifter of the fun and moon, and mother of all the ftars. She fits high in a polden chariot, drawn by white horfes. She was much taken

with thelove of Cephalus, a very beautiful voeth; and when the could by no perfoufoamove him to violate his faith, plighted to his wife Procris, daughter of the king of Athens, the curriething up into braven Acrora being also charmed with the

fingular beauty of Tithenes, fon of Laecodes, and brother of Prisones, carried him up into beaven, joined him to bertelf in wedlock, and from the Fates obtrined immortality for him initead of a portion

Memoon was the fon of this marriage, who, when he came to Troy, to bring af-Glance to Prismer, fighting in a finale combat with Achilles, was flain.

8. CERES. Ceres is represented as a lady, tall in frature, venerable with majefly, beautified with yellow hair, and crowned with a turban composed of the ears of corn. She holds in her right hand a berning torch, and, in her left, a handful of propies and ears of corn.

Sie was daughter of Saturn and Ops, and of fo great beauty, that the drew the ends into the love and admiration of her She first invented and taught the art of

tilling the earth, of fowing pulse and corn, and of making bread; whereas before men ate only ocorns. As foon as agriculture was introduced, and men becom to centend about the limits of those fields. which before were common and uncultivated the enacted laws and determined the rights and properties of each person

when disputes arose. Ceres is beautiful, because the earth, which the refembles, gives a very delightful and beautiful spectacle to beholders; efaccially when it is arrayed with plants, divertified with trees, adarned with flowers. enriched with fruits, and covered with

of the Spring, and poors forth the gifts of Automa with a bountiful hand. She holds a lighted torch, because when Profernine was fielen away by Pluto, the lighted torches with the flames of mount. Attna, and with them fought her daughter through the whole world. Shoulfocurrow poppies, because when frent with grief, and could not obtain the least reft or fleep, Jupiter gave her poppies to eat, which

plant, they fay, has a power of creating fleen and forcetfulnefs. Among various nations, the first fruits

of the earth were offered to Ceres, as poddels of corn and agriculture; and the Cerealia, or Mysteries instituted in honour of Ceres, both in Greece and Sicily, were of two forts: the greater, or chief, were peculiar to Ceres, and called Eleutinia, from Eleutis, a city of Attien; and, in the ledler, facrifices were made alto to Proferoine. In thefe feaths, the votaries run through the public tireets with great noise and lamentation, carrying lighted torches in their hands, in representation of the fearch worle by Ceres after her danahter, when stolen by Pluto.

H. M. news Decrees.

1. NEPTUNE. Neptune was the fon of Saturn and Ops, and brother of Jupiter and Pluto. His mother preferved him from the devouring jaws of his father, who ateup all the male children, and conveyed him to thenberds to be brought up as in before purntioned. In the division of his father's dominions by Juniter, the empire

of the fea was allotted to Neptune. He having joined with Apollo in a confoiracy around Juniter, they were both driven from heaven; and, by Jupiter's command, forced to ferve Lasmedon in building the walls of Troy. Neptune, not receiving the reward of his fervice, fent a fea-months on the coasts, which ravaced

the country. Neptune afterwards became characidwith the beauty of Amphitrite, and long bern her difficient at late by the afficience. of a Dolphin, and the power of flattery, he drew her into marriage. Neptune, as an acknowledgment for this kindness; placed the dolphin among the flars, and

he became a confiellation. As to the actions of this ged the peets fay, that in a diffrate with Museum, who flould give a name to Athens, the capital group herbs; when it displays the honours city of Greece, he flruck the ground with was reprefeated.

his trident, and produced a hosfe; for which rafou the Albenium Energieed to him that animal. Neptune was called Porision by the Greeks; the Homan gave him allo the name of Coofes, and ercived anultar to him in the circus of Rome. The Circentan games, or bufe-races, infiltrated in beasur of him, were, from this mane, called Confusian. In their games, when't and below the range of the Sabies vieries

Neptune is observed governor of the floa, and father of the rivers and fountains. He is represented riding on the fea in a ear, in she torm of a field, drawn by feahouries, preceded by Totons. He holds a trident in his hand, as an emblem of his foverregaty, and is attential by the younger Tritons, and for-nymolis.

The other Destries are, 1. Occasion, a marine deity, defeended from Carlos and Verta; and by the ancients was called, not only the father arrivers, but also of unimals, and of the

gods themfelves.

2. Thetis, peddefs of the fea, wife of Cecases, by whom the is faid to have had many form; the chief of whom was Nereco, who dwelt in the Agean fea, and by his wife Dozas had fifty daughters, railed from him Nerwides. Thetis is reprefeated from the Agean and Agean from of a field,

drawn by dolphins.

3. Aughsteire, daughster of Oceanus
and Deriv, goldefo of the fea, and write of
Neptune. She is by the poets frequently
taken for the fea titleft; and by fone
writers. Thetis and Amphitrite are faid to

be the finne perion.

4. Triton, the fon of Neptune and Amplatrics, was also his companion and trampeter. In the upper part of his body he bears the refeaablance of a man, and of a sith in the lower part. Meet of the fearenth from him are called Tritons.

5. The Sprear were inhabitants of the fea. They had fares of women, but the leadies of hying fith. Their natures were Parthernope, Laguea, and Leucesia. Their dwich was the could of Sicility, and dress to them all patiengers by the freetness of their fineing, and then decoursed them.

III. INTERNAL DEUTIES.

1. Pacto, Ploto, for of Saturn and the Riesa, and brother of Jupiter and Non-

tune. In the division of his father's kingdom, when he was dethroned by Jupiter, Pluto had the western parts affend to him, which gave rife to the pectical fable, that he was the good of hell.

These internal kingdoms are attributed to him, not only because the weitern part of the world fell to him by lot; but also because he introduced the use of burying and funeral oldequies; hence he is believed to exercise a sovereignty over the dead. He fits on a dark throne, holding a key inflead of a feeptre, and wearing it eroun of choos. Sometimes heiseround with a diadem, foractimes with express, and femetimes with the dufiedil, which flower Proference was mathering when he fiele her away. He is called Dis let the Latins, and landes her the Greeks, which hal figuities dark and gloomy. His horfes and chariot are of a black colour; and hitsaidf is often painted with a rod in his hand for a fceptre, and covered with a

 PROSERFINE. Profespine is quen of hell, the infernal June, and wife of Pinto. She was daughter of Jupiter and

head-piece.

When more of the goldefer world marry Plats, because of his deferming, the gold being versel than he was despited, and forced to like a fingle life, in a rage mounted his charies, and indiently faring p from a deen in Sielly amongst a company of very be autiful virgins, who were galarizing flowers in the irlide of Ziona, galarizing flowers in the irlide of Ziona, pine, curried her off with him, and first that the earth, not far from Syrarde,

where foddenly a lake arefe, The nymples, her companions, being firmek with terror, accominted her mother with the lofe of her daughter. Ceres, with lighted touches from Mount Ætua, long freight her in vain : but at laft, being informed by the nymph Arethufa, that the was Solen by Plato, the went down into hell, where the found Preferpine queen of those dark dominions. The caraced mether complained to Jupiter of the violence effered to her danchter by his brother Pluto. Juniter promified that the thould return to the earth, provided the had eat nothing in hall - burgaron Cores went down rejuscing and Podernine was returning with transport, when Afcalaphus declared, that he few Proferpine eat fome grains of a pomegranate which the gathered in Plu-

to's orchard; by this diffcovery her return daughters of Erclus and Nox. Thefe was thopsed. The mother, incenfed at this intelligence, changed Afcalophus into arrowl; and, by her importunate intrody, extorted from Juniter, that Proferoise should live one half of the year with her. and the reft of the time with her hufland Plate. Prefernise afterwards fo loved this difagreeable halloand, that the became ivalous of him, and changed his mittrefs Menths into the berb named Mint.

The other Derrus are.

1. Platus, either from the uffinity of same, or that both were gods of riches, is frequently joined to Pinto. He was faid to be blind, void of indement, and of a natere quite timerous, all which qualities denote fonce peruliar property of this get; blind and void of judgment, in the megad distribution of riches, as he freesently paties by good men, whilst the wicked are loaded with wealth; and theorous, by reafon the rich are contantly in frar, and watch over their treatures with

great care and anxiety. 2. Nor. wealdefe of darkness, is the most ancient of all the colleges. She married the river Ereday in hell, by whom the had many daughters. Nox is painted in black tubes before with fines.

2. Closeur, the fon of Erclus and Nox, is the ferry mun of hell. He is reprefented by the poets as a terrible, grim, dirty old fellow. According to the fable, he attraded with his local, and, for a fundl piece of money, carried over the river Styx the forls of the dead; yet not all promifmode, but only those whose linders were committed to the grave; for the unburied flades wandered about the shores on hondred years, and then were admitted into

the loat and ferried over the lake.

4. The Green's, or Tolgas, were at first inhabitants of the earth; who, truting to their great that are send from the world war against Jupiter, and attempted to dethrene kim from the peticlism of beaven. In this battle, they heaped up mountains upon mountains, and foun thence darted trees etime into heaven. They burke also prodigious fromes and fedid rocks, which falling again upon the earth, or in the fen, became proportions or ideads; but being unfaccefs ful in their attempt, and define ed by the thunder of Juniter, with the utiliance of the other gods, they were driven from the earth and cast into hell.

5. The Fates were three in number,

were faid to profide over time park, prefent, and to couse. Their names are Clotho, Luchetis, and Atropos. Their office is to inperintend the thread of life; Clothoholds the dithalf, and draws the thread, Luchelia turns the foindle, and Atropos cuts the thread with her friffice: that is, the first calls us into life, the fecond determines our lot and condition, and the third finites our life.

6. The Feries or Econosides, were daughters of Nox and Acheron. They were three, manely, Alecto, Meggra, Tifyphone: their abode was in hell, to torment the wicked; they were armed with blazing torcles, and furrounded with funkes, and other infigureents of borror.

The RIVERS of HELL were,

1. Acleyon, Son of Sol and Terra. He fupplied the Titans with water when they waged war against Jupiter; who for this reason, changed him into a river, and caft him into hell. The waters of this river are extremely modely and

q. Star, the principal river of hell; and held in fo great veneration by the gods, that wheever broke the outh he had once made by this river, was deprised of his divinity for one hundred years,

t. Corutas. This river is increased by the tears of the wicked; and flows with a lamentable noife, imitating the damard, 4. Phlegethon. This river fuells with fery waves, and rolls fireams of fire. The fouls of the dead, having paffed over thefe rivers, are carried to Plute's palace.

5. Lettle is a river in hell. If the ghotis of the dead drink the waters of this river, they are faid to lofe the remembrance of all that had palled in this

If may here be very properly observed, that thefe inferred perions, the refidence of Plato, are faid to be a fabterraneous cuvern, whither the fludes or fools of nourtals defeended, and were indeed by Minos. Alaces, and Rhadamanthus, appointed by Pluto judges of hell. This place contained Tartares, the abode of the unkappy; allie Elytima, the abode of those that had leved well. Cerberos, a doc with three heads, was door-keeper, and covered with ferneuts, always waited at the infernal cate, to prevent mortals from entering, or the manes or tholes from going out. Charton, 004 35

as is faid before, was ferryman of hell, and constricted the departed fouls to the tritumal of Minos. The Harpies, or birds of prey, were also inhabitants of hell. Thoir were indifferently called Furix, Ocypete and Lamix; and were instruments in the hands of the gols to raife wars in the varied of the gols to raife wars in the vorld, and diffurb the peace of mankind.]

Fable relates two remarkable punifiments in hell. 1. Ixion, for attempting to foliese Janu, was by Jupiter cell into the face Janu, was by Jupiter cell into wheel, which continually whitelf result. 2. Syliphus the foot of Zelou, was decimed in bell to roll a hage round fusee from the lottom to the top of a meantain, whence it immediately defeemed. This punifiment was allotted him, because he revealed the feerets of the gots and disressed on the control of the control of the analysis of the control of the control of the analysis of the control of the control of the analysis of the control of the control of the analysis of the control of the control of the analysis of the control of the control of the analysis of the control of t

INFERIOR DEITIES.

In the Heathen Mythology, there are many other deities or gods of inferior note, fiyled Dii Nisorer; and as thefe frequently occur in the writings of the poets, it is necessary to make brief montion of them.

The Mexxs, denghters of Jupiter and Macmofyne, goldis's of narmory, were the reguest goldest of the fevent and and reguest goldest of the fevent and and offer and the second and and following the second and and following the second and the second to companion of Applo, and timbulated with him chiefly on the hills of Paramilis, Istem, and Pindos. The Hippocrotra, and either founttion at the foot of Paramilis, sever facted to them; as were allow sever facted to them; as were allow pure the second and the second and the pure the second and the second and the art nine is number.

r. Cho is faid to be the chief mufe. She derives her name from glory and renown. She preided over hittory, and is faid to the inventrefs of the lute. z. Callupr, fo called from the fweet-

neis of her voice. She prefided over eloquence and heroic posty.

3. Erato, or, the Lovely. She prefided over lovic postry.

4. Thefia, from the gaiety and pleafantry of her fongs, called the Flourishing Maid. She invented comedy and

geometry. was the god of the woods and flepherds.
5. Melpowere was the mule of that age. He is reprefented half man and half goat.

II, She prefided over tragedy, and melanchely tubjects.

16. Terpfickore, or, the Javial. She prefided over mutic and dancing.

17. Euterpe, to called because the im-

fided over music and dancing.
7. Exterpe, fo called because the imparts joy. She invented the flote, and prefided over music: the is also said to be the patroness of logic.

 Polydynmiz, so called from multiplicity of sough. She is faid to excel in memory, and preside over history.

 Urama, or, the Celefinal Mute. She prefided over divine poety, and is faid to be the inventrefs of aftronomy.

The Mules are diffinguished by mafts, lyres, garlands, globes, and other embleus, expertive of their different offices or accomplishments.

PERASCS, the famous horfe of anciest fable, was an attendant on Apollo and the

Mufers, he inhabited the hills of Parasifus, Helicons, and other monetains. He is fall, to be figuring from the blood of Meetis, killed by Perfoxs, and is represented by the poets with wings to his idea, experifice of the flights and elevation of the mind in poetry. When Perfox cut of the head in poetry. When Perfox cut of the head ground with his foct; again which, at the bottom of the hill, a fountain arefe named Hippocrum. This fountain was facred

to Apollo and the Mufes. The GRACES, called also Charities. were three fifters, daughters of Juniter and Eurynome, or Venus. The first was named Aelaia from her cheerfulness: the second Thalia from her pernetual verdore: and the third Euphrofyne, from delight. They were companious of the Mufes and Mercury, and attendants on Venus. They are represented with pleasing countenances and maked, to denote that our actions from! be free and candid, not covered over with diffimulation or deceit. A chain binds their arms together, to express that the link of love and harmony should be united and unbroken.

is THEMIS, ASTREA, and NEMESIS
were three goddeffes; the first of law and
retpence; the second of justice; and the third,
loa rewarder of virtue, and ponisher of
virtue.

Mosees, for of Nex and Sommes, and god of banter or jelling. PAS, for of Mercury and Penelope, was the god of the woods and flepherds.

with a large pair of horns on his head, a a cock; and, according to fome writers, a crook in one hand, a pope, compeded of reeds, in the other. The Arcadians much admired his mutic, and paid him divine honours. The Romans also built a temple to Pun, at the foot of Mount Palatine, and his feaths were called Lanerralia. Svivanus and Faunus were also gods of the forests, from whom were descended the other rural deities, as Satyrs, Sylvans, Faons, Nymples, or Dryades, who were all inhabitants of

PALES is the goddefs of the thenberds and parkupe, and by fome is called Maona. Mater and Veita. They offered to her milk and wafers of millet for a good growth of patture. Her featts, Palitia, were celebrated about the eleventh or twelfth of the kalends of May, on which day Romolus founded the city of Rome.

FLORA, goddefs of the fpring and dowers, and wife of Zephyrus. She is reprefented adorned with curlands, and near her is a busket of flowers. Feronia is also counted the coddess of croves and orrhands.

Postona was goddels of the gardens, and all fruit-trees and plants. She was beloved of Vertumous, as Ovid relates. PRIARCS, fon of Venus and Bacchus, an obfcene deity. He also presided over

gurdens. TERMINUS was a drity who prefided over the boundaries of lands, which were held to facred, that whoever removed a land-mark, or ploughed them up, was fatiect to death. On the laft day of the year, the Romans offered facrifice to the god Terminus; and these settivals were

called Terminalia, CUTID, god of love, fon of Mars and Venus, is reprefented blind, with a bow in his hand, and a quiver of arrows on his floulders, with which he wounds the bearts of lovers.

HYMENEUS, or Hymen, fon of Apollo and Urania, or, as fome fay, of Barchus and Venue. He is the god of marriage a and is reprefented under the figure of a young man, holding a torch in his hand, with a crown of roles, or fweet mariorum. on his bend.

The PENATES and Lanus were also deemed gods; the first presided over provances and kingdoms, and the latter over houses and particular families. The Lates alfo prefided ever the highways; and they were wont to facrifice to these hopfoold gods, frankingenie, wine, bread, corn, and lamb and a hog. The GENII also were spirits, or deities, that prefided over all perfons and places, And indeed to great were the number of these inferior cods, that the ancient mythology furnished almost as many deities as there are things in nature; for there was no part of the body, or action of life, but had a peculiar divinity, by whom it was faid to be immediately directed or

protected. ESCULAPIUS, fon of Apollo and the nymoh Coronis, was the god of physic; he was tlain by Jupiter with a thunderbolt forced by the Cyclous, on the complaint of Pluto for raiting the dead, or rather recovering men, by his fkill in medicine, from their tickness. He was worthipped under the figure of a ferpent; and founetimes he is reprefented feated on a throne of gold and ivory, with a long beard, holding a rod environed with a terpent, and a

doz at his feet. The Cyclors, four in number, were fons of Neptune and Amphitrite. They were fervants to Vulcan, and had only one eye, placed in the middle of their foreheads: they were tlain by Apollo, in revenge for forging the thunderbolts with which Jupiter killed Æsculapius, as is before related. They inhabited the island of Sicily; and, on account of their great firenath, were decined mants by the nucts. SILENT's was the totler-father of Bacchas. He is accounted the god of abstrage

mysteries and knowledge. He is neare-

fented as a fat, old, drunken fellow, riding

on an ufs.

ÆCYPTIAN DEITIES. Ostros. Anis, and Serapis, are different names of one and the laute deity. fon of Juniter by Niele, and hafloud to In. days her of Inachus and Ifraems. Jupiter became pationately in love with Io; and in order to purfue his unlawful pullion, changed her into a cow. In, to avoid the refentment of Juno, fied into Ecvot; and Offres, after he had reigned many years over the Argives in Peloponneius, left hakingdom to his brother Friales, and failed into Egypt to feek new dominious. He there married Io, who was also named Itis; and, obtaining the government, they taught the Egyptians hudandry, also every other useful art and science, and poverned with creat wif-lom and equity, Oficis, having conferred the greatest

benefits .

S70 ELEGANT EXTY
besents on his own falsjelts, committed
the reprovy of his kingdom to live mode
that he large being the first mode
to civilize the reft of manifold.
This he performed more by the power of
perfundion, and the footbing arts of mode
and pearly flows by the terror of his arms.
He manched furt into Ethiopia, thence
to Arabia and Infast; and, retwining to
Egypt, was thin by his brother Trylion.
motionfield the daught, the chert city of

Egypt.

lies afterwards vanquithed Typhon, reigned happily in Egypt to her death, and was afte buried at Memphis.

Outer, foun of Ohira and lin, increded to the government. The Egyptians desired has the man the treatroot of the river

Nile, the averter of exile, governor of the world, and the author of plenty. Their delites of the Expyriman were helden the greated contrastion. Temples were exceed, and divine bessure paid to Ohits under the figure of an extra and the peladrics of its facilitied to that goddels under different thapses, according to the

purpoies for which they were intended, And no fable is find to take its oriena from the Egyptians, it will appear, from their intercourse with the Jews long refident in Egypt, that a mixture of true religion and error increased that falle werthip, which first prevailed in that country, and afterwards foread into Better, and the more ditiant parts of the world. Thefeends of the Ecvotions were worthinged under various names and characters, necouding to the prevailing opinion of different countries, or fome other incident, Thus, according to Herodotus, Oficis and Barches are the fame; according to Diodorm the historium, Otivis is Sol, Juniter, &c., and Plutarch favs, Oficis, Secanis, and Apis of the Egyptians, are Pluto, Occames. See, in the Roman mythology.

His is find to be the fame with the Roman Cybele, Cere, Minorva, Luna, Ne, and was called the mother of the gods. Oras alfo was the fymbol of light, and was figured as a wingel boy. He was named the Hennes of the Greeks, and the Apolloand Could of the Roman.

Both in Erypt and Rome, each deity has peculiar temple, where the nool follows incritices were made to them, according to the prevailing notion of thirt power and influence. The worthip of their gods for for prevailed among the Romans, that they extend to their honeur

a public edifice named the Pantheso, in which, as a general repository, were placed the finters of their feveral deities, with their refrective fembols: Juniter was diftiognished by a thunderbolt: June by a crown; Mars by a behart; Apollo, or the Sun, by its brams: Diana, or the Moon. let a coefernt : Cerrs let a cormeconia, or horn of abaty, or an our of corn : Could by a loudle of arrows; Mercury by wings on his feet, and a cadacers, or wand, in his hand; Burchus by the ive; Venus by the brants of her perfon; and the reft had the like diffinguithing characters placed above their figures, or in their hands, arcording to the received opinion of the people, or the inequalty of the artift.

Of OBJELIS.

The Oracles of the ancients were dressed the predictions, infections declarations of fee will of the gods; it may, with a kinol of certainty, he admitted, that the natural bear of the mini of man to fearth into faturity gave rife to this infiliation.

To whatever cause, however, the origin may be aferiled, the invitation of oracles became general, among the idolatrous nations, and increased over the face of the whole earth. Not to mention other notions, the oracles of the Egyptians and Greeks were numerous, efrecially of the latter people, at least we have a more full account of them. The eracle of Dodona. a city of Fairus in Greere, was facted to Juniter: the oracle of Jupiter Hammond was also of antient date, and famous in Lybia: the oracle of Apollo at Heliopolis was of great note; the oracle alto of Apollo at Delphi, if not the most ancient. was the most celebrated of all Greece, informuch that it was called the practe of they hole curth. And, indeed, for feablithed was the credit of these oracular declarations, that the exacting laws, the reformation of government, also peace or war, were not undertaken by flutes or princes. but even in the more common concerns of lift, no nenterial befinels was entered moon without the function of the oracle. Each oracle had its priett or priettefs, who delivered out the unfaces of the rods. Thefe anfance, for the most nort, were in yorfe and couched under fach myferious terms, that they admitted of a double interpretation; informach, that whether the prediction was completed, or the expectation of the isoplicant difavoranted, the oracle was clear

at Delabor, being in the prostell regulation, was reforted to from all parts. The pricticls of Apollo was named Pythia, from the frepent l'ethon, killed by that god, as is before mentioned. The offerings to the gods on these applications were liberal, according to the ability, or the importance of the univer required by the tupplicant: and it is faid, the temple and city of Delohos especially, was, by these means,

filed with immense treasure. The principal oracle of the Ecvetions was at Memohis, a royal city of Egypt, there they erected an altar, and worthinpel their god Apis, under the figure of an ex. His wife his had also worthip, and

ber priefts were called Iffaci. The Symplective Objectes were certen gomen, whom the ancients believed to be endeed with the gift of prophecy, They are faid to be ten in number, and were favores i all lands. They had no fired refidence, but travelled into different contries, and delivered their predictions it yerfe in the Greek toneur. One of thefe Schille, rounced Earthure, or Course. from Cump, as city in the Ionian Sea, necerding to Virgil, cause into Italy, and was held in the highest effects by the Rotems, who confulted the oracle of the Svtil on all occasions that related to the wilfare of the republic.

Augusy, or the art of divination by birds, the meteors of the heavens, or the extrails of benftz, was held in the highest veneration by the idolatrous nations. The people of God, the Jews, were not free from idolatry in the time of Modes; and we read also in holy writ, that Saul, being vexed in feirit, applied to the feers, or perfons fkilled in the knowledge of fetutity. But not to yo fo far buck. Reemplus and Renus confulted the Assuries before they built Rome; and the foundation of that city was determined by the flight of hirds. New to chabilithed a collect of Augars, and confirmed his regulation of the Roman flate by their fanction. It appears alfo, in the hiftery of that people, that no national concern was entered upon, without first confolting the Associes; and eccepling to the prepitions or had emen. they made oware or war, and announted maritrates. Indeed the Assure, and their declarations, were held in to high regard by the Romans, that whoever contemned them was accounted imposes and pro-

elear from blame. The eracle of Apollo phone. To conclude, divination, or the tearst of prediction, made a confiderable part of the Pages theology, eforcially among the Romans, those lords of the world, who fell into the reneral delution. and adopted almost all the rods of every people they fubdued.

Coxclusion. Of falulous History.

Notwithstanding the origin of fable forms uncertain, and to be loft in antiquity, it may be faid to take its rife from truth, or facted hiftery. And is the forecoing relation of the Heathen deities, it is exident, many particulars correspond with the hiftory of the most early transactions, as they are recorded by Mofes in holy writ. The golden age of Saturn, the wars of the Giants, the deluge of Deucalion, and the repeopling of the earth, declare their origin from daying truth, as received and delivered down by the patriarchs.

On the confusion of tongues at the building of Babel, and the differtion of mankind, the tradition of the patriarche became felicit to variation ; and as is obferved by the learned Rollin, the change of habitation, and divertity of language, opened the door of error, and introduced an alteration in worthip, agreeable to the foil, or rather according to the humour, or fome accidental event of the refractive

colonies. However confused and erroneous the general worthin of man became it is evident, from every circumstance, that, in the firft frages of the world, mankind knew but one Deity, the SUPREME GOD, and Creator of the universe; but, afterwards, when men abandoned themselves to vice, and, as is faid in Scripture, " went a whoring "-after their own inventions," and departed from the nurity of their forefathers, their ideas of the Divinity became weakened. and instead of the worship of the only Turn Gon, they fubdituted other deities or objects of worthip, more agreeable to the concrehention of their own deprayed nature. Thus, by a mixture of truth and falle, one drity became productive of another, till at last the inventive fancy gradually gave life to every vitible object. both in the beavens, and on earth. Thus, " having changed the glory of the mean-" reptible God, into an image made like " corruptible near, and to birds, and four-" footed beats, and creeping things, and " ferving the ercuture more than the Cre-" ater," not only Javiter, Mars, Vrans, and ether false deities, but flars, rivers, and from many incidents in the hifteries of feoretains, animals, reptiles, and plants, Greece and Rome. received divine adoration. At length, great men and beroes, who excelled in any

sticful icience, or became famous by conquelts, or a inperior conduct of life, by un eafy transition from admiration to a superstitious respect, were deemed more than human, and had divine honours paid to

them also under different names, in different countries; or, probably, prompted by ambition, they affirmed to themfelves the bossave and aderation that was doe only to the Divine Creator, the At-SHERTY LORD, and Governor of the world. This accounts for that multitude of deities, both in heaven and on earth, which makes the murvellous part of antient faction, and became the object of Pagan divinity, when the earth was overwhelmed with darkness, and, as is expressed in holy writ, " the hearts of men went after their " idols."

The fertile imprination of the poets. who celebrated the exploits of the ancient heroes, and expressed the common actions of life in figurative characters, joined to the extravagence of prictle andorators in their panegyries on the living and the dead, greatly forwarded the work of fable; and in time, learning being obliterated, their writings were looked upon as registers of facts. Thus the world grown old in error, by the folly and credulity of mankind fiction got admiffion into history, and became at left a necessary part in composing the annals of the early ages of the

world For this caufe, an acquaintance with fabulous hittory, us is before observed, is become a necessary part of re-lite learning in the education of youth and for the doe understanding the Greek and Roman authors; alie the paintings, fratues and other monagents of antiquity. By this knowledge, the tender mand will moreover be impired with an early abborrence of the abdurd ceremonies and impious tenets of the Heatler mythology; and, at the fame time, be imprefied with the deepett fenie and veneration for the Christian religion, the light of the Gofoel in Cartist Justis, who, in the fulness of time, through the tenger mercies of God, difficiled those el mis of darknets, ignorance, and folly, which had long debuted human nature, and foread over the face of the earth the greatest and most absend superfittions, as as infore related, and will farther somear

\$ 237. Concerning the Neglect of Oratorical Numbers,-Ottervations upon Dr. TILLOTSON'S State,-The Care of the ancient Oratory with refrect to Numerous

Committion, Rated and recommended. In a Letter. The paffage you quote is entirely in my

fentiments. I neree with that celebrated author and yourfelf, that our oratory is by no means in a flate of perfection; and though it has much strength and folidity. that it may yet be rendered far more polithed and affecting. The growth, indeed, of eloquence, even in these countries wherethe flourithed most, has ever been exceedingly flow. . Athens had been in policition of all the other polite improvements, long before her pretentions to the perfundive arts were in any decree confiderable; as the earlieft orator of note among the Roma and iduotance at focuer than about a century before Tully. That creat madler of perfuation, taking

notice of this remarkable circumfunce, afficus it as an evidence of the fuperor difficulty of his favourite art. Politly theremay be some truth in the observation: but whatever the cause be, the fact, I believe, is undeniable. Accordingly eloquesco has by no means made equal advances, in our own country, with her fifter arts; and though we have feen fome excellent poets. and a few good painters, rife up amough as, yet I know not whether our aution can fupply us with a fingle orator of deferved eminence. One cannot but be furprifed at this, when it is confedered, that we have a profession set apart for the purposes of perfugion, and which not only affords the most animating and interesting topics of rhetoric, but wherein a talent of this kind would prove the likelieft, perhars, of any other, to obtain those ambitions prizes, which were thought to contribute fo much to the forcefsful progress

of uncient eloquence. Among the principal defects of our English orators, their general difregard of barmony has, I think, been the leaft obferved. It would be injuffice indeed to deny that we have fome performances of this kind among it us tolerably mutical: but it must be acknowled sed at the fame time. that it, is more the effect of accident than defign, and rather a proof of the power of our language, than of the art of our

Dr. Tilletion, who is frequently mentioned as having carried this foecies of elogiesce to its highest perfection, feeties to have had no fort of notion of rhetorical numbers; and may I venture to add, vithout hazarding the importation of an affected fingularity, that I think no man had ever lefs pretentions to remaine oratory than this calchested meacher? If any thine could raife the forme of elocuence in the localt of an orator, there is no neculiar upon which one floold imagine it would be more likely to keeak out, than in celebrating departed merit; yet the two fer-

mose which he preached on the death of Mr. Gonge and Dr. Whichcote, are as cold and languid performances as were ever, rethans, produced upon feehan animating tobiot. One cannot indeed but recret, that he, who abounds with fuch noble and courses fentiments, thould want the art effetting them off with all the advantage they deferred a that the follows in morning fixeld not be attended with a feitable elevation of language. The truth however b, his words are frequently ill-chefen, and almost always ill-placed; his periods are both tedious and unbarmonious; as his netachors are generally mean, and often ridiculous. It were only to needless runnterless inflances in Support of this affertion. Thus, in his fertuen preached before queen Anne, when the was princefs of Denmark, he talks of fqueezing a parable,

frotes the world as erncking aboutoureurs. I cannot however but neknowledge, in inftice to the oratorical character of this most taleable prelate, that there is a noble forplicity, in force few of his fermons; as his excellent difcourfe on finereity deferves to be mentioned with particular anniquie. But to thew his deficiency in the article lem confidering at prefent, the following findure will be fufficient, among many

others that raight he cited to the fame turnofe. " One might be sat," taxy he. " to think, at first view, that this parable " was over-done, and wanted fomething " of a due decorum; it being burdly cre-" dible, that a man, after he had been fo " mercifully and generously dealt withal, " as upon his leapable request to have so " huge a debt to treely forgiven, thould, " whilft the memory of fo much mercy " was freth upon him, even in the very " next moment handle his fellow-fercast.

" who had made the fame humble request " to bim which he had done to his lord. " with so much roughness and cruelty, " for to inconfiderable a tens," This whole period (not to mention other

objections which might justly be raifed amint it) is unmofical throughout; but the concluding members, which ought to have been particularly flowing, are most miterphly loote and disjointed. If the delirury of Tully's par was to expuditely refined. as not always to be fatistist even when he read Demothenes; how would it have been offended at the lumbners and diffic-

Nothing, perhaps, throws our elequence at a greater diffance from that of the aucients, than this Gothic arrangement; as those wonderful effects, which forgetimes attended their elecution, were, in all nicehability, chiefly owing to their faill inmufical conrects. It was by the chosen or numbers united with the firemath of nonfou, that Tully confounded the authorism. Cataline, and filenced the elegant Hortention. It was this that deprived Curio of all power of recollection, when he recoup to eppofe that great maffer of enchanting rhyterie; it was this, in a word, made even Ceefar himfelf tremble : nov. what is his determined purpole, and acquit the You will not fufpost that I attribute too

thrufting religion by, driving a firrect burmuch to the power of numerous composain with God, florking flifts, &c; and, fition, when you recollect the influence freshing of the day of judgment, he dewhich Tully produces of its wonderful effed. He internot, you may remember. in one of his rhetorical treatifes, that he your himself a witness of its influence, as Carbo was once harangoing to the people. When that orator propounced the following featence. Patriculitteen fexicas, temeriter blit carnebact, it was afteniffing. fave he, to observe the general applicate which followed that burmonisms close-A anodern ear, perhaps, would not be much affected upon this peraffon; and indoed, it is more than probable, that we are ignorant of the art of pronouncing that period with its genuine emphasis and caderec. We presertain, however, that the mutic of it confided in 'be dichorce with which it is terminated : for Cierro himfelf afferes us, that if the final meaface had been changed, and the words placed in a different order, their whole effect would have been absolutely defire yest.

The ancient and lefs manerons manner of competition had full many admirers, who were fuch enthusalis to antiquity as to adopt her very defects. A difposition of the fame kind may, perhaps, prevent its being reecived with us; and while the archbothen floil maintain his artherity as an erator, it is not to be expected that any great advancement will be made in this forcies of eloquence. That fireigth of understandtoo likewife and foliality of reation which is to eminently our national characterities, mov add fomewhat to the difficulty of reconciling us to a trock of this kind; as at first clance it may from to lead an orator from his grand and principal sim, and tennet him to make a facritice of feufe to found. It must be acknowledged, indeed, that in the times which forceoled the diffelotion of the Roman troublie, this art was to perverted from its true end, us to become the fingle finds of their energated erators. Plany the younger often complains of this contemptible affectation; and the polite gether of that elegant dialogue, which, with very little probability, is attributed either to Tacites or Quincillian. afferry us it was the ridiculous leaft of certain erators, in the time of the decleption of genuine eloquence, that their harangues were expuble of being fet to motic, and forg upon the fuge. But it must be remembered, that the true cod of this art I and recommending, is to aid, not to fuperfede reason: that it is so far from being necessarily effendante, that it not only adds grace but firenoth to the powers of per-For this purpose Tally and fention. Oninchilian, thefe great mafters of namerous compolition, have laid it down as a fixed and invariable rule, that it must never appear the effect of labour in the orator; that the tuneful flow of his periods must always form the ratical refult of their difposition; and that it is the highest offence sepaint the art, to weaken the expression, in order to give a more muficul tone to the calence. In thort, that no nameaning words are to be thrown in merely to fill on

the requisite measure; but that they must

ftill rife in feafe as they improve in found.

When I mentioned Grace as effectial in continuing a fine writer, I nather level to have foundmy featiments reflected tork with a clearer light by yours, than imagined you would have called upon me to explain in form, what I only threw out by accolent. To confeis the troth, I know not whether, after all that can be faid to illofirate this uncommon quality, it make not at lati be refulred into the nort's accord meastrare et feutes teatem. In cafes of this kind, where language does not topply us with proper words to express the notions of one's mind, we can only convey our fentiments in figurative terms; a detect which nevellarily introduces fome obfenrity. I will not therefore undertake to mark

eat with any fert of precition, that idea which I would express by the word Grare: and, perhaps, it can no more be elearly described than intily defined. To give you, however, a general intimation of what I noom when I apply that term to escapelitions of grains, I would refemble it to that eafe air which to remarkably diffinguishes certain perfons of a penteel and liberal cafe. It routiffs not only in the particular beauty of finele parts, but arifes from the reneral francetry and confirmetion of the whole. An author may be inti in his fentiments, lively in his figures. and clear in his exprellion; yet may have no claim to be admitted into the rook of finished writers. These several members until be to agreeable united as motually to reflect beauty upon each other; their arrangement must be so lappily dispused as not to admit of the least transposition without manifelt preindice to the entire piece. The thoughts, the meta-bors, the allutions, and the diftion, thould appear eafy and natural, and form to arife like for many fronteneous productions, rather thon

Whatever, therefore, is forced or affected in the fentiments; whatever is pompous or pedantic in the expression, is the very reverse of Grace. Her mien is neither that of a prude nor accept; the is recular without formality, and fericatly without being funtafiical, Grace, in thert, is to good writing what a proper light is to a fine pictore: it not only theus all the figures in their feveral proportions and relations, but thews Fitzustorne. them in the most advantageous manner.

as the effects of art or labour.

As grafility for referen my former lifetration appears in the minode in circo, and in force is much intended and reprinting the much instantishmatic gratienty of a fugic word, or the turn of a new explotion. Neither is this inexpectable quality confined news feeder of computation andly in tertaints to all the various kinds (notice lamber patientlas well as to the lofty epic; if from the dis-left letter to the main follows:

dicumfe I know not whether Sir William Temthe trey not be contidered as the first of our profe authors, who introduced a gracefil numer into our language. At leaft that quality does not feem to have aspearol early, or forced far, amount us. But thereforeer we may look for its origin, it is certainly to be found in its highest nerfetion in the effect of a centleman whose writines will be diffinentified to lone as p-liteness and good-feate have any adturers. 't hat becoming air which Tolly olemed the criterion of time composition, and which every reader, be fave, imagines localy to be imitated, yet will find fooliffruit to attain, is the prevailing characterthe of all the t excellent author's meticlecaptureformances. In a wood, one muy juily apply to him what Plate in his aftepared language, favs of Aritophanes; that the Graces, having fearched all the world roand for a temple wherein they neight for ever dwell, fettled at last in the breast of Mr. Addison. Edverhorne

1 250. Concerning the Style of Hounes, in his Moral Writings. In a Letter,

Are you course how far I may milliod you, when you are willing to reging you-lift to my guidance, through the regions criticistins. Hemenaber, however, that I like the lead in their paths, not in co-fonce of my own inspiret headed-logs of them, lost in compliance with a respect than I not in compliance with a region of them, but in compliance with a region which I never have yot below to redde. In the paths of the compliance with a region of the paths of t

After having thus acknowledged my bindistiency for the office year have afbreed mr. I will venture to confids, that the poet who has pained over year approlation, has been far bels forcet-field with name. I have ever thought, with a very telebrated modern writer, that

Le vers le miens rempli, la plus milde pensile. Ne prut plaire 2 l'orpris quand l'accille effiblichie. Bargo su.

Thus, though I admit there is both wit. in the raillery, and tireneth in the featinorms of your friend's moral epiths, it levno meanstalls in with those notions I have formed to myfelf, concerning the effential requitites in compositions of this kind. He forms indeed to have widely deviated from the model be projetles to have lead in view, and is no more like Horace, then Hyperien to a Satyr. His deficiency in point of verlicention, not to mention his want of elecance in the seneral manner of his norm, is foliation to delitor the pertended refemblance. Nothing, in truth, can be more aldord, than to write in pactical meafore, and yet neglect harmosts; us of all the kinds of falls fivle, that which is neither profe nor verie, but I know not. what inertificial combination of powerlefs

words bendered with rhyme, is far, farely, the med ininferable. East you are of opinion, I perceive fund it is an opinion in which you are not for-alar) that a neclineare of this kind may be infrified by the authority of the Roman fatirift; vet furely those who entertain that notion, have not thoroughly attended of her to the precepts or the practice of Liernes. He bus attributed, I confefe, his fetirical composition to the infriration of a cert in Maje, whom he difficultities by the title of the music podoleis; and it is this exroeffion which feems to have milled the constality of his imitators. But though he will not allow her totly, he by no means intends the thould energy on the contrary, it may be faid of the Mufe of Horace, as

of the Eve of Milton, that

- erace is in all her from. That this was the idea which Horses bindelf had of her, is evident, not only from the general air which prevails in his Satises and Epitiles, but from feveral exprefe declarations, which he lets fall in less proceeds through them. Even when he facility of her in his errorest sits of mudetiv, and deferibes her as exhibited in his own moral writings, he particularly infitis none, the ease and harmony of her motions. Though he humbly difchams, indeed, all pretruious to the higher portry, the ever foiritas et vis, as he calls it the reprefents his fixle as being poverned by the temporar certa modernie, as floring with a certain remlar and a regulateradence. Accordings ly, we find him particularly condemning his prederefor Lucilius for the diffengace of his numbers; and he profelles to have auade the experiment, whether the fare kind of moral fubjects might not be treated in more foit and eafy measures:

Quid vetat et nefaset Lar⁽²⁾ feripta legentes, Quiverre mon illus, nun returs dara orginit è concelso natura mego incles et contra

The truth is, a tuneful cadence in the fingle perspative of perstry, which be pretunds to clause to his writings of this kead; and to tar is he from thinking it weekenfaid, that he acknowledges it as the only feparation which diffinguishes them from profelit that were once to be broken down, and the unified order of his words deferered, there would not, he tells us, by the leaft appearance of portry remaining.

Non Invenius etiam disjecti memben poetre.

However, when he delivers himfelf in this bamble finan, he is not, you will observe, fortching out a plus of this foories of partry in general; but foroking merely of his even performances in particular. His elemands eife much higher, when he informs us what he expects of those who could be cond in engagest ross of this moral kind. He then not only requires flowing numbers but an expression concide and unincumbered; wit exerted with good breeding, and managed with referve; as open fome occasions the fentiments may be enforced with all the firength of eloquence and nortry: and though in fome parts the piece may appear with a more ferious and f-demn caft of colouring, yet, opon the whole, he tells us it must be lively and rigot. This I take to be his meaning in

the following judicy:

Ett brevitate open, at currat fentestia, neu fe
Impodat verbe laffus our rembrassures;
It iterates open eit mode the transaction poten;
laterdam sebasis, parceuta virilan stopen
Estremation ens curifilit.

Seeds, then, was the ration as his I literae. Such, then, was the ration, and I filter is any propriety in the's his rules, if I filter is any propriety in the's his rules, if they see founded on the truth of take and art; I fast the performance in quetion, with a filter in the performance in quetion, which is the performance in quetion, which will be the performance in quetion, and it is the performance in many of a facility, thus of Honeree the authors of them from you inside the authors of them from you inside the authors of their form you was the performance in the performance

You will fill tell me, perhaps that the example of Horace himself is an unanswerable objection to the notion I have embraced; as there are numberless lines in his Satires and Epifiles, where the verfrication is evidently neglected. But are you fure, Hortenius, that those lines which found to unharmonious to a modern car. had the fame effect men a Roman one? For payfelf, at leaft, I am nouch inclined to believe the contrary : and it feems highly incredible, that he who had ventured to centure Lucilous for the uncouthwefs of his numbers, fisuld himself be notoriously guilty of the very fault against which he to firenzly exclaims. Most certain it is, that the delicacy of the aucients, with respect to numbers, was far fuperior to any thing that modern taile can protend to; and that they discovered differences which are to us abbilately impercentials. To mention only one remarkable infrance; a very ancient writer has observed upon the following verse in Virgil,

Arms steampte case. Togic qui primus als cris.

Intal if infected of primus we were to promounce it primis far being long, and as
theref the scaline lummonty of the lane would
be expected by the control of the control
control of the control of the control
control of the control of the control
control of the kind might probadly give mails to the feel time in Ilotrare,
which more freen to unturnable.

In fubirch of this nature it is not possible, perhaps, to expects one's ideas in any very precife and determinate manner. I will only therefore in general observe, with respect to the require tive of these performances, that it confirts in a natural cafe of expression, anelogant familiarity of phrase, which though formed of the most usual terms of horomer, has yet a grace and energy, no lefs firtking than that of a more elevated diction. There is a certain lively colouring neculiar to compositions in this way, which, without being to bright and glowing as is necessary for the higher poetry, is neverthelefs equally removed from whatever appears harth and dry. But particular inflances will perhaps, better illuftrate my meaning, than any thing I can farther Lay to explain it. There is feared a line in the Moral Epifiles of Mr. Pope, which might not be produced for this purpole. I chuse however to lay before you the following veries, not as preferring them to many others which might be quoted

from that inimitable fatirift; but as they afted me an opportunity of comparing them with a vertion of the fame or ginal lizes, of which they are an imitation; and, by that means, of thewing you at one view what I conceive is, und is not, in the true monner of Horace

Peace is my dear delight-act Floury's more; But teach me, and no minister in fore : Whee're offends, at fome unlocky time, Sides into verfe, and bitches in a thome;

Sacred to ridicule his whole life long. And the fad bueden of four merry fang. I will refer you to your own memory for

the Latin pallage, from whence Mr. Pope his taken the general hint of these verses; end content myfelf with adding a translation of the lines from Horace by another hand:

But he who hurts me (nav. I will be heard) Had better take a lion by the heard : liseyes fault weep the fully of his tongue,

By lengting crowds in racful balled fung. There is a firength and spirit in the former of these passingers, and a thatness and lantwee in the latter, which cannot fail of king discovered by every reader of the but delicacy of differenment; and yet the words which compose them both are equally founding and fignificant. The rules then, which I just now mentioned from Horner, will point out the real carfe of the different effects which these two talizes produce in our minds as the notages themselves will serve to confirm the tath and justice of the rules. In the lines of Mr. Pope, one of the principal beauties vil be found to confift in the shortness of the expression : whereas the featiments in theother are too much incumbered with words. Thus for inflance,

Prace is no dear deliable. is pleasing, because it is concise; as,

Rebold me blamelets hard, how food of peace ! s, in comparison of the former, the versa lefor excrantia owres. Another diffinguilling perfection in the imitator of Horare is that spirit of guiety which he has diffied through thefelines, not to mention these happy, though familiar images of fiding into verfe, and hitching in rhyme; which can never be fufficiently admired. But the translator, on the contrary, has tall too ferious an air over his numbers. and appears with an emotion and sarnestrefs that disappoints the force of his fatire:

Nor. I will be besed.

has the mice of a man in a passion; and His ever thall weep the fully of his tracue. though a good line in itfelf, is much too folemn and tragical for the undiffurhed pleafantry of Horace,

But I used not enter more minutely into

an examination of these passages. The reneral hints I have thrown out in this letter will fullice to thew you wherein I imagine the true manner of Horace confills. And after all, perhaps, it can no more be explained than provided by rules of art. It is what true remais can only execute, and iuft tafte alone difcover. Fitzpilorne.

§ 240. Concerning the Criterion of Talle. In a Letter.

It is well, my friend, that the age of transformation is no more; otherwise I should tremble for your fevere attack upon the Mufes, and expect to fee the flory of your metamorphofis embellish the poetical miracles of some modern Ovid. But it is long fince the fate of the Piërides has gained any credit in the world, and you may now, in full fecurity, contemn the divinities of a arnaffes, and fpeak irreverently of the daughters of Jove himfelf. You see, nevertheless, how highly the Ancients conceived of them, when they thus represented them as the offspring of the great father of gods and men. You resect, I know, this article of the heather creed: but I may venture, however, to affert, that philosophy will confirm what fable has thus invented, and that the Muses are, in first truth, of beavenly extraction. The charms of the fine arts are, indeed, literally derived from the Author of all nature, and founded in the original frame and conflitution of the human mind. Accordingly, the general principles of tafte are common to our whole species, and arise from that internal fense of beauty, which every man, in some degree at least, evidently policiles. No rational mind can be fo wholly void of all perceptions of this fort, as to be capable of contemplating the various objects that furround him, with one equal coldness and indifference. There are

certain forms which must necessarily fill the foul with aureeable ideas; and the is infantly determined in her approbation of them, previous to all reasonings concerning their use and convenience. It is upon these general principles, that what is called fine taile in the arts is founded; and confequently is by no means to precarlous and unfettled an idea us you chufe to deferibe it. The truth is, taile is nothing more than this univerfal fenfe of beauty, rendered more exquisite by genius, and more correct by cultivation; and it is from the fimple and original ideas of this fort, that the mind learns to form her judgment of the higher and more complex kinds. Accordingly, the whole circle of the imitative and graturical arts is recetted by the fame general rules of criticism; and to prove the certainty of these with respect to any one of them, is to enablish their validity with regard to all the reft. I will therefore consider the Criterion of Tafle in

relation only to fine writing. Each species of composition has its diftinet perfections: and it would require a much larger compass than a letter affords to nowe their refrective beauties to be derived from truth and nature ; and con-Sequently reducible to a regular and precife standard. I will only mention therefore those general properties which are eliential to them all, and without which they must necessarily be defective in their feveral kinds. Thefe, I think, may be comprebended under uniformity in the defign, variety and refemblance in the metaphors and fimilitudes, together with propriety and harmony in the diction. Now, fome or all of these qualities confuntly attend pur ideas of beauty, and necessarily mife that acreeable perception of the mind, in what object factor they annear. The charms of fine composition then, are sofar from exiting only in the heated imagination of an enthulaftic admirer, that they refult from the conflitation of nature herfelf. And perhaps the principles of criticifm are as certain and indifputable, even as those of the mathematics. Thus, for inflance, that order is preferable to confusion, that harmony is more pleasing than diffonance, with fome few other axioms mon which the frience is built : are truths which firike at once upon the mind with the fame force of conviction, as that the whole is greater than any of its parts, or, that if from equals you take away equals, the remainder will be round. And in both cufes, the propositions which reft upon these plain and obvious maxims, feem equally capable of the fance evidence

of demonstration. But as every intellectual, as well as animal, faculty is improved and from the ned by exercise; the more the fool exerts this

ticular object, the more the will enlarge and refine her relish for that peculiar faccies. For this reason the works of those creat maffers, whose performances have been lone and generally admired, fupply a further criterion of fine taffe, equally fixed and certain as that which is immediately derived from Nature herfelf. The truth is fine writing is only the art of railing agreeable fenfations of the intellectual kind; and, therefore, as by examining those original forms which are adapted to awaken this perception in the mind, we learn what these qualities are which conflitate beauty in general; fo by observing the neculiar confirmation of those compofitions of genius which have always pleafed, we perfect our idea of fine writing in particular. It is this united approbation, in persons of different ages and of various characters and laneuages, that Longinus has made the test of the true fublime; and he might with equal justice have extended the fame criterion to all the interior excellencies of elegant composition. Thus the deference paid to the performances of the erest maders of antiquity, is fixed upon just and folial reasons; it is not becarfe Aritiotle and Horace have given us the rule of criticism, that we must submit to their authority; it is because those rules are derived from works which have been dithin-nifhed by the uninterrupted admiration of all the more improved part of mankind, from their earlieft appearance down to this prefent hour. For whatever, through a long feries of ages, has been univerfally effermed as beautiful, cannot but be conformable to our just and natural ideas of beauty. The opposition, however, which fome-

times divides the opinions of those whose judgments may be supposed equal and perfeet, is urged as a powerful objection around the reality of a fixed canon of criticifm: it is a proof, you think, that after all which can be faid of fine taffe, it must ultimately be refolved into the peculiar relate of each individual. But this diverfity of fentiments will not, of itself, deftroy the evidence of the criterion : fince the fame effect may be produced by numberlefs other causes. A thousand accidental circumfignees may occur in counteracting the force of the rule, even allowing it to he ever to fixed and invariable, when left in its free and uninfluenced frate. Not to mention that falfe bias which party her internal fenfe of beauty upon any puror perforal diffike may fix upon the mind, the not unprejudiced critic will find it as much veneration as Lirgil's tomb, or difficult to difengage himself entirely from these partial affections in favour of particular beauties, to which either the general course of his studies, or the peculiar cast of his temper, may have rendered him moft femilde. But as perfection in any works of grains refults from the united brauty and propriety of its feveral diffinct parts, and as it is impeffible that any human compolition thould noticis all those audities in their highest and most fovereign degree; the mind, when the pronounces judgment upon any piece of this fort, is apt to decole of its merit, as those circumstances which the most admires, either prevail or are deficient. Thus, for inflance, the extellency of the Roman masters in painting, confitts in beauty of delign, noblenels of attitude, and delicary of exprellion; but the charms of good colouring are wanting. On the contrary, the Venetian School is faid to have neglected defign a little too morh: but at the fame time has been more attentive to the grace and harmony of well-difposed lights and thades. Now it will be admitted by all admirers of this poble art, that no compulition of the pentil can be perfect, where either of these qualities are abfent; yet the must accomplifted judge may be so particularly firuck with one or other of these excellencies, in preference to the reft, as to be influenced is his centure or applicate of the whole tablature, by the predominancy or deficiency of his favourite beauty. Something of this kind (where the menner prejudices do not operate) is ever, I am perfunded, the occasion of that diversity of fentences which we occationally hear pronounced by the most approved sodres on the fame tiere. But this only theus that much cause tion is necessary, to give a fine take its full

and unobfirected effect; not that it is in itfelf uncertain and precarious. Fitzoberne.

\$241. Reflections upon feeing Mr. Pora's House at Binneld. In a Letter. Your Letter found me just upon my retern from an excursion into Berkshire. where I have been paying a vifit to a friend, who is drinking the waters at Sonning-Hill. In one of my morning rides, over that delightful country, I accidentally passed through a little village, which efforded me much agreeable meditation; as ed by the lovers of the polite arts, with

any other celebrated foot of antiquity. The place I mean is Binfield, where the Port, to whom I am indebted (in common with every reader of taffe) for so much exquisite entertainment, spent the earliest part of his youth. I will not feruple to confess, that I looked upon the feens where he planned fome of those beautiful performances, which first recommended him to the notice of the world, with a degree of enthuliafin; and could not but confider the ground as facred that was impressed with the footsteps of a genius that undoubtedly does the highest honour

to our are and nation. The lituation of mind in which I found myfelf upon this occasion, suggested to my remembrance a passage in Tully, which I thought I never to thoroughly entered into the fairlt of before. That noble author, in one of his philosophical convertationpieces, introduces his friend Atticus asobserving the pleasing effect which sceres of this nature are wont to have upon one's mind: " Movemor enim," favs that polite Roman, " nefcio quo pacto, locis irfis, in " quibus corum, quos diligimus ant ad-" miramur, adfant vetticia. Me quidem " ipfæ illæ noftræ Athenæ, non tam ope-" ribas magnificis exquistifque antiquo-" rum artibus delectant, quam recorda-" tione fammorum virorum, ubi quifque " habiture, ubi federe, ubi difoutare fit

er folitus." Thus, you see, I could defend myfelf by an example of great authority, were I in danger upon this occasion of being ridiculed as a romantic visionary. But I am too well acquainted with the refined fentiments of Orontes, to be under any anprehention he will condemn the impreffions I have here ucknowledged. On the contrary, I have often heard you mention with approbation, a circumstance of this kind which is related by Silius Italieus. The annual ceremonies which that post performed at Virgil's fepulchre, gave you a more favourable opinion of his taffe, you confelled, that any thing in his works was

able to raife. It is certain, that forme of the createst names of antiquity have diffine withed themselves, by the high reverence they shewed to the poetical character. Scipio, you may remember, defired to be laid in the fame tomb with Ennius; and I am inin times to come, perhaps, it will be visit- clined to perdon that foccessful and man Alexunder many of his extravugadeirs, for the

eenerous regard to paid to the memory of concealed to me with other common ob-Pindar, at the facking of Thebes.

There feems, indeed, to be formething in pactry that raifes the profesfors of that very tingular talent, far higher in the effineation of the world in general, than their who excel in any other of the refined net. and accordingly to find that parts have been diftinguifted by antiquity with the most remarkable benours. Thus Houser, we are told, was deitied at Smyrus; as the citizens of Mytilene flamped the inner of Sappho upon their public coin: Anacreon received a folenun invitation to found his days at Athens, and Hipporchas, the fon of Pififiratus, fitted out a fplendid veffel in order to transport him thither: and when Virgil came into the shoutre at Rome, the whole audience role up and foluted him, with the fame refpect as they would have paid to Augustes him-

Painting, one would imagine, has the faintly pretentions of rivalling her fifter art in the number of admirers; and yet, where Apelles is mentioned once, Homer is celebrated a thousand times. Nor can this be accounted for by ureing that the works of the latter are ftill extent, while thefe of the former have perified long finer: for is not Milton's Paradife Lott more univerfally effeemed than Raphael's

The teeth, I impeine, is, there are more who are natural judges of the harmony of sambers, than of the grace of proportions. One meets with but few who have not, in fome degree at leaft, a tolerable car; but a judicious eye is a far more uncommon policition. For as words are the univerfal medium, which all men employ in order to convey their fentiments to each other; it feems a just confequence that they should be more generally formed for relithing and indeion of performances in that way: whereas the art of reprefenting ideas by means of lines and colearn. lies more out of the road of commun ufe, and is therefore lefs adapted to the tatic of the general run of mankind,

I hazard this observation, in the hones of drawing from you your fentiments upon a foliard in which no man is more small. find to decide t as indeed it is to the converfation of Orontes, that I am indebted for the difcovery of many refined delicaeics in the imitative arts, which, without his judicious affiftance, would have lain

1 242. Concerning the Use of Ancient Mythology in Modern Poetry, In a

Fitzoborne.

Letter. If there was any thing in any former letter inconfiftent with that effeem which is intily due to the ancients. I defire to retractit in this ; and difavow every expreftion which might feem to give precedency to the moderns in works of genus. I am to far indeed from entertaining the fentiments you impute to me, that I have often endeavoured to account for that fuperiority which is so visible in the compositions of their poets: and have frequently affigued their religion as in the number of those causes, which probably concurred to give them this remarkable pre-eminence. That enthulialm which is: to effectial to every true artiff in the poetical way, was confiderably heightened and enflamed by the whole turn of their facred doctrines; and the funcied prefence of their Mutes had almost as wonderful an effect upon their threights and language. as if they had been really and divinely infaired. Whillt all nature was funnofed to fwarm with divinities, and every oak and fountain was believed to be the residence of fome prefiding drity; what wonder if the poet was animated by the imagined influence of fuch exalted fociety, and found himfelf trunfported beyond the ordinary limits of toler humanity? The mind when attended only by mere mortals of fuperior powers, is observed to rise in her firength; and her faculties open and enlarge themselves when the acts in the view of those, for whom the has conceived a more thus common reverence. But when the force of fuperflition moves in concert with the powers of imagination, and senius is inflamed by devotion, seetry most thine out in all her brightest perfec-

Whatever, therefore, the philosopher might think of the religion of his country; it was the interest of the poet to be thoronehly orthodox. If he cave up his creed, he must renounce his numbers; and there could be an infoifation, where there were no Muses. This is so true, that it is in compositions of the poetical kind alone that the ancients feem to have the principal advantage over the moderns : in every other efecies of writing one might venture perhaps

tion and foliandors

perhaps to affert, that these latter ages have, at least, equalled them. When I sty fo, I do not consine mysielf to the prodoctions of our own action, but comprelend likewise those of our neighbours; and with that extent the observation will pessely hold true, even without an exception in faxour of history and enstore.

But whatever may with justice be determined concerning that question, it is certain, at least, that the practice of all facereding poets confirms the notion for which I am principally contending. Though the alture of Paganifus bave many ages fince been thrown down, and troves are no lonver facred; yet the languze of the noets has not changed with the religion of the times, but the gods of Greece and Rouse are ftill adored in modem verfe. Is not this a confession, that face is enlivened by fuperflition, and that the ancient bands catched their runture from the old mythology ! I will own, however, that I think there is fomething ridireloss in this unnatural adoption, and that a modern poet makes but an ankward agure with his antiquated gods. When the Pazan fyftens was functioned by popular belief, a piece of machinery of that kind. as it had the air of probability, afforded a very firiking manner of celebrating any remarkable circumstance, or raising any common one. But now that this fuperftition is no longer supported by vulgar spinion, it has loft its principal grace and efficacy, and feems to be, in general, the mell cold and uninteresting method in which a poet can work up his fentiments. What; for inflance, can be more unaffecting and foiritlefs, than the compliment which Beileun has paid to Louis the XIVth on his famous paffage over the Rhine? He represents the Nainds, you may remember, as alarming the god of that river. with an account of the march of the French monarch; upon which the riverend affirmes the appearance of an old experienced commander, and flies to a Dutch fort, in order to exhort the parrison to fally out and dispute the intended pasfage. Accordingly they mage themselves in form of battle, with the Rhine at their head; who, after fome vain efforts, obferving Murs and Bellons, on the fide of the enemy, is so terrified with the view of those superior divinities, that he most gallantly runs away, and leaves the hero in priet peffellion of his banks. I know not

how far this may be relified by critics, or

juftified by cufform; but as I am only mentioning my particular taffe, I will acknowledge, that it appears to me extremely inspid and puerile.

I have not, however, for much of the pirit of Typhzur in mr, as to make war upon the gods without refriction, and attempt to exclude them from their whole portical dominions. To reprefer at natural, nord, or intellectual quantities and affections as per fors, and appropriate to them their general culdlems by which their powers and properties are utility typided age the minimum of the properties are giften and the properties are a similar typides.

of the most pleasing and graceful figures of poetical rhetoric. When Dryden, addreling himfelf to the month of May as to a perion, fays, For there the Graces load the dancing hours;

one may confider him as fpeaking only in metaphor; and when such shadowy beanes are thus just flown to the imagination. and immediately withdrawn again, they certainly have a very powerful effect. But I can relift them no further than as figures only; when they are extended in any ferious composition beyond the limits of metaphor, and exhibited under all they arious actions of real perfons, I cannot but consider them as fo many absurdaties, which cuftom has unreafounbly patronized. Thus Spenfer, in one of his pattorals, reprefents the god of love as flying, like a bird, from bough to bough. A thenherd. who bears a rufiling among the buthes, fuppofes it to be fome game, and accordingly discharges his bow. Capid returns the shot, and after feveral arrows had been mutually exchanged between them, the unfortunate funin discovers whom it is he is contending with; but as he is endeavouring to make his escape, receives a désperate wound in the heel. This schion makes the fabiect of a very pretty idvllium in one of the Greek poets; yet is extremely flat and diffrusting us it is adopted by our British bard. And the reason of the difference is plaint in the former it is supported by a popular fuperitition; whereas no firain of imagination can give it the least air of probability, as it is worked up by the latter.

Quedeurque mihi edendis fe, incredatus edi. Hon. I must consess, at the same time, that the inimitable Prior has introduced this

fabulous scheme with such uncommon grace, and has paid so many genteel com-P p 3 pliments planeata to his mifrets by the affittance of Verus and Cupid, that one is carried off from observing the impropriety of this machinery, by the pleaning address with which he mauges it and I. never read his tender poerns of this kind, without applying to him what Senera Somewhere tays upon a familiar occusion: Majori ille of an indicional addult, quan exi necrali.

The speak my electrication are word, I see speak of the speak my electrication and word and electrical and barbelegue pourse in all agreed and barbelegue pourse in all decreased would be speaked to the speaked speaked to the speaked speaked to the speaked speaked the speaked speaked the speaked speaked the speaked sp

§ 243. On the Delicacy of every Author of Genius, with respect to his own performowns. In a Letter.

If the ingenious piece you communicated to me, requires any farther touches of your pencil, I must acknowledge the truth to be, what you are inclined to fufpect, that my friendfhip has imposed upon my judgment. But though in the prefent inflance your delicacy forms far too refined; yet, in general, I must agree with you, that works of the most permanent kind, are not the effects of a lucky moment, per firmsk out at a fingle beat. The beft performances, indeed, have cenerally coll the most labour ; and that cute, which is fo effential to fine writing, has feldom been attained without repeated and fevere corrections : Ludentis facciem dabit et forcurfifur, is a motto that may be applied, I believe, to most force fe ful unthors of genius. With as much facility as the numbers of the natural Prior feem to have flowed from him, they were the refult (if I am not mitinformed) of much application; and a friend of mine, who undertook to tranfeetle our of the nobleft swifermaness of the finefl genius that this, or perhaps any age can boaft, has often affored me, that there is not a fingle line, as it is now publithed, which though in conformity with the original manuferint. The truth is, every fentiment has its peculiar expression, and every word its precife place, which do not always immediately prefent themfelves, and generally demand frequent trials,

before they can be properly adjulied; not to mention the more unportant difficulties, which necellarily occur in fetting the plan and regulating the higher parts which compose the firucture of a finished work.

Those, indeed, who know what panes it cods even the most fertile renies to be delivered of a just and recular amounties. might be inclined, perhaps, to cry out with the most ancient of authors, Oh! that wise adversary had written a book! A writer of refined talle has the continual mortification to find himfelf incapable of taking entire poffellion of that ideal beauty which warms and fills his imagination. His concentions still rise above, all the powers of his heart, and he can but faintly copy out those images of perfection, which are itopreffed upon his mind. Never was any thing, fave Tully, more beautiful than the Venus of Apelles, or the Joyc of Phidas; yet were they by no means equal to thois high notions of beauty which animated the geniuses of those wonderful artists. In the tame manner, he olderves, the great mafters of orutory imagined to themselves a certain perfection of eloquence, which they could only contemplate in idea, but in vain attempted to draw out in expression. Perhaps no author ever perpetuated his reputation, who could write up to the full flandard of his own judgment; and I am perfuaded that he, who upon a furry of his compositions can with entire complacency pronounce them good, will hardly find the world join with him in the fame favourable fentence.

The most judicious of all noets, the inimitable Virgil, used to refemble his productions to those of that animal, who, agreeably to the notions of the Ancients, was funcofed to bring forth her young into the world, a mere rude and thanelefs mafs; he was obliged to retouch them again and again, he acknowledged, before they acquired their proper form and beauty, Accordingly we are teld, that after having fpent eleven years in composing his Enerd. he intended to have fet anget these more for the revifal of that glorious performance. But being prevented by his laft fickness from giving those finishing touches which his examilite indement conceived to be full necessary, he directed his friends Tucca and Varius to burn the nobleft poem that ever appeared in the Roman hatguage. In the fame foirit of delicacy, Mr. Dryden tells us, that had he taken

more time in translating this author, he might possibly have succeeded better; but never, he affares us, could be have foccreded to well as to have fatisfied himfelf. In a word, Hortenfus, I acree with you. that there is nothing more difficult than to fill up the character of an author, who proposes to raise a just and lasting admiration; who is not contented with those little transient flubes of neolanic, which attend the ordinary rare of writers, but confiders only how he may thine out to pofferity; who extends his views beyond the prefent generation, and cultivates these productions which are to flourish in future ares. What Sir William Tountle observes of noetry, may be applied to every other work where taile and imagination are concerned: " It requires the greatest cou-"traries to compose it; a genus both " penetrating and folid; an exprelion both " firong and delicate. There must be a " great agitation of mind to invent, a great " calm to judge and correct: there must "be upon the fame tree, and at the fame "time, both flower and fruit." But though I know you would not value yourfelf upon any performance, wherein these very oppolite and very fingular qualities were not conspicuous: yet I must remind you at the same time, that when the file censes to polish, it must necessarily weaken. You will remember, therefore, that there is a medium between the immederate caution of that orator, who was three Olympiads in writing a fingle ocution; and the extravagant expedition of that port, whole fo-

\$244. Reflections upon Style. In a Letter.
The leannies of Ryle from to be genmally confidered as below the attention both of an outlar and a reader. I know not therefore, whether I may venture to acknowledge, that unong the numberles' graces of your late performance, I particularly admired that firength and elegance with which you have enforced and admired

Fitzoborac.

berlefs productions.

the molecul ferminents.

In molecul ferminents with the molecular properties of the treaft references by when a period of the treaft references by when an excellence of this hind was effectued in the sumber of the political accomplishments; as it was the ambition of forme of the greateft mames of antiquity to diffinity the sum of the properties of the

fincit gentleman that ever, perhaps, appeared in the world, was defirous of adding this talent to his other most thining endowments: and we are told be fludied the Language of his country with much application; as we are fare he poffelfed it in its higheft elegance. What a lofs, Emphrouius, is it to the literary world, that the treatife which he wrote mon this fallord. is perifical with ayony other valuable works of that age! But though we are deprived of the benefit of his observations, we are hoppily not without an inflance of their effects; and his own memoirs will ever reagin as the best and brightest excompler, not only of true centeralthin, but of fine writing. He published them, indeed, only as materials for the use of thuse who should be disposed to enlarge upon that remarkable period of the Roman flory; yet the parity and gracefulness of his fixle were fuch, that no indicions writer durft attempt to touch the fulieft after him.

"calls to judge, and correct there und.

Living produced for illustrates and the large heart for ground or the large heart for the large heart for the large per large

But to add reason to precedent, and to view this art in its use as well as its dignity: will it not be allowed of fome importance, when it is confidered, that elaquence is one of the most considerable oursiliaries of truth? Nothing indeed contributes more to fubdue the mind to the force of reason, than her being supported by the powerful affiftance of mafculine and virarous oratory. As on the contrary, the most legitimate arguments may be disappointed of that forcels they deferve, by being attended with a spiritless and enseabled expreffion. Accordingly, that most elecant of writers, the inimitable Mr. Addison, obferves, in one of his effays, that " there " is as much difference between commer-"hending a thought cloathed in Cicero's " language and that of amordinary writer,

"I language and that of amordinary writer,
"as between feeing an object by the light
of a taper and the light of the fun."
It is furly then a very frange conceit

Pp4

of the celebrated Malbranche, who feems in my effecting, by reflecting that there is criminal kind, and has its fource in the weakness and efferningey of the human heart. A man must have a very uncommon feverity of temper indeed who can and any thing to condemn in adding charms to truth, and evining the heart by custivating the ear; in uniting roles with the thorns of fcience, and became pleafure with infirmation.

a time flyle upon the fame principle that it prefers regularity to confesion, and beauty to deformity. A tafte of this fort is indeed to fur from being a mark of any coprasity of our nature, that I should rather confider it as on evidence, in fome degree, of the moral reclitude of its conftitotion, as it is a proof of its retaining fome relith at leaft of burmony and order. One might be apt indeed to suspect, that certain writers amongst us had considered is beauties of this fort in the fame gloomy view with Malbranche; or, at least, that they avoided every refinement in flyle, as presently a lover of truth and philofooliv. Their fentiments are funk by the lowest experfions, and feem condemned to the first curfe of creeping upon the ground all the days of their life. Others, on the contrary, miliake pomp for dignity; and, in order to raife their exprellions above sulgar language, lift them up beyond common apprehensions, esteeming it (one floodd imagine) a mark of their genius, that it requires feme ingenuity to penetrate their meaning. But how few writers like Esphronius, know to hit that true medium which lies between those diffant extremes! How feldom do we meet with an unthor,

Fitzoitorne. 5 245. On Thinkipp. In a Letter. If one would rate any particular merit according to its true valuation, it may be necessary, perhaps, to consider how far it can be juffly claimed by mankind in general. I am fure, at leaft, when I read the very uncommon fentiments of your last intier, I found their judicious author rafe

truck and rooft advantageous luftre.

to think the pleafure which arifes from not a more insular charafter in the world. perusing a well written piece is of the that that of a thinking man. It is not merely having a forcellion of ideas, which lightly from over the mind, that can with any prepriety be fiyled by that denomination. It is observing them separately and diffinctly, and ranging them under their refrective claffes; it is calmly and freadily viewing our opinions on every fide, and refolutely tracing them through all their confequences and connections, that confitutes the man of reflection, and diffin-The truth is, the mind is delighted with guithes reason from fancy. Providence, indeed, does not feem to have formed any very confiderable number of our frecies for an extensive exercise of this higher faculty; as the thoughts of the far greater part of mankind are necessarily restrained within the ordinary purposes of animal life. But even if we look up to those who move in much fenerier orbits, and who have opportunities to improve, us well as leifure to exercife, their understandings; we fhall find, that thinking is one of the leaft exerted privileges of cultivated humanity.

It is, indeed, an operation of the mind which meets with many obfirmations to check its infl and free direction ; but there are two principles, which prevail more or less in the contitutions of most men, that particularly contributes to keep this faculty of the feel unemployed: I mean, uride and indolence. To descend to truth through the tedious proceedium of wellexamined deductions, is confidered as a reproach to the quickness of underflanding; as it is much too laborious a method for any but these who are possessed of a viporous and refolute aftirity of mind. For this reason, the erester part of our species cenerally chuse either to seize upon their whose expressions, like those of my friend, conclusions at once, or to take them by are glowing but not glaring, whose metarebound from others, as best faiting with phora are natural but not common, whose their vanity or their lazine's, Accordperiods are harmonious but not meetical a ingly. Mr. Locke observes, that there are in a word, whose fentiments are well fet, not fo many errors and wrone opinionsin and shewn to the understanding in their the world as is generally imagined. Not that he thinks mankind are by any means uniform in ambracine truth; but because the mojority of them, he maintains, have no thought or opinion at all about those doctrines concerning which they raife the greatest clameur. Like the common foldiers in an army, they follow where their leaders direct, without knowing, or even enquiring, into the cause for which they

This will account for the flow fleps by

fo warmly contend.

which, at different periods, have had an univerfal currency, on the other. For there is a firence diffusition in human nature, either blindly to trend the fame paths that have been traverfed by others, or to firite out into the most devices extravagarcies : the greater nort of the world will either totally renounce their reason, or reason only from the wild suggestions of

so beated imagination. From the fune fource may be derived these divisions and animolities which break the union both of public and private focities, and turn the peace and harmony af human intercourfe into difference and contention. For while men index and adby such measures as have not been proved by the flandard of dispulsionate reason, they must equally be mistaken in their elimates both of their own conduct and

that of others. If we turn our view from active to contemplative life, we may have occasion perhaps to remark, that thinking is no els uncommon in the literary than the civil world. The number of those writers who ran, with any juffice of expression, be termed thinking authors, would not form a very copious library, though one were to take in all of that kind which both ancient and modern times have produced. Necesfarily, I imagine, must one exclude from a collection of this fort, all critics, comnectators, translators, and, in floort, all that numerous under-tribe in the commonwealth of literature, that owe their existeace merely to the thoughts of others. I fould reject for the fame reason, such compilers as Valerius Maximus and Aules Gellius: though it must be owned, indeed, their works have acquired an accidental value, as they preferve to us feveral curious traces of antiquity, which time would otherwife have entirely worn out. Those teemits ceniules likewife, who have propagated the fruits of their studies through a long feries of tracts, would have little presence, I believe to be admitted as writers of refection. For this reason I cannot recret the lefe of thefe ineradible numbers of compassitions which some of the Ancients are faid to have produced;

tale fait Caffi ranida ferrentias amni tion ; capis quem fama ell elle, libelfque abutum proprie. Hos.

Thus Enicures, we are told, left behind

which truth has advanced in the world, on him three hundred volumes of his own one side; and for those abfurd fytheres works, wherein he had not inserted a single quotation; and we have it upon the authority of Varro's own words, that he himfelf composed four hundred and ninety books. Seneca affures us, that Didymus the Grammarian wrote no lefs than four themfand: but Orioen, it forms, was yet more prolific, and extended his performances even to fix thousand treatifes. It is obvious to imagine, with what fort of materials the productions of fach expeditions workmen were wrought up : found thought and wellmutured reflections could have no share, we may be fore, in thefe hafey performances. Thus are books multiplied. while outhers are frares and in much entier is it to write than to think ! But fhall I not myfelf, Palamedes, prove an inflance that it is fo, if I faspend any longer your own more important reflections, by interrupting you with fach as mine?

\$246. Reflections on the Advantages of -

Fitzohorne.

Conversation. It is with much pleafure I look back upon that philosophical week which I lately enjoyed at _____ ; as there is no part. perhaps, of Grial life which affords more real fatisfaction than those hours which one paffes in rational and unreferved converfation. The free communication of fentiments amonest a fet of incenious and foeculative friends, fuch as those you gave me the opportunity of meeting, throws the mind into the most advantageous exercise, and thews the thrength or weakness of its opinions, with greater force of conviction than any other method we can employ.

That "it is not good for man to be alone," in true in more views of our fraction then one; and foriety gives firength to our reason, as well as polith to our manners, The foul, when left entirely to her own folitary contemplations, is infentibly drawn by a fort of conflitutional bias, which coperally leads her eninions to the fide of her inclinations. Hence it is that the contracts those peculiarities of reasoning, and little habits of thinking, which to often confirm her in the most funtailizal errors. But nothing is more likely to recover the mind from this folfo bent, then the counterwarmth of impartial debate. Converfation opens our views, and gives our faculties a more vigorous play; it puts us upon turning our notions on every fide, and holds them up to a light that differers thefe latest

tent flaws which would probably have lain ralifes? Mr. Addition's upon Aprient concealed in the gloom of unagitated abfiraction. Accordingly, one may remark. that most of those wild doctrines, which have been let loofe upon the world, have generally owed their birth to perfous whose circumstances or dispositions have given them the fewest opportunities of canvalsing their respective systems in the way of free and friendly debate. Had the authors ef many an extravagant hypothesis difculled their principles in private circles, ere they had given yent to them in public, the observation of Varro had never, perhans, been made, for peyer, at leath, with to much inflice) that " there is no opinion " fo abfurd, but has fome philosopher or er other to produce in its support." Upon this principle, I imagine, it is, that

Some of the finest pieces of antiquity are written in the dialogue manner. Plato and Tully, it thould feeu, thought trath could never be examined with more advantage than amidit the amicable opposition of well-regulated converse. It is probable, indeed, that fubicits of a ferious and philofophical kind were more frequently the tonics of Greek and Roman convertation than they are of ours; as the circumflances of the world had not yet given occasion to those prudential reasons which may now, perhaps, reftrain a more free exchange of fentiments amonest us. There was something, likewife, in the very frenes themfelves where they ufually affembled, that almost unavoidably turned the stream of their converfations into this useful channel, Their rooms and gardens were generally adorned, you know, with the flature of the preatest madiers of reason that had then appeared in the world; and while Socrates or Arithotle freed in their view, it is no wonder their discourse fell upon those subiechs which fuch animating reprefentations would naturally forcest. It is probable. therefore, that many of those ancient nieces which are drawn up in the dialogue manner, were no imaginary converfations invented by their authors; but faithful transcripts from real life. And it is this eircunftance, perhaps, as much as any other, which contributes to give them that remarkable advantage over the generality of modern compositions which have been formed upon the fame plan. I am fore, at leaft, I could fearer name more than three or four of this kind which have appeared in our language worthy of notice. My lord Shaftefoury's dialogoe, intitled "The Mo-

Coins: Mr. Spence's moon the Odyffry : together with those of my very incenious friend, Phylemon to Hydafpes; are, almou, the only productions in this way which have hitherto come forth amongst us with advantage. Thefe; indeed, are all mafterpieces of the kind, and written in the true foirit of learning and politenels. The copverfation in each of these most elegant performances is conducted, not in the usual abourd method of introducing one disputant to be tamely filenced by the other; but in the more lively dramatic manner, where a just contrast of characters is preferred throughout, and where the feveral freakers support their respective sentiments with all the firength and foirit of a well-bred copolition. Fitzohorne.

\$ 247. On the Great Historical Area. Every are has anoduced better and neliticians; all nations have experienced revolutions; and all histories are nearly alike, to those who feek only to furnish their memories with facts : but who loover thinks, or, what is ftill more rare, whofoever has taile, will find but four ages in the history of the world. These sour happy ages are those in which the arts were carried to perfection; and which, by ferving as the era of the greatness of the human mind. are examples for pollerity. The first of these ages to which true

lory is annexed, is that of Philip and Alexander, or that of a Pericles, a Demothenes, an Arifiotle, a Plato, an Apelles, a Phidias, and a Praxiteles; and this honour has been confined within the limits of sprient Greece: the reft of the known world was then in a flate of barbarifm. The feeond age is that of Czefar and Augustus, distinguished likewise by the names of Lucretius, Cicero, Titus, Livius, Vireil, Herace, Ovid, Varro, and Vitravius.

The third is that which followed the taking of Confuntinople by Muhomet II. Then a family of private citizens was feen to do that which the kings of Europe ought to have undertaken. The Medicis invited to Florence the Learned, who had been driven out of Greece by the Turks .- This was the age of Italy's glory. The polite arts had already recovered a new life in that country; the Italians honoured them with the title of Virtu, as the first Greeks had diffinenished them by the name of Wifdom. Every thing tended towards perfection : perfection; a Michael Angelo, a Raphael, a Titian, a Taffo, and an Arriofo, flourifled. The art of engraving was invented; elegant architecture appeared again, as admirable as in the most triumphant ages of Rome; and the Gothic barbarifin, which had disigned Europe, in every kind of production, was driven from Italy, to make way for good taffe.

The arts, always transplanted from Greece to Italy, found themselves in a favorable foil, where they infantly produced fruit. France, England, Germany, and Spain, aimed, in their turns, togather the fruits; but either they could not live in those climates, or elle they degenerated

very fait.

Francis I, encouraged learned men, but foch as were merely learned men: he had written's; tut he had so Michael Angelo, see Pallarilo: he endeavoured in vain to stabilin febools for painting; the Halian mainra whom he invited to France, mired to propic there. Some expansion of the propic three rooms or parameters of our pretty. Rabelais was the only profe writer as verye, in the time of learn a verye, in the time of the room.

is vogue, in the time of Henry II.

In a word, the Italians alone were in
possession of every thing that was beautitid, excepting masse, which was then but
in a rude flate; and experimental phillosophy, which was every where equally un-

known. Lattly, the fourthage is that known by the name of the upe of Louis XIV, and is perhaps that which moroaches the nearest to perfection of all the four : enriched by the difeoveries of the three former ones, it has done greater things, in certain kinds than those three together. All the arts, indeed, were not carried further than under the Medicis, Angustus, and Alexander; but human renfon was in general more improved. In this age we first became acquainted with found philosophy. It may trely be faid, that from the left years of Cardinal Richelien's administration till these which followed the death of Louis XIV, there has happened forh a general revolution in our arts, our genius, our manners, and even in our government, as will ferve as an immortal mark to the true glory of our country. This happy infloence has not been confined to France; it has communicated itself to England, where it has firred up an emulation which that ingotions and decoly-learned nation flood in need of at that time; it has introduced

Ruffia; it has even re-animated Italy, which was languishing; and Europe is indebted for its politeness and spirit of society to the court of Louis XIV.

Before this time, the Italians called all the people on this fide the Alps by the name of Barbarians. It must be owned that the French, in fome degree, deferred this reproachful enithet. Our forefathers joined the romantic gallantry of the Moors with the Gothic rudeness. They had hardly any of the agreeable arts amongst them; which is a proof that the ufeful arts were likewife neglected: for, when once the things of mic are carried to perfection. the transition is quickly made to the elegant and the agreeable; and it is not at all aftenifing, that painting, feulature, poetry, eloquence, and philosophy, thould be in a manner unknown to a nation, who, though poffelled of harbours on the Wettern ocean and the Mediterranean fen, were without fhips; and who, though fond of luxury to an excefs, were hardly provided with the most common manufactures.

The Jews, the Genoese, the Venetians, the Portuguele, the Flemish, the Dutch, and the English, curried on, in their turns, the trade of France, which was ignorant. exen of the first principles of commence. Louis XIII at his accedion to the crosshad not a fingle thip; the city of Paris contained not quite four hundred thoufand men, and had not above four time public edifices : the other cities of the kinedom refembled those pitiful villages which we fee on the other fide of the Laire. The nobility, who were all flationed in the country, in denceons, furrospoied with deep ditches, oppydied the peafant who cultivated the land. The high roads were almost impulsable; the towns were deftitute of police : and the government had hardly any credit among toreign nations, We must acknowledge, that, ever fines the decline of the Carlovingian family. France had languished more or less in this infirm flate, merely for want of the benefit of a good administration.

tern, and even in our germannets, as will. Fewn fails to be powerful, the people frow an animortal mate belts tracking view as animortal mate belts tracking view as animortal mate belts through an animortal people where the normal people will be fixed to the mensionate distill no England, where it has befire the parameters which that they are people were faire will the rings of Philiphermit people with the people were faire will the rings of Philiphermit people with the people were faire with the rings of Philiphermit people were faire to the people were faire to the rings of Philiphermit people were faired to the rings of Philiphermit people were faired to the rings of Philiphermit people with the rings of the

about

about the happiness of their subjects, nor the power of making them happy. Lewis XI, did a great deal for the regal power, but sothing for the happiness or glory of the nation. Francis I, gave birth to trade, mavigation, and all the arts; but

glory of the nation. Francis I, give brith to traft, nivelyino, and all the stret; but he was too infortunate to make them to traft, nivelyino, and off the stret; but he was too infortunate to make them the stretch of the stretch o

this happy work. Thus, for the space of poor years, our genius had been almost always refinited anier a Geltin government, in its miedt of divisions and civil wars; defitted on any laws or facel cuttom; changing every ferend century a language which full continued to the and understood. The mobiles the space of the

The French had no flore either in the

great discoveries, or admirable inventions of other nations; they have no title to the difcoveries of printing, gunpowder, glassics, telescopes, the sector, compass, the air-pump, or the true fystem of the univerfe: they were making tournaments, while the Portuguese and Spaniards were difequering and conspering new countries. from the suft to the west of the known world. Churles V. had already fruttered the treasures of Mexico over Europe, before the fubiects of Francis I, had discovered the sucultivated country of Canada; but, by the little which the French did in the beginning of the fixteenth century we may see what they are capable of when properly conducted. Voltaire.

§ 248. On the Confliction of ENGLAND. In every government there are three forts of power; the legislative; the executive, in respect to things dependent on the law of nations; and the executive, in regard to things that depend on the civil

officials exacts temperary or perpetual have, and amende or alrengates those that have been already exacted. By the fecond, he makes parce or war, fends or receives enhances, be embles pleased the public fecently, and provides agglentil involume. By the third, he publishes criminals, or determines the displaces that aris between individuals, the control of the con

By virtue of the first, the prince or ma-

The political liberty of the fubject is a tranquility of mind, ariting from the opnion each perion has of his fafety. Inorder to have this liberty, it is requisite the government he for conditituted as one man need not be afraid of another. When the legislative and executive

powers are united in the fame perion, or in the fame body of magistrates, there can be no liberty; because apprehensions may arife, left the fame meanrch or female should enact tyransical laws, to execute them in a tyransical manner.

Again, there is no liberty, if the purer of judging he not fipartiang from the legislative and executive powers. Were it inition that he legislative, he life and liberty of the fadject would be exported to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with all the violence of an opposition, and the pure of the

There would be an end of every thing, were the fame man, or the fame body, whether of the nobles, or of the people, to exercise those three powers, that of enaching laws, that of executing the public resolutions, and that of judging the crimes or differences of individuals. Most kinedocans of Eurose enior a me-

densis government, because the prince, who is invested with the two fari powers, leaves the third to his fullyelds. In Tukey, where these three powers are united in the Sultan's person, the subjects given under the weight of a most frightful opmession.

premna. In the republics of Italy, where thefe three powers are united, there is lefs liberty than in our monarchies. Here their government is obliged to have recourse to as violent methods for its fuppert, as even that of the Turks; witnefs the flat inquisitous at Venice, and the lion's month, into which every informer may at all bours throw his written accorditions.

What a fituation must the poor fubiod: be in under those republics! The fame body of magistrates are possessed, us execators of the law, of the whole power they have given themselves in quality of legitlaters. They may plunder the frate by their reneral determinations; and, as they have likewife the judiciary power in their

bands, every private citizen may be ruined by their particular decitions. The whole power is here united in one body; and though there is no external tomp that indicates a defeotic fway, yet

the people feel the effects of it every Hence it is that many of the princes of Europe, whose aim has been levelled at arbitrary power, have confantly fet out with uniting in their own persons all the tranches of maniferacy, and all the great offices of frate. I allow, indeed, that the mere heredi-

tary aristocracy of the Italian republics. does not answer exactly to the despotic tower of the eathern princes. The number of mariftrates fometimes foftens the power of the magistracy: the whole body of the tables do not always concur in the fame deligns; and different tribunals are erected, that temper each other. Thus, at Venice, the legislative power is in the Council, the executive in the Precedi, and the indiriary in the Quarantia. Het the mifchief is, that these different tribumils are composed of magistrates all belonging to the fame body, which conftitutes almost one and the fame power.

The judiciary power ought not to be riven to a flunding fenate; it should be exercised by persons taken from the body of the people (as at Athens) at certain times of the year, and purfount to a form and manner prefcribed by law, in order to erect a tribunal that should last only as long as necessity requires.

· By this means the power of judging, a tower to terrible to mankind, not being annexed to any particular state or profesion, becomes as it were, invitible. People have not then the judges continually prefent to their view : they fear the office. but not the manificate.

In accordations of a deep or criminal nature, it is proper the person accused should have the privilege of chusing in some measure, his judges, in concurrence with the law: or at least he thould have a right to except against fo great a number, that the remaining part may be deemed his own choice.

The other two powers may be given rather to nucrificates or permanent hadies. pecause they are not exercised on any private Subject; one being no more than the general will of the flate, and the other the execution of that general will.

But though the tribunals ought not to he fixed, yet the indements ought, and toforb a degree as to be always conformable to the exact letter of the law. Were they to be the private opinion of the judge, people would then live infociety without knowing exactly the obligation it lave

them under. The indees ought likewife to be in the fame flation as the accused, or in other words, his peers, to the end that he may not imagine he is fallen into the hands of persons inclined to treat him with ricour. If the legislature leaves the executive power in policition of a right to imprifes those subjects who can give security for their good behaviour, there is an end of liberty; unless they are taken up, in order to uniwer without delay to a capital crime: in this cafe they are really free, being fubjeft only to the power of the law.

But thould the legislature think itself in danger by fome feeret conspiracy against the flate, or by a correspondence with a foreign enemy, it might authorife the executive power, for a flort and limited time, to imprifor fulpected perfors, who in that case would lote their liberty only for a while, to preferve it for ever.

And this is the only reafogable method that can be fublituted to the tymonical manifemen of the Ephori, and to the finteinquifitors of Venice, who are also defoo-As in a free flate, every man who is supposed a free agent, ought to be his own

governor; to the legislative power should reside in the whole body of the neonle-But tince this is impossible in large flates. and in finall ones is ful-ject to many inconveniences, it is fit the people should act by their reprefentatives, what they cannot aft by themfelves. The inhabitants of a particular townsre-

much better acquainted with its wunts and intereffs, than with those of other places : and are better judges of the capacity of their neighbours, than of that of the reft of their countrymen. The members therefore of the legiflature should not be chosen from the general body of the nation; but it is proper, that in every confiderable ace, a representative should be elected by the inhabitants.

The great advantage of reprefentatives is their being capable of diffulling affairs. For this the people collectively are extremely unit, which is one of the greatest inconveniences of a democracy.

aneousements of a nemocracy. It is not at all meetings that the reprefeatatives, who have received a general anthrection from their relectors, found wait to be particularly inducted inevery affair,. Then it is, that by the prepared of the property of the property of the proteed of the property of the property of the proteed of the department of the department of the proteed of the property of the proteed of the proteed of the property of the proteed of t

give each deputy a power of controlling the affemily; and on the most urgent and profiling occasions, the firings of the nation might be fropped by a lingle captice. When the deputies, as Mr. Sidney well observes, represent a body of people, as in Holland, they ought to be accountable to their conflictions; but it is a dif-

ferent thing in England, where they are deputed by beroughs.

All the inhabitants of the feveral diftricts ought to have a right of voting at the election of a repreferintative, except fach as are in fo mean a fituation, as to be decemed to have no will of their own.

One great fault there was in mot of a right the ancient repedies that the people had a right to active refolicions, fach as require some execution; a thing of which they are abfoliutly incapable. They cought to have no hand in the government, but for the cluding of reprefentatives, which is width their reach. For though few can bill the exact degree of mark can all the exact degree of mark can be considered to the contract of the contract of

of his neighbours.

Neither ought the reprefentative body to be chosen for active refolutions, for which it is not for the emering of laws, or to fee whether the laws already ematted be duly executed; a thing they are very capable of, and which none indeed, but themselves can properly perform.

An a flast place of which we have been a single by their full, riches, or latinguished by their full, riches, or lasons: 1 but were they to be confounded with the common people, and to have been a classified with the common library would be their flature, and they would have no interest in fapporting it, as must of the popular collisions of the lations would be against them. The state

they have, therefore, in the legislates, ought to be proportioned to the other advantages they have in the state; which happens only when they form a body that has a right toput a slop to the enterprize of the people, as the people have a right ta-gist a flop to theirs.

The legislative power is therefore committed to the body of the moldes, and to the body chosen to reperfect the people, which have each their affemblies and étiberations apart, each their feparate view and intereils.

Of the three powers above-mentioned, the boficiary is in fone mentione next to

mothing. There remains therefore only two; and as these have need or regulating power to temper them, the part of the legitative body, compeded of the mobility is extremely proper for this very purpose. The body of the mobility cought to be bereditary. In the first place it is fo in its own nature: and in the next, there and nown natures and in the next, there and privileges; privileges that in themsifies are of the next that the next privileges that in the original privileges that in the next privileges that in the state of the next privileges that in the next privileges that in

courfe, in a free flate, are always in danger.

But as an Introduction power might be traughed be parties its even particular intempted be parties its even particular inities proper that, where they may reap a fingular advantage from being corrupted, as in the lowe relating to the trapplies, they houded have no either flater in the legitition, then the power of rejecting, and so that of relating.

right of untaining by their own authority, or of summiling what has been ortained by others. By the power of rejecting, I would be underlived to mean the right of annualling a refolution taken by another, which was the power of the tripine at Rome. And though the perfun position of the privilege of rejecting may likewife have the right of approxing, yet this approach to provide for no more than a definition, that he intends to make no offer of his privilege of reighting, and is derived in the privilege of reighting, and is derived.

from that very privilege.

The executive power ought to be in the lands of a monarch: because this branch of Government, which has always need of expedition, is better administered by one than by many: whiceas wintiever depend on the legislative power, is oftentimes better regulated by many than by a fingle.

But if there was no monarch, and the executive nower was committed to a certain number of persons selected from the legislative body, there would be un end would be united, and the fame perfors would actually fometimes have, and would moreover be always able to have, a thare

in both Were the leviflative body to be a coniderable time without meeting, this would likewife put an end to liberty. For one of these two things would naturally follow; either that there would be no longer any legislative refolutions, and then the state would fall into anarchy; or that thefe refolitions would be taken by the executive power, which would render it absolute. It would be needless for the legislative body to continue always affembled. This would be troubleforme to the reprefenta-

tives, and moreover would cut out too much work for the executive power, fo us to take off its attention from executing, and oblige it to think only of defending its own prerogatives, and the right it has to execute. Again, were the legislative body to be

always affembled, it might happen to be kept up only by filling the places of the decended members with new reprefentatives; and in that cufe, if the legiflative body was once corrected, the evil would be past all remedy. When different legilative bodies forceed one another, the people, who have a bad opinion of that which is adually fitting, may reasonably entertain fome hopes of the next; but were it to be always of the fame body, the people, upon feeing it once corrupted, would no longer expect any good from its laws; and of courfe they would either become deformate, or fall into a flate of indo-

The legislative body should not assemble of itself. For a body is supposed to have so will but when it is affembled: and beides, were it not to affemble unanimously it would be impossible to determine which was really the legislative body, the part affembled or the other. And if it had a right to prorogue itself, it might happen never to be prorogued: which would be extremely donuerous in cafe it thouldover attempt to encroach on the executive power. Besides, there are scafons, some of which are more proper than others, for affembling the legislative body: it is fit therefore that the executive nower fhould regulate the time of convening as well as

ing to the circumstances and exigencies of flate known to itfelf. Were the executive power not to have then of liberty; by reason the two powers a right of putting a flop to the encreach-

ments of the legislative body, the latter would become despotic; for as it might

arrogate to itself what authority it pleafed. it would from deftroy all the other nowers. But it is not proper, on the other hand, that the legiflative power should have a right to flop the executive. For as the executive has its natural limits, it is ufeless to confine it; besides, the executive power is generally employed in momentary operations. The power, therefore, of the Roman tribunes was faulty, as it put a fron not only to the legislation, but likewife to the execution itfelf; which was attended with infinite mischiefs.

But if the levillative power, in a free government, ought to have no right to kop the executive, it has a right, and ought to have the means of examining in what manner its laws have been executed; an advantage which this government has over that of Crote and Sports, where the Cofmi and the Ephori gave no account of

their administration. But whatever may be the iffice of that examination, the legislative body ought not to have a power of judging the person, nor of course the conduct, of him who is instructed with the executive power. His person thould be facred, because, as it is pecetiary for the good of the flate to prevent the legislative body from rendering themfelvesurbitrury, the moment he is acrafed or tried, there is an end of liberty.

In this cafe the flate would be no longer

a monarchy, but a kind of republican, though not a free government. But as the person intrusted with the executive ower cannot abuse it without had comfellors, and fuch as bate the laws as miniflers, though the laws favour them as fubieds: these men may be examined and punished. An advantage which this government has over that of Guidus, where the law allowed of no fuch thing as calling the Amymones to an account, even after their administration to and therefore the people could never obtain any fatisfaction for the injuries done there

. These were magistrates chosen annually by the people. See Stroben of Byzantinua. f It was invalid to secule the Roman mugifrates after the expiration of their feveral offices. See Diggyf, Halicarn, 1.9, the affair of Genusius

the tribuse.

Though,

Though, in general, the judiciary power ought not to be united with any part of the legislative, yet this is liable to three exceptions, founded on the particular interest of the party accused.

The great are always obsoxious to popular envy; and were they to be judged by the people, they might be in dancer from their judges, and would moreover be deprived of the privilege which the meanest fubject is peffetfed of, in a free state, of being tried by their peers. The nobility, for this reason, ought not to be cited before the ordinary courts of judicature, but before that part of the legislature which is composed of their own body.

It is possible that the law, which is clearfighted in one fenfe, and blind in another, might in fome rafes be too fevere. But us we have already observed, the national judges are no more than the mouth that propounces the words of the law, mere noffive beings, incapable of moderating either its force or rigour. That part, therefore, of the legislative body, which we have just now observed to be a necessary tribunal on another occasion, is also a necessary tribunal in this; it belongs to its functione authority to moderate the law in favour of the law itfelf, by mitigating the features.

It might also happen, that a subject in-

trufted with the administration of public

affairs might infringe the rights of the neople, and be cuilty of crimes which the ordinary magistrates either could not, or would not punish. But in general the legiflative power cannot judge; and much lefs can it be a judge in this particular cafe. where it represents the party concerned. which is the people. It can only therefore impeach: but before what court shall it bring its impeachment? Must it go and abase itself before the ordinary tribunals, which are its inferiors, and being composed moreover of men who are chosen from the people as well as itfelf, will naturally be fwayed by theanthority of fo powerful an accuser? No: in order to preferve the dignity of the people, and the security of the fubied, the legislative part which reprefents the people, must brine in its charge before the legislative part which repre-

fents the nobility, who have neither the fame interests nor the fame passions. Here is an advantage which this government has over most of the ancient republics, where there was this above, that the people were at the fame time both fublidies, not from year to year, but for

judge and accuser.

The executive power, purfuant to what has been already faid, ought to have a flare in the legislature by the power of rejecting, otherwise it would soon be ftripped of its prerogative. But flould the egiflative power uturp a there of theexecutive, the latter would be equally un-

If the prince were to have a flare in the legislature by the power of refolving, liberty would be loft. But as it is necesfary he thould have a thore in the legitature, for the fupport of his own prerogative, this fhare must consist in the rower of rejection.

The change of government at Rome was owing to this, that neither thefenate, who had one part of the executive power, nor the magifirates, who were intrufted with the other, had the right of rejecting, which was entirely lodged in the pro-

Here then is the fundamental confittution of the government we are treating of. The legislative body being composed of two parts, one checks the other by the mutual privilege of rejecting; they are both checked by the executive power, as the executive is by the legislative. Thefe three powers should naturally

form a state of repose or inaction. But as there is a necellity for movement in the course of human affairs, they are forced to move, but ffill to move in convert. As the executive power has no other part in the legislative than the privilege of rejecting, it can have no share in the public debates. It is not even necessary that it fhould propose, because, as it may always difaporous of the refolutions that .

shall be taken, it may likewife reject the decisions on those proposals which were made against its will. In some ancient commonwealths, where tublic debates were carried on by the people in a body, it was natural for the executive power to propose and debate with the people, otherwise their resolu-

tions must have been attended with a ftrance confusion. Were the executive power to ordain the raising of public money, otherwise than by giving its confent, liberty would be at

an end; because it would become legisative in the most important point of legisla-If the leviflative power was to fettle the fame may be fairl, if it thould fix, not from year to year, but for ever, the fea and land forces with which it is to intrut the executive nower.

To prevent the executive power from bring able to energie, it is requisite that the armies with which it is entrufted thould could of the people, and have the fame frit as the people; as was the cafe at Rome till the time of Marins. To obtain this end, there are only two ways; either that the perfons employed in the army fould have fufficient property to aufwer for their conduct to their fellow-fulgects, and be enlitted only for a year, as was entenary at Rome; or if there should be afterding army, composed chiefly of the

gilitive power thould have a right to difand them as foon as it pleafed : the folfirs fould live in common with the reft of the people; and no feparate camp, burricks, or fortrefs, should be fuffered. When once an army is effablished, it out not to depend immediately on the egifative, but on the executive nower:

thing; its bufuels confiling more in acting than in deliberation. From a munuer of thinking that pretalk amonest mankind, they set a higher vilseuron courage than timoroufocis, on Activity than newdence, on firemeth than confel. Hence the army will ever dehile a fenate, and respect their own offieers. They will naturally Sight the orders \$ 240. Of Columnes, and the Difference but them by a body of men, whom they bek upon as cowards, and therefore unwerthy to command them. So that as forn as the army depends on the legiflasucce in the old world, that we are in-

tive body, the government becomes a militery one: and if the contrary has ever hispened, it has been owing to fome extraordinary circuraftances. It is because the army has always kept divided; it is becarfe it was composed of several bodies, that depended each on their particular province; it is because the capital towns were firing places defended by their nateral figuration, and not garrifoned with

are not quartered in towns carable of turnishing them with necessary subdiffence. this fublifience is of course precurious. Whoever shall rend the admirable treatife of Tacitus on the manners of the Gerroans, will find that it is from them the English have borrowed the idea of their political government. This beautiful fuf-

tem was invented firlt in the woods. As all human things have an end, the flate we are speaking of will lose its liberty, it will perith. Have not Rome, Sparta, and Carthage perithed? It will perith when the legislative power stall be more cor-

rupted than the executive. It is not my bufnefs to examine whether the Exclish actually enjoy this liberty, or not. It is fufficient for my purpose to obferve, that it is ethablished by their laws ; and I enquire no further.

Neither do I pretend by this to undervidue other governments, nor to key that mit defpicable part of the nation, the lethis extreme political liberty ought to give unenfinely to those who have body a moderate there of it. How thould I have any foch delign, I who think that even the excess of reason is not always delingble, and that mankind generally find their account better in mediums than in

Harrington, in his Oceana, has also inand this, from the very nature of the suited into the highest point of liberty to which the conflitation of a finte may be carried. But indeedof him it may be faid, that for want of knowing the auture of real liberty, he busied himself in portalt of an imaginary one; and that he built a Cizalcedon, though he had a Byzantium before his eyes. Montetowicu.

extremet.

of AMERICA. It is to the differences of the Portu-

debted for the new; if we may call the comment of America an obligation, which proved to fatal to its inhabitants, and at times to the conquerors themselves, This was doubtlefs the most important. event that ever hannened on our cloke. one half of which had been hitherto ilranpers to the other. Whatever had been effected most great or public before.

feemed abforbed in this kind of new ereregular troops, Holland, for inflance, is ation. We full mention with refrectful fill fafer than Venice: the might drown admiration, the names of the Argonauts, who did not perform the hundredth part, application, before Ifabella's court week of what was done by the failors under Gama and Albequerque. How many altars would have been miled by the ancients to a Greek, who had discovered America! and yet Bartholomew and Christenher Columbus were not thus re-

warded. Columbus, firmek with the wonderful expeditions of the Portuguele, imagined that fomething greater might be dune; and from a bure infection of the map of three thips, on August 22, in the vest our world, concluded that there must be 1402. another, which might be found by failing always well. He had courage could to his genius, or indeed function, feeing he had to ftruggle with the prejudices of his contemporaries, and the repulserof faveral princes to whom he tendered his fervices. Genoa, which was his native country, treated his fehemes as vifionary, and by that means loft the only opportunity that could have offered of aggrandizing her power, Henry VII. king of England, who was the greedy of money to hazard any on this noble attempt, would not litten to ther; and Columbus himfelf was rejected ola, now called St. Domingo. by John II, of Portugal, whose attention was wholly employed upon the coast of Africa. He had no protect of forces in applying to the French, whose marinelay totally neglected, and their affairs more confused than ever, during the minority of Charles VIII. The emperor Maximilian had neither ports for thipping, money to fix out a fleet, nor fufficient courage to enrace in a scheme of this nature. The Venetiums, indeed, might have undertaken it; but whether the natural aversion of the Genoese to these people would not suffer

in the Levant, Columbus at length fixed all his hopes on the court of Spain. Ferdinand, king of Arragon, and Ifabella, queen of Castile, had by their marriage, united all Spain under one dominion. excepting only the kingdom of Grenada. which was full in the polletion of the Moors: but which Ferdinand foon after took from them. The union of thefetwo

Columbus to apply to the rivals of his

country, or that the Venetiums had no idea

trade they carried on from Alexandria and

of any thing more important than the

confent to accept of the inestimable beseit this great man offered it. The base of all great projects is the want of money. The Spanish court was poor; and the prior, Perez, and two merchants, paned Pinzone, were oblived to advance leverteen thousand durant towards fitting out the armament. Columbus procured a patent from the court, and at length fet fail from the port of Palos in Andaloia, with

It was not above a month after his departure from the Canary iflands, where he had come to an anchor to cet refreilment, when Columbus discovered the first island in America; and during this thort run, he fuffered more from the mornurings and discontent of the people of his fleet, than he had done even from the refufals of the princes he had applied to. This ifland, which he discovered and named St. Salvador, lies about a thoufard leagues from the Canaries; prefeatly after, he likewife discovered the Lucaven islands, the proposals made by Columbus's bro- together with those of Cuba and Hispani-

> most furneige, to fee him return, at the end of nine months, with some of the American natives of Hifpaniola, feveral rarities from that country, and a quantity of gold, with which he presented their majefiles. The king and queen made him sit down in their presence, covered like a crande of Spain, and created him birth admiral and viceroy of the new world. Columbus was now every where looked upon as an extraordinary person sent from heaven. Every one was vying who should be foremost in affilling him in his undertakings, and embacking under his command. He foon fet fail again, with a fleet of feventeen flius. Henow made the discovery of several other new iflands, particular the Caribbees and Jamaien. Doubt had been changed into

Ferdinand and Ifabella were in the ut-

admiration on his first voyage; in this, admiration was turned into envy, He was admiral and wiceroy, and to thefe titles might have been added that of the benefactor of Ferdinand and Ifabella. Nevertheless, he was brought home prifoner to Spain, by judges who had been princes had prepared the way for the purposely feat out on board to observe his greatness of Spain ; which was afterwards conduct. As foon as it was known that begun by Columbus; he was however Columbus was arrived, the people ran in abliged to undergo eight years of inceffing. Shouls to meet him, as the guardian penies of Sosin. Columbus was brought from the thip, and appeared on thore channed

He had been thus treated by the orders of Fonfeca, bithop of Burges, the introduct of the expedition, whose ingratitude was as creat as the other's tervices. Habella was Manuel of what the few, and did all in he moves to make Columbus amends for the injuries dime to him: however, he was not fuffered to depart for four years, either becase they feared that he would frize toog what he had discovered for himfelf, or that they were willing to have time to objects his behaviour. At leasth he was fent on another voyage to the new world; and now it was, that he discovered the continent, at fix degrees diffunce from the which Carthagens has been face built.

contor, and faw that part of the court on At the time that Columbus first promised a rew hemifoliere, it was infified upon that so such hemisphere could exist: and after he had made the actual discovery of it, it was pretended that it had been known long before. I shall not mention one Martin Behem, of Nuremberg, who, it is faid, vent from that city to the firaits of Macellso in 1460, with a patent from the Duche's of Burgundy, who, as the was not alive at that time, could not iffue patents. Nor thall I take notice of the pretended chuts of this Martin Behens, which are fill flewn: nor of the evident contradictions which diferedit this flory; but, in fort, it was not pretended that Martin Sehem had peopled America; the honour was given to the Curthaginians, and a book of Ariffotle was queted on the occasion, which he never wrote. Some found out a conformity between fome words in the Caribbee and Hebrew lancuages, and did not ful to follow so fine an opening. Others were positive that the children of Neah, after fettling in Siberia, paffed from thence over to Canada on the ice; and that their defeendants, afterwards born in Canada, had rone and peopled Peru. According to others again, the Chinese and Japanese and carried america, and carried over lions with them for their divertion. though there are no lions either in China or Japan. In this manner have many learned men argued upon the discoveries made by men of genius. If it should be aked how men first came upon the contizent of America? is it not easily answered, that they were placed there by the fame Power who causes trees and grafs to grow?

The reply which Columbus made to fome of those who envied him in the high reputation he had guined, is fill famous. He to people pretended that nothing could be more easy than the discoveries he had made; upon which he propoted to them to fet an egg upright on one of its ends : but when they had tried in vain to do it, he broke one end of the egg, and fet it upright with eafe. They told him any one could do that: How comes it then, replied Columbus, that not one among you thought of it?-This flory is related of Branellefchi, who improved architecture at Florence many years before Colombus was born. Most bon mots are only the recetition of things that have been faid before.

The after of Columbus cannot be affected by the reputation he gained while " living, in having doubled for us the works of the creation. But mankind delight to do inflire to the illustrious dead, either from a vain hope that they enhance thereby the merit of the living, or that they are nuturnlly fond of truth. Americo Vespocci, whom we call Americus Vefoulus, a merchant of Florence, had the Lonour of giving his name to this new half of the clobe, in which he did not noticts one acre of land, and pretended to be the first whodifcovered the continent. But fuppoting it true, that he was the first discoverer, the glory was certainly due to him, who had the penetration and courage to undertake and perform the first voyage. Honour, as Newton favs in his difrote with Leibnitz. is due only to the first inventor; thosethat follow after are only his febolars. Columbus had made three voyages, as admiral and vicerny, five years before Americus Velouins had made one as a geographer, under the command of admiral Oleda: but this latter writing to his friends at Florence, that he had discovered a new world, they believed him on his word; and the citizens of Florence decreed, that a grand illumination should be made before the door of his house every three years, on the feaft of All Saints. And yet could this man be faid to deferve any honours, for happening to be on board a ficet that, in 1480, failedalong the coaft of Brazil, when Columbus had, five years before, pointed out the way to the reft of the world ? There has lately appeared at Florence'

a life of this Americas Vefpufius, which feems to be written with very little regard to truth, and without any conclusive reafoning. Several French authors are there complained of, who have done justice to Columbus's merit; but the writer should not have falles upon the French authors, but on the Spanish, who were the first that did this jutice. This writer fave, that " he will confound the vanity of the French " notion who have always attacked with " impunity the honour and fuccefs of the " Italian nation," What vanity can there be in faving, that it was a Genoele who first discovered America? or how is the benour of the Italian nation injured in owning, that it was to an Italian, born in Genou, that we are indebted for the new world? I nornefely remark this want of equity, good-breeding, and good-fenfe, as we have too many examples of it; and I must fav, that the good French writers have in general been the least guilty of this infufferable fault; and one creat reason of their being formiverfally road throughout Europe, is their doing juttice to all un-

The inhabitants of these islands, and of the continent, were a new race of men. They were all without beards, and were as much affonished at the faces of the Souniands, as they were at their thins and artillery: they at first looked upon these new vinters as moniters or gods, who hadcome out of the fky, or the fea. Thefe voyages, and those of the Portuguese, had now taught us how inconsiderable a fpot of the globe our Europe was, and what an affonishing variety reigns in the world. Indottan was known to be inhabited by a race of men whose complexions were vellow. In Africa and Afra at force differer from the emator, there had been found feveral kinds of black men; and after travellers had penetrated into America as far as the line, they met with a raccol people who were tolerably white. The natives of Bruzil are of the colour of bronze. The Chingle fill annear to differ entirely from the reft of mankind, in the make of their eyes and notes. But what is fill to be remarked is, that into whatforver regions thefe various races are transidanted, their complexions never change, unless they mingle with the natices of the country. The mucous numberane of the necroes, which is known to be of a black colour, is a manifest proof that there is a differential principle in each fpecies of men, as well as plants. Dependant speca this principle, nature has formed the different degrees of genius, and the characters of nations, which are feldom known to change. Hence the ne-

grees are flaves to other men, undar purchaside on the cautif of Africa, like leasts, for a finn of money; and the valt multitudes of negrees transplanted into our American colonies, ferve as finess under very inconditionable number of Europeans. Experience has likewise trught us how year a fagericity the Europeans have were the Americans, who are everywhere early werecome, and have not duried to attempt a recolution, though a thoufurd to one insertion in numbers.

This part of America was after renathele on account of its aminut's and plans, which are not to be found in the other three parts of the world, and which are of for parts of the world, and which are of to great of the two. Horder, corn of all kinds, and irea, were now vanting in Mexico and Peru; and among the many valuable conmorties unknown to the old work, redineral was the principal, and was brought and was the principal, and was brough the principal of the principal of the principal was manufactured to the conjugate of the time immensarial had been the only thus, known for giving a fair ord colour.

haven log grang a line red colour. The importation of coclinical van incolour and the control of the control van inconal their words which ferve for ornament and medicinal perpetes, particularly the quinquina, or jeinist baris, which is the anyly specific against internating severs. Nature has placed this remode in the mountains of Peru, whill the Pand disperied the world. This new continues likewise fermiology particularly colours in the conformation of the control of the con-

mends. It is certain, that America at prefent furnishes the meanest citizen of Forere with his conveniencies and pleafures. The gold and filver mines, at their first difcovery, were of fervice only to the kings of Soom and the merchants : the reft of the world was innecessified by them, for the great multitudes, who did not follow butterfs, found thesafelors, noffeffed of a very finall quantity of force, in comparison with the immenfe forms accomulated by those, who had the advantage of the first discoveries. But, by degrees, the creat eventity of rold and filter which was feat from America, was differfed throughout all Europe, and by passing into a number of hands, the diffrilation is become more owal. The price of commodities is likewife increased in Europe, in proportion to the increase of frecie.

To comprehend how the treafures of America paded from the polletion of the Spanjards Spaniards into that of other nations, it will be fulficient to consider these two things: the use which Charles V. and Philip II. made of their money: and the manner in which other nations acquired a three in the wealth of Peru.

a fine in the wealth of Peru.
Therappered Carthel's Value variable of the Grant Peru.
Therappered Carthel's Value variable of disperiod a great quentity of that figure in the color of the peru. The peru was the peru. The peru was the peru was the peru. The p

The manner in which the gold and fliver of Peru is diffributed amongst all the people of Europe, and from thence is feat to the East-Indies, is a forprising, though well known eincumfence. By a firict law studed by Ferdinand and Habells, and ofbrwards contirmed by Churles V. and ell the kings of Spain, all other nations were not only excluded the entrance into any of the ports in Spanish America, but likewife from having the least there, directly or indirectly, in the trade of that part of the weld. One would have imprined that this law would have enabled the Soumands tofobdae all Enrope; and yet Spain fulhis only by the continual violation of this very law. It can burdly fornish exports for America to the value of four millions: whereas the roll of Europe femelines fend for merchandize to the amount of near tity millions. This prodigious trade of the nations at enmity or in alliance with Sprin, is corried on by the Souniards themfelter, who are always futhful in their dulings with individuals, and always theating their kines. The Sounizeds care so fecurity to foreign merchants for the performance of their contracts; a mutual credit, without which there never could have been any commerce, furplies the place of other obligations.

The manner in which the Spaniards for a long time configued the gold and filter to fortigers, which was brought home by their galleons, was fill more furprising. The Spaniard, who at Cadir is properly follow the foreigner, delivered the bulledge the the foreigner, delivered the bul-

lion be received to the care of certain bravoes, called Meteors: thefe, armed with pittols at their belt, and a long fword, carried the bullion in parcels properly marked, to the ramparts, and flang them over to other meteors, who waited below, and carried them to the boats which were to receive them, and these loads carried them on board the thips in the road. Thefe metoors and the factors, together with the commifferies and the guards, who never diffurbed them, bad each a fiated fee, and the foreign merclaint was never cheated. The king, who received a duty grow this money at the arrival of the calleons, was likewife a eniner: fo that preperly frenking, the law only was cheated; a law which would be objointely ufeless if not eluded, and which, neverthelefs, cannot yet be abrorated, because old prejudices are always the most difficult to be overcome amonett men.

The greatest instance of the violation of this law, and of the fidelity of the Sounianls, was in the year 1684, when war was declared between France and Spain. His catholic mairity endeavoured to feize unon the effects of all the French in his kingdom; but be in vain iffeed edicts and admonitions, inquiries and excommunidations; not a fingle Spanish factor would betray his French correspondent. This fidelity, which does to much honour to the Spanish nation, plainly shews, that men only willingly obey those laws, which they themselves have made for the good of fociety, and that those which are the mere effects of a fovereign's will, always meet with opposition.

As the difcovery of America was at first the fource of much good to the Spanianis, it afterwards occasioned them many and confiderable evils. One has been, the depriving that kingdom of its fobjects, by the great numbers necellarily required to people the colonies; another was, the infection the world with a diferer, which was before known only in the new world, and particularly in the ifiand of Hifeuniola-Several of the companions of Christopher Columbes returned home infected with this contagion, which afterwards fpread over Europe. It is gertain, that this poifon, which taints the forings of life, was peculiar to America, us the plague and the femall nex were difeafe; originally endemid to the fouthern parts of Numidia.

We are not to believe, that the eating of human fleth, practifed by fome of the

American

Qas

American Lyages, orgafioned this differ- Cardinal Ximenes, who was prime miniter There were no cannibuls on the island of Histogroots, where it was most freovert and inveterate; peither are we to inpende, with fome, that it proceeded from too great an excets of tenfoal plenfures. Nature had never punished excelles of this kind with fuch difurders in the world; and even to this day, we find that a mement ay indulernce, which has been parted for eight or ten years, n sy bring this cruel and

thameful feourge upon the chatieft union. The great Columbus, after having built feveral bonfes on these itlands, and discovered the continent, returned to Spain, where be enjoyed a reputation enfullied by raning or crucity, and died at Valladolid in again. But the reversors of Columnid Hifpaniola, who forceoled him, being perfunded that thefe provinces furnithed gold, refolved to make the difference at the erice of the lives of the inhabitants. In thort, whether they thought the natives had conceived on inpul scable hatred to them: or that they were apprehentive of their fuperior numbers; or that therage of flanchter, when once begun, knows no hounds, they, in the frace of a few years, entirely deporelated Hijpaniols and Culcs, the former of which contained three millions of inhabitants, and the latter above its hundeed thoufond.

Bartholomew de la Cafas, bishep of Chiara, who was an everytreefs to thefe defolutions, relates, that they hented down the natives with does. Thefe wretchold favages, almost maked and without arms, were purford like wild beafts in the farefts, devoured alive by dogs, that to death, or furprifed and burnt in their ha-

He farther declares, from ocular testimony, that they frequently caused a numher of these miserable wretches to be summoned by a prieft to come in, and fulmit to the Christian religion, and to the king of Sagin; and that after this ceremony, which was only an additional act of injuffice, they put them to death without the leaft remorie.- I believe that de la Cafas has exaggerated in many parts of his relation; but, allowing him to have faid ten times more than is truth there remains enough to make us thudder with horror. It may feem furpriting, that this maffacre of a whole race of men could have been carried on in the fight, and under the administration of feveral religious of the order of St. Jerome ; for we know that

of Catile before the time of Charles V. fent over four monks of this order, in sulity of presidents of the revul council of the ifland. Dorablefs they were not able to reith the torrent; and the hatred of the natives to their new matters, being with just reason become implanable, rendered their destruction unhappily secoffery. Full sire.

§ 250. The Influence of the Progress of Science on the Manners and Charatters of Men.

The procrefs of feience, and the cultivation of literature, had confiderable efect in changing the maxners of the European nations, and introducing that civility and refinement by which they are now diffinguithed. At the time when their empire was overturned, the Romans, thoughther had loft that correct take which has resdered the productions of their ancefors the fundants of excellence, and models for mitation to forcerding ages, full preferred their love of letters, and cultivated the arts with great ordour. Hot rude barbarius were to far from being firnek with any adextration of thefe unknown accomplishments, that they defeifed them. were not arrived at that thate of fociety, in which thate faculties of the luosan nord that have beauty and elegance for their

objects, begin to unfold themselves. They were francers to all thefe wants and defires which are the parents of incerious invention; and as they slid not comprehend either the most or utility of the Pount arts, they delivoyed the menuments of them, with industry not inferior to that with which their potierity have times fludied to preferve or to recover them. The rote vultions occasioned by their fettlement in the empire: the frequent as well as violeta revolutions in every kingdom which they ethablithed : together with the interior defeels in the form of government which they introduced, banished fecurity and brifute; prevented the growth of tatle or the culture of fcience; and kept Europe, during feveral centuries, in a flate of ignorance. But as from as liberty and independence began to be felt by every part of the community, and communicated fome tafte of the advantages arifing from commerce, from public order, and from perfonal fecurity, the human mind become confcious of powers which it did not formerly perceive, and fend of occupations or parfeits

awakezing from that lethargy in which it had lone been funk, and observe it turning with expetity and attention towards new objects.

The first literary efforts, however, of the European nations, in the middle ages, were extremely ill-directed. Among nutions, as well as individuals, the powers of inazination attain forms degree of vigour before the intellectual faculties are much exercised in speculative or abstract dispuiftice. Men are poets before they are philosophers. They feel with femilielity, and describe with force, when they have made but little progress in investigation or reafening. The uge of Homerand of Hefood log preceded that of Thales, or of Socrates. But unhappily for literature, our ancefore, deviating from this course which nature points out, plunged at once into the depths of abitrufe and metaphytical inquiry. They had been converted to the Chrisian faith foon after they fettled in their new conquests : but they did not receite it pure. The prefumption of men had added to the finuple and instructive decirines of Christianity, the theories of a vain philosophy, that attempted to penetrate into mysteries, and to decide questions which the limited faculties of the human nied are unable to comprehend, or to refolve. These over curious speculations were incorporated with the fathem of rebrion, and came to be confidered as the not effectial part of it. As feen then, as turiofity prompted men to inquire and to reafon, these were the subjects which first prefented themselves, and engaged their attention. The scholastic theology, with its infinite train of bold difquifitions, and fabrile diffinctions concerning points which are not the object of human reason, was the first production of the spirit of enquiry after it began to refume some degree of activity and vigger in Europe.

It was not this circumftance alone that cave foch a wrong turn to the minds of men, when they began again to exercise talents which they had so long neglected. Mult of the persons who attempted to resiveliterature in the twelfth and thriteenth centuries, had received instruction, or derived their principles of science from the Greeks in the eastern empire, or from the Arabians in Spain and Africa. Both thefe people, acute and inquisitive to excels, cor-

of which it was formerly incapable. To- rupted those sciences which they cultivated. wards the beginning of the twelfth cen- The former rendered theology a fyllem of tury, we differn the first fumptoms of its forcedutive refinement, or of endless controverly. The latter communicated to philosophy a spirit of metaphysical and frivolons fultlety. Mifled by these guides, the perions who first applied to science were involved in a maze of intricate inquiries. Intlead of allowing their fancy to take its natural range, and to produce fuch works of invention as might have improved their tatte, and refined their fentiments; infread of cultivating those arts which embellish

human life, and render it comfortable;

they were fettered by authority; they were

led aftray by example, and wafted the whole

force of their genous in speculations as unavailing as they were difficult. But fruitless and ill-directed as these speculations were, their novelty roused. and their boldness interested, the human mind. The ardour with which men purfued these uninviting studies was assonishing. Genuine philosophy was never cultivated in any enlightened age, with greater zeal. Schools, upon the model of those inflituted by Charlemanne, were opened in every cathedral, and almost in every monathery of note. Colleges and universities were exected, and formed into communic ties, or corporations, governed by their own laws, and invested with separate and extensive jurisdiction over their own members. A regular course of fludies was planned. Privileges of great value were conferred on masters and scholars. Academical titles and hopours of various kinds were invented as a recompense for both Nor was it in the schools alone that superiority in science led to reputation and anthority; it became the object of respect in life, and advanced fuch as acquired it to a rank of no inconfiderable enginence. Al-

number of fludents reforted to these new feats of learning, and crowded with eagerness into that new path which was open to fame and diffinction. But how confiderable foever these first efforts may appear, there was one circumfrance which prevented the effects of them from being as extensive as they ought to have been. All the languages in Europe, during the period under review , were barbarous. They were deflitute of elegance, of

lured by all thefe advantages, an incredible

force, and even of perforcuity. No attempt * From the fabrerion of the Roman empire to the beginning of the fisteenth century. Qq4

had

but been hitherto made to improve or to polish them. The Latin tongue was confecrated by the church to religion. Cuttom, with authority scarce less facred, had approprinted it to literature. All the sciences enitivated in the twelfth and thirteenth centuries were taught in Latin. All the hoods with respect to them, were written in that language. To have treated of any important fulgect in a modern language, would have been deemed a degradation ed it. This confined feience within a very narrow circle. The learned alone were admitted into the temple of knowledge; the cate was that against all others, who were allowed to remain involved in their former darknefs and ignorance.

But though frience was thus prevented, during feveral ages, from slitting itself through fociety, and its influence was circonnectibed, the progress of it may be mentioned neverthelels, among the great causes which contributed to introduce a change of manners into Europe. That ardent, though ill-judged, spirit of inquiry, which I have described, occasioned a fermentation of mind, which put ingenuity and invention in metion, and gave them vigour. It led men to a new employment of their faculties. . high they found to be agreeable, as well as interesting. It accostomed them to exercises and occupations which sended to foften their manners, and to give them force relify for those centle virtues which are peculiar to nations among whom feience had been cultivated with fuccess, Robertion.

§ 251. On the respect paid by the Lacephinesians and Atherians to old

Acres It happened at Athens, during a public reprefentation of fome play exhibited in honour of the commonwealth, that an old centleman came too lete for a place faitable to his age and quality. Many of the young gentlemen, who observed the difficulty and confusion be was in, made tiens to him that they would accommodate him if he came where they fat: the cool man builded through the crowd accordingly; but when became to the feats to which he was invited, the jeft was, to fit close and expose him as he stood, out of countenance, to the whole undience. The frolic went round all the Athenian beaches. But on thale occasions, there were also particular places affirmed for foreigners: when the good man fkulked towards the boxes ap-

pointed for the Lacendemonians, that honell people, more virtuous than polite, rote up all to a man, and, with the greatefirefpeed, recrived him among them. The Athenians, being foldently touched with refine of the Spartan virtue, and their own degeneracy, gave a thunder of appliate is und the old man oriest out, "The Athemians undershand what is good, but the "Lacendemonians practifie it."

Speciator.

In the reign of Clandius, the Roman emperor, Arria, the wife of Cacinea Patus, was an illustrious pattern of magranimity and conjugal affection.

It happened that her huthand and her for were both, at the fame time, attacked with a dangerous illnefs. The fon ded. He was a youth endowed with every quality of mind and perfon which couldences him to his parents. His mother's heart was tern with all the arouith of crief; yet the refulerd to conceal the diffreffing event from her luthand. She prepared and eveducted his funeral fo privately, that Patus did not know of his death. Whenever the came into her huband's bed-chamber, the pretended her fon was better; and, as often as he inquired after his health, would answer, that he had refled well, or had eaten with an appetite. When the found that the could no longer reftrain her grief, but her tears were guthing out, the would leave the room, and, having given vent to her pathon, return again with dry eyes and a ferene countenance, as if the had left her forrow behind her at the door of the chamber.

Camillo, Scilonianos, the governer of Dulantia, having taken up arms again Claudine, Peter-joined himself to his party, and was foon sider taken primary and was foon sider taken primary, and the primary and the peter of the pe

Beturning to Rome, Arria met the wife of Scriboniums in the emperor's polare, who prefing her to diffeover all that for knew of the infurrection,—" What!" find raifed.

for," full I regard thy mixice, who few dered him confpicuous even in the vale of " and yet furvivelt him !" Patus being condenned to die, Arria

fermed a deliberate refolution to flure his fate, and made no fecret of her intention. Thrafes, who married her danehter, attempting to diffusée her from her purpois, among other arguments which he used, faid to her, "Would you then, if my life " were to be taken from me, advise your "daughter to elie with me?" " Most cer-"tainly I would?" the replied, " if the "had lived us long, and in as much " barmony with you, as I have lived with

" Patus." Periffing in her determination, the found means to provide herfelf with a dagger; and one day, when the observed a more than ufual cloom on the countenance of Petes, and perceived that death by the hand of the executioner anneared to him more terrible than in the field of gloryperhaps, too, fensible that it was chiefly for her fake that he withed to live-the dreu the dagger from her ide, and find-bed herfelf before his eyes. Then infrantly plocking the weapon from her breath, the norfented it to her holland, faying, " My

"Patus, it is not painful "." \$ 252. Annoxovers raifed to the

Generament of Sanox. The city of Sidon having furrendered to Alexander, he ordered Hepharition to below the crown on him whom the Sidotours thould think most worthy of that hotour. Hephestion being at that time reident with two young men of diffraction, (dered them the kinedom; but they refuled it, telling him that it was contrary to the laws of their country, to admit any one to that bosons who was not of the noval family. He then, having expressed his placination of their difintervited fririt, defired them to name one of the royal race, who might remember that he received the trown through their hands. Overlooking many who would have been ambitious of this high honour, they made choice of Aleddonymus, whose singular merit had ren-

In the Tatler, No. 72, a finey piece is drawn founded on the principal fact in this flory, but wholly felicious in the einemflances of the tale. The nother, miffaling Carriena Pages for Thrafea Petus, has accorded even Nero unjulily; chargng bin with an aftion which certainly belonged See Pliny's Epiflies, Book in. Ep. to Clearing. See France applicate, governous age.

"thy hefund murdered in the very arms, obfenrity. Though remotely related to the royal family, a feries of misfortunes had reduced him to the necellity of cultivating a garden, for a finall fripend, in the fuburles of the city.

While Abdolonymus was buffly emplayed in weeting his garden, the two

friends of Hephceltion, hearing in their hands the entigns of royalty, approached him, and faluted him king, informing him. that Alexander had appointed him to that office ; and requiring him immediately to exclusive his ruftic early, and utentils of butbandry, for the regul robe and feeptre, At the fame time, they urged him, when he thould be feated on the throne, and have a notion in his power, not to forget the bounde condition from which he had been

All this, at the first, appeared to Abdolonymus as an illation of the fancy, or an infult offered to his poverty. He requested them not to trouble him farther with their impertinent jetis, and to find fome other way of amoing themselves, which might leave him in the peaceable enjoyment of his obscure habitation. - At length, howexer, they convinced him that they were ferious in their unnofal, and prevailed upon him to accept the regal office, and

accompany them to the palace. No foquer was he in possession of the government, than pride and envy created him comics, who whifuered their naurusers in every place, till at lati they reached the ear of Alexander; who, consumming the new-elected prince to be feet for, required of him with what temper of mind he had borne his poverty, "Would to Heaven," replied Abdolonymus," that I may beable " to bear my crown with equal moderation; " for when I posselled little. I wanted no-"thing; their hands familied me with what-" ever I defired." From this answer, Alexander formed to high an idea of his wifdom, that he confirmed the choice which had been mode, and annexed a neighbouring province to the government of Sidon. Quintus Cartists.

\$ 254. The Referention of the Emperor

CHARLES V. Charles refolved to refign his kingdoms. to his fon, with a folemnity fuitable to the importance of the transaction; and to perform this laft act of fovereignty with forh formal pomp, as might leave an indelible imprefion on the minds, not only of his fulsions, but of his facceffor. With this view, he called Philip out of England, where the previft temper of his queen, which increased with her defeate of having iffue, rendered him extremely unhappy; and the isaloufy of the English left him no hopes of obtaining the direction of their affairs. Having affembled the flates of the Low Countries, at Bruffels, on the twentyfifth of October, one thousand five hundred and fifty-five. Charles feated himfelf, for the last time, in the chair of state : on one tide of which was placed his fon, and on the other his fifter, the queen of Hungary, regent of the Netherlands; with a fplendid retinue of the granders of Spain, and princes of the empire flanding behind him. The prefident of the council of Flanders. by his command, explained in a few words. his intention in calling this extraordinary meeting of the flates. He then read the instrument of relignation, by which Charles farrendered to his fon Philip all his territories, jurifdiction, and authority in the Low Countries; absolving his subjects there from their outhefulleriance to him. which he required them to transfer to Philip, his lawful heir, and to ferce him with the fame loyalty and real which they land manifested during to long a course of

years, in support of his government. Charles then role from his feat, and leaning on the floulder of the prince of Orange, because he was unable to thand without funners, he addressed himself to the sudience, and, from a paper which he held in his hand, in order to affift his memory, he recounted with dignity, but without oftentation, all the great things which he had undertaken and performed fince the commencement of his administration. He observed, that, from the seventeeth year of his age, be had dedicated all his thoughts and attention to public objects; referving no portion of his time for the indulgence of his eafe, and very little for the enjoyment of private pleafure; that, either in a pacific or hoftile manner, he had visited Germany nine times, Spain fix times, France four times, Italy feven times, the Low Countries ten times, England twice. Africa as often, and had made eleven voyages by fen: that while his health nermitted him to difeharge his duty, and the viceur of his conflitution wavenual, in any degree, to the ardsous office of governing fuch extensive dominions, he had never thunned labour, nor repined under fatigue :

that now, when his health was broken, and his viceur exhautied by the rare of an incurable diffenner, his growing infirmities admonished him to retire; nor was he fo fond of reigning, as to retain the fceptre in an impotent hand, which was no longer able to protect his fubjects, or to render them happy: that, infiend of a fovereion worm out with difeafes, and feareely half alive, he cave them one in the prime of life, accustomed already to govern, and who added to the vicour of youth, all the attention and faracity of materier years: that if, during the courfe of a long adminifiration, he had committed any material error in government; or if, under the preffirre of to many and great affairs, and amidit the attention which he had been obliged to give to them, he had either neolected, or minred any of his fubjects, he now implored their forgivenes: that, for his part, he should ever retain a grateful fente of their fidelity and attachment, and would carry the remembrance of it alone with him to the place of his retreat, as his (weeted) onfolation, as well as the best reward for all his fervices; and, in his last provers to Almighty God, would pour forth his ar-

dent withes for their welfare, Then, turning towards Philipt, who fell on his knees, and kiffed his father's hand, " If," fays he, " I had left you by my " death, this rich inheritance, to which I " have made forh large additions, fome " record would have been juffly due to my " memory on that account ; but now, when " I voluntarily refign to you what I might " fill have retained, I may well exped " the warmest expressions of thanks on " your part. With thefe, however, I dif-" penfe: and shall confider your concern " for the welfare of your subjects, and your " love of them, as the best and most ac-" ceptable teltimony of your gratitude to " me. It is in your power, by a wife and

me. It is in your power, by a wife and virtuous administration, to justify the extraordinary proof which I this dry give of my patential affection; and the give of my patential affection; and the considerate which I report in you. For considerace which I report in you. For fevre on inviolable regard for religion; maintain the Catholic faith in Expurity. It the less of your country to farred in your eyes: excreach not to the right and privilegate of your people; and, if the control of your people; and, if the control is the patential in the control of your people; and if the life is the patential in the patentia

" feeter to him with as much fatisfaction " as I give up mine to you." As been as Charles had finished this long

address to his subjects, and to their new for vereing he fink into the chair exhanted and ready to faint with the fations of fuch an extraordinary effort. During his difcourse, the whole audience melted into tears: fome, from admiration of his moremoinsity; others, foftened by the expectform of tenderness towards has four and of less to his people; and all were affected with the deepeft forrow, at loting a fovereign, who had diffinguithed the Netherlards, his native country, with particular

marks of his reverd and attachment. A few weeks afterwards, Churles, in an alembly no lefs folendid, and with a ceremoney comply numbers, referred to his for the enumer of Spain, with all the territeries depending on them, both in the Old and in the New World. Of all thefe val polledions he referred nothing to hinfelf but an annual nention of an hunthat thenfund crowns, to defeny the therees of his family, and to afford him a. an end to that war, he returneded his fuel from for ofts of beneficence and clas-

The place he had chosen for his retreat. vis the monuflery of St. Judius, in the jewince of Efframadura. It was feated is a vale of no great extent, watered by 4 ferall brook, and formunded by rifing grounds, covered with lofty trees, From tie nature of the foil, as well as the temperature of the climate, it was effected the most healthful and delicious situation m Spain. Some menths before his retire Action, he had Gent an architect thinker, to ald a new anastment to the monufery, for his accommodation; but he gave firid orders, that the fivle of the building should be fuch as fuited his prefent fituation rather than his former disnity. It confified only of fir rooms: four of them in the form of frozes' cells, with naked wolls: the other two each twenty fort formers, were hang with brown cloth, and formitted in the most funcie manner. They were all so a level with the ground; with a door on cor fele, into a rarden, of which Charles himfelf had given the plan, and which he had filled with various plants, intending to cultivate them with his own hands. On the other fide, they communicated with the chapel of the monaftery, in which he was to perform his devotions. In this aemble retreat, hardly fufficient for the

"fach mulities, that you can refirm your comfortable accommodation of a private centleman, did Charles enter, with twelve domettics only. He buried there, in folitude and fileuce, his grandeur, his ambition, together with all those wift projects which during half a century, had atermed and agitated Europe, filling every kingdom in it, by turns, with the terror of his arms, and the dread of being subjected to

his power. \$ 255. An Account of Mury Morre.

When Don Schaffien, king of Portneyl had invaded the territories of Muly Mohe emperor of Maracea in order to dethrone him, and fet his grown upon the head of his probes. Moluc was wearing away with a diffemper which he himfeld knew was incurable. However, he prepared furthe recention of fo formidable an eveny He was indeed to for frent with his fick nets that he did not expect to live out the whole day, when the last decifive battle was given ; but knowing the fatal confequences hat would hannen to his children and neonle, in cute he fould die before he sut principal officers, that if he died during the engagement, they flould conceal his death from the army, and that they thould ride up to the litter in which his cornfewas curvied, under pretence of receiving . arriers from him as ufual. Before the battle boom be was carried through all the conks of his army in an open litter, as they flood drawn up in army, encouraging them to fight valiantly in defence of their religion and country. Finding afterwards the battle to co prainfi him, though he was very pear his last agenies, he threw himself out of his litter, rallied his armov. and led them on to the charge; which afterwards anded in a complete without on the fide of the Moors. He had no factor brought his men to the envacement. but finding himfelf atterly front, he was again replaced in his litter, where laying his Someron his month, to enjoin ferrory to his officers, who flood about him, he died

a few moments after in that potture. Socctator. \$ 256. An Account of VALENTINE and

At the fiege of Namur by the allies, there were in the ranks of the coursesy commanded by captain Pincent, in colonel Frederic Hamilton's regiment, one Unnion, a corporal, and one Valentine, a priwate centinel; there hancened between thefe two men a difeste about an affair of love, which, upon fome arrenvations, erew to an irreconcileable hatred. Unnion being the officer of Valentine, took all opportunities even to firike his rival, and profess the faite and reven se which moved him to it. The centinel bore it without relithance; but frequently faid, he would die to be reveneed of that tyrant. They had fpeut whole months in this manner, the one injuring, the other complaining; when, in the midth of this rage towards each other, they were commanded upon the attack of the cafile, where the cornoral received a that in the thinh, and fell: the French prefine on and he expecting to be trampled to death, called out to his enemy, " Ah, Valentine! can you leave me here?" Valentine immediately ran back, and in the midd of a thick fire of the French, took the corporal upon his back, and brought him through all that danger as far as the abbey of Salfine, where a cannon ball took off his head; his body fell under his enemy whom he was carrying off. Unnion immediately forgot his wound, rofe up, tearing his bair, and then threw himfelf upon the bleeding careafe, crying, " Ah Valentine! was it for me, who have so burbaroutly used thee, that they hall died? I will not live after He was not by any means to be forced from the body, but was removed with it bleeding in his prins, and attended with tears by all their courseles who knew their cumity. When he was broncht to a tent, his wounds were dreffed by force; but the next day, frill calling upon Valentine, and lumenting his cruelties to him, he died in the range of remorfe. Tetler.

\$ 257. An Example of Historical Name. tion from SALLUST.

tion) were the first founders of the Roman commonwealth; who, under the conduct of .Eneas, boxing made their escape from their own rained country, cot to Italy, and there for fome time lived a rambline and unfettled life, without any fixed place of abode, among the natives, an uncultivated people, who had neither law nor regular government, but were wholly free from all rule or restraint. This mixed multitude. however, crowding together into one city. though originally different in extraction, language, and cuftoms, united into one body, in a furpritingly thort space of time.

proved by additional numbers, by rolley. and by extent of territory, and feemed likely to make a figureamong the nations, according to the common course of things, the appearance of profperity drew took them the envy of the neighbouring futer: to that the princes and people who bordered upon them, becam to feek occasions of quarrelling with them. The alliances they could form were but few ; for more of theneighbouring frates avoided embroiling themselves on their account. The Romans, feeing that they had nothing to trul to but their own conduct, found it necessary to befrir themfelves with great diligence, to make vicentes preparations to excite one another to face their enemies in the field, to hazard their lives in defence of their liberty, their country, and their families. And when, by their valour, they repulfed the enemy, they mave affidance to their allies, and gained friendflips by often giving, and feldern demanding, fovours of that fort. They had, by this time, established a regular forth of government, to wit, the menarchical. And a fenote, confifting of men advanced in years, and grown wife by experience, though infirm of body, confulted with their Lines soon all important matters, and, on account of their age, and care of their country, were called fathers. Afterwards, when kingly power, which was originally einblished for the prefervation of liberty, and the advantage of the finte, came to doreperute into lawlefs tyronny, they found it necetfary to alter the form of government, and to put the supreme power into the for one year only; hoping, by this contrivance, to present the had effects rathe rally arising from the exorbitant licentionfacts of princes, and the indefeatible tenure by which they generally imagine

And as their little frate came to be im-

they hold their fovereignty. &c. Sell, Bell, Catilisar,

5 268. The Story of DAMON and PYTHIAS.

Damon and Pythias, of the Pythogorean fect in philosophy. lived in the time of Dionyfius, the tyrant of Sicily. Their mutual friendship was fo firong, that they were ready to die for one another. One of the two (for it is not known which) being condemned to death by the tyrant, obtained leave to go into his own country, to fettle his affairs, on condition that the other should confent to be imprisoned in his fiend, and put to death for him, if he did not return before the day of execution. The attention of every one, and especially of the tyrant himsfelf, was excited to the highest pitch; as every body was curious to fee what thould be the event of fo firunge an affair. When the time was almost dayled, and he who was gone did not anrear, the rathness of the other, whose fanreine friendthin had not him upon running is feemingly deformate a hazard, was univerfally blamed. But he full declared, that be had not the least shadow of doubt in his nitd of his friend's fidelity. The event fewed how well he knew him. He came in due time, and furrendered himself to that fate, which he had no reason to think he ficuld efrane; and which he did not drive to escupe by leaving his friend to fufer it in his place. Such fidelity foftened even the favage heart of Dionylius

hinfelf. He purdoned the condemned. He give the two friends to one another: and begged that they would take himself \$ 250. The Story of Dioxysius the Turust.

Val. Mar. Cic.

in for a third.

Dionyfus the tyrunt of Sicily, thewed hew far he was from being happy, even whill he bad abounded in riches, and all the tilesfores which riches can procure. Damodes, one of his flatterers, was complimenting him upon his power, his treafures, and the magnificence of his royal flate, and affeming, that no monarch ever was creater or hannier than he. "Have you a mind. Damoeles," favs the kine, " to " tafe this happiness, and know by ex-" perience, what my enjoyments are, of "which you have to high an idea?" Damorles gladly accepted the offer. Upon which the king ordered, that a rocal lunout thould be prepared, and a gilded couch placed for him, covered with rich embroidery, and fidebourds loaded with gold and fiver plate of immense value. Peres of extraordinary beauty were enlered to wait on him at table; and to obey his commands with the greatest readiness, and the med profound fubrattion. Neither ointments, chaplets of flowers, nor rich perfames were wanting. The table was loaded with the most exquisite delicacies of every kind. Damocles fancied himfelf amonetic the rods. In the midft of all his happitels, he fees, let down from the roof exactly over his neck as he less indolering

himself in state, a glittering sword hung by a fingle hair. The fight of definaction thus threatening him from on high, foon put a flop to his joy and revelling. The nome of his attendance, and the elitter of the carved plate, gave him no longer any pleafure. He dreads to firetch forth his hand to the table. He throws off the chaplet of roles. He listlens to remove from his deprerous fituation, and at last bees the king to retiore him to his former humble condition, buying no defire to enjoy any longer foch a dreadful kind of happinels.

Cic. Tusc. Quest. 6 abo. A remarkable Instance of alical

Date. The practor had given up to the trimnvir a woman of fome rank, condemned, for a capital crime, to be executed in the prifon. He who had charge of the execution, in confideration of her birth, did not immediately put her to death. He even ventured to let her dangliter have accels to her in prifon : carefully fearthing her, however, as the went in, left the should carry with her any fastenance; concluding, that in a few days the mother must of course perish for want, and that the severity of putting a woman of family to a violent death, by the hand of the executioner, might thus be avoided. Some days pulling in this manner, the triems ir began to wonder that the daughter fill came to visit her mother, and could by no means comprehend, how the latter thould live to long, Watching, therefore, carefally, what poffed in the interview between them, be found to his creat aftenifhment. that the life of the mother had been all this while, supported by the milk of the daughter, who came to the prifes every day, to give her mother berbreafts to fock, The firange contrivance between them was reprefented to the indees, and procured a pardon for the mother. Ner was it thought inflicient to give to fo detiful a daughter the foreited life of her condemned mother, but they were both maintained afterwards by a penson fettled on them for life. And the ground upon which the prifon flood was conferrated, and a temple to

filial niety built upon it. What will not filial duty contrive, or what hazards will it not nos, if it will not a daughter upon venturing, at the peril of her own life, to maintain her imprisoned and condemned mother in fo unufual a

manner!

manner! For what was ever heard of more drange, than a mother forking the heralis of her own daughter! It might even feem fo unnatural as to render it doubtied whether it might not be, in fome fort, wrong, if it were not that day to parents is the first law of nature. **Id. Mar. Plin.

§ 261. The Continence of Scipio Aras-

The foldiers, after the taking of New Carthage, brought before Scipio a young lade of fuch diffinguished beauty, that the attracted the eyes of all wherever the went. Scinio, by enquiring concerping bereountry and parents, amone other thines learned, that the was betrothed to Allucins, prince of the Celtiberians. He immediately onlered her parents and bridegroom to be feat for. In the mean time he was infermed, that the young prince wasfo excellively enamoured of his bride. that he could not furvive the lets of her. For this reason, as foon as he appeared, and before he fpoke to her parents, he took rreat care to talk with him, " As you and "I are both young," faid be, "we can " converfe torether with creater freedom. "When your bride, who had fallen into " the hands of my foldiers, was brought " before me, I was informed that you " loved her paffionately; and, in truth, " her perfect beauty left me no room to " doubt of it. If I were at liberty to ine delce a venthful pallion. I mean be-" nourable and lawful wedlock, and were " not fedely engrelled by the uffairs of my e republic, I might have loped to have " been pardoned my excellive love for fo " charming a mixrefs. But as I am fitn-" ated, and have it in my power, with e pleafore I promote your hanniness. Your " foture female has met with a civil and " modeft treatment from me, as if the had " been amongû her own parents, who are " foon to be yours too. I have kept her " nure, in order to have it in my power " to make you a prefent worthy of you " and of me. The only return I alk of " you for this favour is, that you will be " a friend to the Roman people; and that " if you believe me to be a man of worth, " as the flates of Spain formerly expe-" rienced my father and uncle to be, you " may know there are many of Rome " who refemble us; and there are not

" more a friend, to you or yours," The youth, covered with bluthes, and fall of ov, embraced Scipio's hands, praying the immortal gods to reward him, as be himfelf was not capable to do it in the degree he himself defired, or he deserved. Then the parents and relations of the virgin were called. They had brought a great fum of mouse to ranfom her. But feeing her reflored without it, they becan to beg Scipio to accept that fum as a prefent; protesting they would acknowledge it as a favour, as much as they did the refloring the virgin without injury offered to her. Scippo, unable to retift their importunate folicitations, told them, heaccepted it; and ordering it to be laid at his Seet, thus addressed Allucius: " To the " portion you are to receive from your " father-in-law, I add this, and beg you " would necept it as a noptial prefest." So he defired him to take up the rold, and keyo' it for himfelf. Transported with joy at the prefents and honours conferred on hins, he returned home, and expatiated to his countrymen on the merits of Scipio. "There is come amough us," faid he, " a " young hero, like the oods, who conquers " all things as well by reperofity and be-" neficence, as he arms." For this reafor, having raifed troops among his own febjechs, he returned a few days after to Scipio

" ought lefs to defire to be an enemy, or

with a body of 1400 borfe, Livy. 4 252. The private Life of AMILIUS

The taking of Numantia, which terminated a war that different the Roman name, connoleted Sciose's military exploits. But in order to have a more perfect idea of his seerit and character, it feems that, after having feen him at the bread of armies, in the tumult of battles, and in the pomp of triumphs, it will not be lost labour to consider him in the repose of a private life, in the midft of his friends, family, and household. The truly great man ought to be fo in all things. The magistrate, georral, and prince, may confirmin themfelves, whilft they are in a manner exhibiting themselves as spectacles to the public, and appear quite different from what they really are. But reduced to themselves, and without the witnesses who force them

to wear the mask, all their lastre, like the

" a people in the universe, whom you pomp of the theatre, often abandons them,

BOOK II. CLASSICAL AND HISTORICAL. 607
and leaves little more to be forn in duced, for natural elegance and beauties,
then than meanness, and narrow-ness of are usersized to him and Letius, of whom

Scipio did not depart from himfelf in any respect. He was not like certain paintings, that are to be feen only at a ditance; he could not but gain by a scarer view. The excellent education which he had bod, through the care of his father Paulus Amilius, who had provided kim with the most learned matter, of those tines, as well in polite learning us the kiesces; and the infiractions he had receited from Polybins, enabled him to fill so the vacant hours he had from poidic uties profitably, and to tupout the leifare of a private life, with pleafure and denity. This is the elections tellimony given of him by an historian: " Notedy "knew better how to minule britere and "action, ner to use the intervals of reft " from public bufinely with more elegance "and taffe. Divided between arms and "books, between the military labours of " the cump, and the peaceful occupations " of the closet, be either exercised his body "in the dangers and fatigues of war, or "bis mind in the fludy of the sciences "." The first Scipio Africanus used to fav. That he was never lefs idle, thou when at kifure, or lefs alone, than when alone, A fine faving, cries Cicero, and well worthy of that great man. And it thews that, even when-inactive, he was always employed; and that when alone, he knew how to converfe with himself. A very extraordinary disposition in persons accultured to motion and agitation, whom bifure and folitude, when they are reduced to them, plunge into a difguit for every thing, and fill with melancholy; fo that they are displeased in every thing with themselves, and fink under the heavy burden of having nothing to do. This faving of the first Seipio feems to me to fuit the fecond full better, who having the advantage of the other by being educated in

are afcribed to him and Larlins, of whom we thall foon foeak. It was publicly enough reported, that they affifted that port in the computation of his pieces; and Terence himfelt makes it an honour to him in the prologue to the Adelphi, I thail undoubtedly not advife any body, and leaft of all persons of Scipio's rank, to write comedies. But on this occasion, let us only confider take in general for letters. Is there a more increasing, a more adjecting pleafure, and one more worthy of a wife and virtuous man, I might perhaps add, or one more necetlary to a military perion, than that which results from reading works of wit, and from the convertation of the learned? Providence thought fit according to the observation of a Pagan, that he should be above those trivial pleafures, to which perfons without letters, knowledge, curiouty, and take for

reading, are obliced to give themselves Another kind of pleafure, fill more fenfible, more warm, more natural, and more implanted in the heart of man, confittuted the greatest felicity of Scipio's life; this was that of friendfhip; a pleature feldom known by great perions or princes, because, generally loving only themselves, they do not deserve to have friends. However, this is the most grateful tie of human foriety ; fo that the root Ennius fays, with great reason, that to live without friends is not to live. Scipio had undoubtedly a great number of them, and those very iiluftrious ; but I thall focuk here only of Larlius, where probity and prudence acquired him the furname of the Wife.

Never, perhaps, were two friends better fuited to each other than those great men. They were almost of the fame age, and had the fame inclination, benevolence of mind, take for learning of all kinds. principles of government, and zeal for the public good. Scipio, no doubt, took place a talk for polite learning and the friences. in point of military glory, but Ladius did frend in that a great resource against the not want merit of that kind; and Cicero itconvenience of which we have been tells us, that he figualized himfelf very peaking. Besides which, having usually much in the war with Viriathus. As to Polybius and Panætius with him, even in the talents of the mind, the funeriority, in the field, it is easy to indee that his bouse respect of eloquence, seems to have been was open, in times of peace, to all the given to Ladius; though Cicero does not earned. Every body knows, that the agree that it was doe to him, and fays, conedies of Terence, the most accomthat Lælius's ftyle favoured more of the plifted work of that kind Rome ever proancient manner, and had fomething left agreeable in it than that of Scipio.

* Valleius Paterculus,

Let us hear Lucius himfelf (that is the words week Cicero out into his mouth) mon affairs, and to accommodate their differthe first union which fal-fifted between Scipio and him. " As for me," favs Læling, " of all the gifts of nature or fortune, "there are none, I think, comparable to " the hapriness of baying Scipio for nov " friend. I found in our friendthin a per-" fect conformity of fentiments in respect " to poldic offgrs; an inexhauffilde fund of counicls and supports in private life; " with a tranquillity and delight not to " be exprefied. I never gave Scipio the " leaft offence, to my knowledge, nor " ever heard a word eigure bim that did " not pleafe me. We had but one honfe. " and one table at our common exprace. " the fencality of which was conally the " taile of both. In war, in travelling, in " the country, we were always together. " I do not mention our frudies, and the " attention of us both always to learn " femething ; this was the employment of ~ all our leifure hours, removed from the " fight and commerce of the world."

Is there any thing comparable to a friendthip like that which Ladius has just described? What a confedation is it to have a fecond felf, to whom we have nothing feeret, and in whose heart we may moor out our own with perfect edition! Could we tafte prosperity to featibly, if we had no one to there in our joy with us? And what a relief is it in advertity, and the accidents of life, to have a triend ttill more affected with them than ourselves! What highly exalts the value of the friendthin we focak of, was its not being founded at all upon interest, but folely upon effects for each other's virtues. " What " occafion," favs Lælius, " co-dd Scipio " have of me? Undoubtedly none; nor 1 " of him. But my attachment to him was " the effect of my high effects and admira-" tion of his virtues; and his to me grofe

" commerce. We both, indeed, derived " great advantages from it; but those " were not our view, when we began to " love each other." I cannot place the functis embaffy of Scindo Africanus into the Entrand Ercot. better they here: we thall fee the fame taile of finglicity and modelty, as we have to their allies, to take cognizance of their whore,

" from the favourable idea of my character

" and manners. The friendthin increafed

" afterwards upon both fides, by habit and

ences. It was with this view that three illuttrious persons, P. Scipio Africanus, Sp. Mannaius, and L. Metellus, were feat into Egypt, where Ptolemy Physon then reinned, the most cruel tyrant mentioned in history. They had orders to go from thence to Syria, which the indolence, and afterwards the captivity of Demetrius Nicenor amongs the Parthians, made a prev to troubles, factions, and revolts, They were next to vifit Afia Minor and Greece: to infect into the affairs of those countries: to inquire into what manner the treaties made with the Romans were olderivel; and to remedy, as far as roffible, all the diforders that should come to their knowledge. They acquitted themfelves with fo much equity, wifdom, and ability, and did fuch great fervices to thefe to whom they were fent, in re-eftablishing order amoneti them, and in accommodatmy their differences. that, when they returned to Rome, ambuffadors arrived there from all the parts in which they had been, to thank the fenate for having fent persons of such great merit to them, whose wisdom and roodness they could not fufficiently commend.

The first place to which they went acconline to their infinitions, was Alexandriz. The king received them with creat augnificence. As for them, they affected it to little, that at their entry, Sciros, who was the richelt and most powerful perforof Rome, had only one friend, the philofopher Panatins, with him, and five domeities. His victories, fay an ancient writer, and not his attendants, were confidered; and his perfonal virtues and qualities were effectued in him, and not the glitter of cold and filver. Though, during their whole flay in

covered with the most exquiste provisions of every kind, they never touched any but the most fample and common, despiting all the rest, which only serve to soften the mind and enervate the body,-But, on fach occasions, sucht not the ambasfadors of fo powerful a finte as Rome to have fortained its reputation of majefy in a foreign nation, by appearing in public with a memorous train and magnificent equipages? This was not the taite of the just been representing in his private life, Romans, that is, of the people that, thing out in it. It was a maxim with the among all nations of the earth, thought Resnans, frequently to fend ambuffadors the most justly of true greatness and fold Rollin.

Egypt, the king caused their table to be

£ 260.

tween ientences and the parts of fentences. according to their preper quantity or proportion, as they are expreded in a just and accurate propunciation.

As the feveral articulate founds, the fellables and words, of which fentences comit, are marked by letters : so the refis and punfes, between fentences and their

parts, are marked by Points. But, though the feveral articulate founds are pretty fully and exactly murked by letters of known and determinate nower: yet the feveral nonfes, which are used in a just pronunciation of discourse, are very inperfectly exprelled by Points.

for the different degrees of connexion between the feveral purts of fentences, and the different panies in a just pronuncation, which express those degrees of contexion according to their proper value. admit of great variety; but the 'whole retuler of Points, which we have to exprefs this variety, amounts only to four. Hence it is, that we are under a necelity of expressing punses of the same quantity, on different organions, by different Points; and more frequently of exprelling

puries of different quantity by the fame Points. So that the distrine of Punctuation tast needs be very imperfect : few precife tules can be given which will hold with. est exception in all cufes : but much must

be left to the judgment and take of the On the other hand, if a greater number of marks were invented to express all the pelible different paules of pronunciation : the doctrine of them would be very perplexed and difficult, and the use of them would rather embarrais than affit the It remains, therefore, that we be con-

but with the rules of Punctuation, laid down with as much exactness as the natwe of the fubject will admit: foch as they ferve for a general direction, to be accommodated to different occasions; and to be fopplied, where deficient, by the writer's informent.

The feveral degrees of connexion betueen fentences, and between their principal confiructive parts, Rhetericians have confidered under the following dif-

The Period is the whole sentence, complete in itself, wanting nothing to make a full and perfect fenfe, and not connected in confirmation with a subsequent sentence.

The Colon, or Member, is a chief confiructive part, or greater division, of a fen-

The Semicolon or Half-member, is a lefs confirmitive part, or febdivition, of a fentence or member.

A fentence or member is again fubdivided into Commas, or Segments: which are the least contractive parts of a fentence or member, in this way of confidering it: for the next fubdivition would be the refo-

lution of it into phrases and words. The Grammarians have followed this division of the Rhetoricians, and have appropriated to each of these distinctions its mark, or point; which takes its name

from the part of the featence which it is employed to diffinguish; as follows: The Period The Semicolon is thus marked

The Comma The proportional quantity, or time, of the points, with respect to one another, is determined by the following general rule: The Period is a pause in quantity or duration double of the Colon: the Colon is double of the Semicolon; and the Semi-

colon is double of the Commu. So ther they are in the time proportion to one another, as the Semibref, the Minim, the Crotchet, and the Quaver, in music. The precise quantity, or duration, of each paule or note cannot be defined; for that varies with the time; and both in difcourse and music the same composition may be rehearfed in a quicker or a flower time : bet in mutic the proportion between the notes. remains ever the fame; and in difcourfeif the doftrine of Punfluation were exact. the proportion between the paufes would

be ever invariable. The Points then being defigned to exprefs the paufes which depend on the different degrees of connexion between feutences, and between their principal confirective parts; in order to underland the meaning of the Points, and to know how to apply them properly, we must consider the nature of a fentence, as divided into its principal confirmative parts, and the degrees of cranexion between these parts upon which such division of it depends.

To begin with the least of these princi-

To begin with the least of these principal confirmative parts, the Comma. In eader the mare clearly to determine the proper application of the Point which marks it, we must difficult between an imperfect plarafe, a simple sentence, and a necessary of the sentence and a necessary of the sentence and a necessary of the sentence.

An imperfect phrase contains no affertion, or does not amount to a proposition or feature.

er fenteuce.

A fimple fentence has but one fubject, and one finite verb.

A compounded feutence has more than

eme fulject, or one finite verb, either experfilid or underflood : or it condision of two er more fample fentences connected together.

In a featence, the fulject and the verb inay be each of them accompanied with feweral adjuncts; as the object, the end, the eigenvalences of time place, manuer.

and the like; and the fulfect or verb may be either immediately connected with them, or mediately; that is, by being connected with fome thing, which is connected with fome other; and fo on. If the feveral adjuncts affect the fulfect or the verb in a different manner, they

er the verb in a different manner, they are only formany imperfect phrases; and the sentence is simple.

A simple sentence admits of no Point:

by which it may be divided, or distinguished into parts.

If the feereral adjuncts affect the fubject or the yeels in the fame manner, they may be refolved into to many simple features; the features them becomes compounded, and it must be divided into its parts by

Foints.

For, if there are feveral fubjects belonging in, the farm manner to one verb, or

feveral verbs belonging in the farme manmer to, one fubject, the fubjects and verbs

are full to be accounted equal in number:

for every verb must have its fubject, and

every fubject its verb; and every one of

the fubjects, or verbs, flouddor may have

its noint or distinction.

"The pulling for praise produces excellent effects in women of fenfe." Addition, Spect. No 73. In this fentence proviow is the fishject, and producer the verb; each of which is neconstanted and connected with its aljumchs. The thiptest is not pulling in general, but a particular pulling detergrateril, but a particular pulling deter-

likerisis the verhi immediantly connected with its shiplic, received egiter; and mediately, that is by the intervention of the word egiter with somes, the shiple which inside effects are produced; which traite effects are produced; which traite effects are produced; which gains in connected with its adjunct on the gain is general, but of women of zene object in general, but of women of zene object in general, but of women of zene object is connected with each of these leveral unique is not discrete manner; namely under its discrete manner; namely addition of the ship of the s

mined by its adjunct of specification, as we

may call it : the pullion for praise. So

tence, and admins of no Point, by which in may be distinguished into parts.

"The pation for praise, which is of very well-ment in the fair's, produced as very well-ment in the fair's, produced as no excellent effects in women offensie." Here now verhis introduced, ecomposited with adjuncts of its own; and the inhight! is aspeated by the relative pronoun added practicely the produced instincts, one of others, it must therefore be diffinguished other; it must therefore be diffinguished intoits recommenter start by a point place.

juncts therefore are only to many imper-

feet phruses : the fentence is a simple fen-

on each fide of the additional features.

"How many inflances have we fin the fair field of clashity, fidelity, devoluted.

How many lacks distinguish tennicives by the reduction of their children, care which we who when the contract of the contract of the whole are the great equalities and at their enterty of women-sharid; as the making of war, the carrying on of tradic, the administration of justice, are those by which may good knoons and get themselves a may good knoons and get themselves a

In the first of these two sentences, the

anjundt charlie, fidelie, diversion, are connected with the week by the word isstorces in the fame manure, and in effect what is many diffinit finite reas: "how many inflances have we of charlie; how many inflances have we of devotion." They must therefore be faparated from one mother by a point. The fame may be finite of the consider by a point. The fame part of the most finite finite finite part of the met finiteer: an illness of the feveral latter part; which layer in offelt web "What is furcter than honey? and

their verb; for each of these "is an atchievement by which men grow famous." Assentences themselves are divided into imple and compounded, so the members of featurese may be divided likewise into simple and compounded members: for whole functiones, whether simple or compounded, may become members of other indexores

intences, whether finiple or compounded, may become members of ether featurers by means of force additional connexton. Simple members of featurers clottly connected together in one compounded member, or featurer, are didnigathed or Eputated by a Comma: as in the foregoing examples.

mg examples.

So likewife, the case absolute; mouse in opposition, when coasining, of many terms; the participle with Something, depending on it are to be difficultied by the Comman; for they may be reloted into simple members.

When an address is made to a person, the noan, answering to the weative case in Late, is distinguished by a Comma.

Examples:

"This faid, He form'd thee, Adam; thee, O man, Dafaef the ground."

" Now more, her refy fleps in th' eaflern clime Mrancing, fow'd the each with orient proof."

Two nouns, or two adjectives, connected by a fugle Copulative or Disjunctive, are not feporated by a point: but when there are more than two, or where the conjunction is underflood, they must be diffingatively by Comman.

Simplementers connected breaktives, and comparatives, are, for the noil part, didinguished by a Comma: but when the numbers are finest in comparative incomes are finest in comparative functors; and when two members are closely consisted by a relative, refiration fit for early about the underedent to hapartical article; the pusic becomes almost minimally, and the Comma is better consisted.

Examples:

Roptures, transports, and extasses, are a the received which they conter: fights and terrs, prayers and broken hearts, are the efficings which are paid to them.

Gols, partial, changeful, pallacate, anjed.

what is firouger than a lion?

A circumflance of importance, though no more than an imperiect phrase, may be fet off with a Comma on each fide, to give it greater force and diffication.

Example:

"The principle may be defettive or faulty; but the confequences it produces are to good, that for the benefit of manifold, it outsit not to be extinusithed."

Addison, sied.

A member of a fentence, whether fimple or compounded, that requires a greater partie than a Comma, yet does not a itself make a complete fentence, but is followed by femething closely depending on it, may be difficultified by a Semicolon.

Example:

"But as this pallion for admiration, when it works according to reason, improves the beautiful part of our species in

every thing that is laudable; so nothing is more destructive to them, when it is governed by vanity and folly."

Addison, abid.

Here the whole furtures is divided into two parts by the Semicodor; such of which parts is a compounded member, divided into its fingle numbers by the Comma.

A number of a fenture, whether fingle er compounded, which of it if would make a complete fentures, and fo requires a greater posite than a Semicolon, yet is shellowed by an additional part making, a more fail and perfect fents, may be diffined with a semicological part making a more fail and perfect intefig may be diffined in the semicological part making a more fail and perfect intefig may be diffined in the semicological part making a more fail and perfect intefig may be diffined in the semicological part making a more fail and perfect intefig may be diffined in the semicological part making a more fail and perfect intefiguration.

ed by a Colon. Example:

"Were all books reduced to their quintefence, many a bolly suther would make his approxime in a pempy paper: there would fearce be any fach thing in nature as a folio: the works of an age would be contained on a few factore: not be mention millions of volumes that would be uterly annihilated." Addison, Spect. No 124.

Here the whole fentence is divided into feer parts by Celeus: the first and last of which are compounded members, each divided by a Ce man; the second and third are finule members.

When a Semicolon has preceded, and a greater paule is fall necessary; a Colon Rra may be employed, though the featence be The Interrogation point. The Colon is also commonly used, when

an example, or a fpeech, is introduced. When a fentence is fo far perfectly finished, as not to be connected in construction with the following fentence, it is marked with a Period.

In all cases, the proportion of the seve- a Period, as the sense requires. They ral points in refpect to one another is rather to be regarded, than their supposed pre-

cife quantity, or proper office, when taken feparately. Befides the points which mark the paufes in discourse, there are others which denote affects the confirmation. It marks a moa different modulation of the voice in cor- derate depreffice of the voice, with a paule

The Exclamation point, The Parenthefis, The Interrogation and Exclamation

Points are fufficiently explained by their names: they are indeterminate as to their quantity or time, and may be convalent in that respect to a Semicolon, a Colon, or mark an elevation of the voice.

The Parenthelis incloses in the body of a fentence a member inferted into it, which is neither necessary to the sense, nor at all respondence with the sease. These are, greater than a Comma,

END OF THE SECOND BOOK.



Book Third & Fourth.



Chis exterioga, between dignos businibus et Verberum '
semento tipo est, et brintos inquerien et componente ristos —
semento tipo est, et brintos inquerien et componente ristos —
tens sel componente testis commun. He ma diregande componente
didetare polist quin e letra pare, magina contenidar participatore. "con
the testis polist quin e letra pare, magina contenidar participatore. "con

ELEGANT EXTRACTS.

IN PROSE.

BOOK THE THIRD.

ORATIONS, CHARACTERS, AND LETTERS.

4 1. The first Oration against Philip: ronounced in the Archonship of Aristodemus, in the first year of the Hun-dred and Seventh Olympiad, and the ninth of Philip's reign.

INTRODUCTION.

X7E have feen Philip opposed in his defirm of puffing into Greece, through Thermooyle; and obliged to retire. The dancer they had thus efraped deeply affected the Athenians. So during an attempt, which was, in effect, declaring his purpotes, filled them with aftonishment; and the view of a power, which every day received new accellions, drove them even to defpair. Yet their aversion to public butine fs was ftill predominant. They forgot that Philip might renew his attempt; and thought they had pro-vided fufficiently for their security, by polling a body of troops at the entrance of Attica, under the command of Menelaus, a foreigner. They then proceeded to convene an affembly of the people, in order to consider what measures were to be taken to check the progress of Philip. On which occasion Demosthenes, for the first time, appeared against that prince: and difolayed those abilities, which proved the greatest obstacle to his At Athens, the whole power and ma-

nagement of affairs were placed in the people. It was their prerogative

to receive appeals from the courts of juffice, to absorate and enast laws. to make what alterations in the fintethey judged convenient; in short, all matters, public or private, foreignor domestic, civil, military, or religious, were determined by them.

Whenever there was occasion to deliberate, the people affembled early in the morning fometimes in the forum or public place, fometimes in a place called Payx, but most frequently in the theatre of Bacchus. A few days before each affembly there was a Devenue or Placard fixed on the ftatues of fome illustrious men erected in the city, to give notice of the fubject to be debated. As they refused admittance into the affembly to all persons who had not attained the neceffury age, so they obliged all others to attend. The Lexisreha firsteled out a cord dyed with fearlet, and by it pushed the people towards the place of meeting. Such as received the stain were fired; the more diligent had a finall pecuniary reward. Thefe Lexistchs were the keepers of the register, in which were involted the names of fuch citizens as had a right of voting. And all had this right who were of age, and not excluded by a personal fault. Undutiful chil-dren,cowards, brutal dehunchers, prodigals, debtors to the public, were all excluded. Until the time of Cecrops, women had a right of fuffrage, which

they were faid to have loft, on account of their partiality to Minerva, in her dispute with Neptune, about giving a same to the city.

In ordinary cases, all matters were first deliberated in the senate of Ave Anndred commoled of fifty femalors choices out of each of the ten tribes. Each tribe had its turn of prefiding, and the fifty fenators in office were called Prytenes. And, according to the number of the tribes, the Attie year was divided into ten parts, the four first containing thirty fix, the other thirty-five days; morder to make the Lunar year complete, which, according to their calculation, contained one hundred and fifty-four days. During each of these divisions, ten of the fifty Prytanes governed for a week, and were called Proedri : and, of their, he who in the course of the week prefided for one day, was called the Epiliate; three of the Prordri being excluded from this office,

being exclude from this office, The Pytsans alfamilied the people the Prodefi declare the occasion; and the Epithate demand their voice. This year the eafe in the ordinary safemblies; the extraordinary was convened as well by the generals as the Pytsans; and functions the people net of their own second, without

met of their own access, without waiting the formalities. The allemily was opened by a feerface; and the place was ferriables with the blood of the victims. Then an inspectation are pressured, conceived in their terring. "May with public of the compact of the control of the difficulty, and proprietd the

"flate" This corrossys being findlede, the Persist ide-terrisk the occuring of the allevals by confident of the allevals by only reported the second of the allevals by the second of the allevals by the allevals by the order of the allevals by the allevals by the upon direct, get first date of these the upon direct, get first date of these the upon direct, get first direct beautiful to the order of good and control of the beautiful to the difference of yours. In the three of the persist by the difference of yours. In the three of the production of the three of persistences of the three of the difference of yours. In the three of the productor, plain we want put in since. It is find to have been related to the control of the persistence of the control of the persistence of the pers fill continued, out of refeed to the reafonable and decent purpose for which the law was originally enacted. When a factker has delivered his fentiments, he neverally called on an officer, appointed for that permofe, to read his metion, and respond it in form. He then isi down, or refunetd his difcourse, and ensuced his motion by additional arguments : and fornetimes the fprech was introduced by his motion thus propounded. When all the fpeakers had ended, the people eave their equipm, by firetching out their hands to him where propoful pleafed them moft. And Xenophon reports, that, night having come on when the people were enacted in on important debute, they were obliged to deser their determination till next day, for tour of confution, when their hands were to be raifed.

Porceased manue, faith Circro (pris Piecco) & Prophsions nature of: And, to conditate him Pit philina or devergive the date of the prise of the contained of the contained and accrequisted. When it was drawn up, the name of its solton, or that perfor wholiopaised has pervalied, was precall it his decrea. The days of it contained the mane of the Arrebon, that of the day and mouth, and that, of the tribe then prefiding. The buferie heing over, the Trystants difrich heing over, the Trystants dif-

pais being over, the Prytanta dilmind the affembly.

The reader plus closes to be more mimately informed in the coffenty, and manner of procedure in the public attended of Archaldes Potter, Signalus or the Concionatrices of

Arittechanes, HAD we been convened, Athenians! on fome new foleood of debate, I had waited until most of the ufual perfors had declared their opinious. If I had approved of any thing proposed by them, I should have continued filent: If not, I had then attempted to freak my featiments. But face their very points on which the fe freukers have aftentimes been heard already are, at this time, to be confidered; though I have arifen first, I prefume I may expect your pardon; for if they on former overfiens and mixifed the myreflary measures, ye would not have found it meetful to confull at prefrot.

First then, Athenius I thefe our affairs and not be thought feyerate; no, though their fixation forms matirely deplorable. For the most flooding circumdance of all our part conduct is really the most favourable to our future expectations. And what is this? That our own total indolence that been the cause of all our prefent difficulties. For were we thus distributed in factor of ways viguous effect which the

hower of our flate demanded, there were then no hope of a recovery. In the next place reflect (you who have been informed by others, andyou who can yourfelves remember) how great a power the Lacedemonians not logg fince policifed; zity you disdained to act unworthy of the flate, but maintained the war against them for the rights of Greece. Why do I mention thefe things? That we may know, that ye may fee, Athenians! that if duly violant, ve cannot have say thing to fear: that if once remifs, not any thing can hanpra agreeable to your defires; witness the then powerful arms of Locedemon, which a just attention to your interests coulded you to vanquith: and this man's late infelent attempt, which our infentibility to all our great concerns both made the cause

of this confusion. If there be a man in this affembly who thinks that we must find a formidable enemy in Philip, while he views, on one hand, the marnerous armies which attend lim; and, on the other, the weakness of the flate thus despoided of its deminions; he thinks justly. Yet let him reflect on this: there was a time. Athenians ! when we peffelfed Pydng, and Potidga, and Methour, and all that country round; when many of those states now frajected to him were free and independent : and more inchied to our alliance than to his. Had then Philip reasoned in the fame manner, "How fball I dare to attack the Atheni-" are, whose garrisons command my ter-"ritory, while I am deflitute of all of-"fitance!" He would not have encared in their enterprizes which are now crownthaith forcefs; per could be have raifed kind-if to this pitch of greatness. No, Athenians! he knew this well, that all thefe places are but prizes, hald between the combatants, and ready for the conqueror; that the dominions of the ablent devolve naturally to those who are in the feld; the poffellous of the furine to the active and intrepid. Animated by thefe featiments, he overturns whole countries; he holds all people in shighcition (from sa by the right of conquel; others, under the title of allies and confiderates: for all are willing to confederate with those whom they fee prepared and residued as exert themselves as they ought.

And if you (my countrymen!) will now at length be perfunded to entertain the like featiments; if each of you, renouncing all evalues, will be ready to approve himfelf an ufeful citizen, to the utmost that his flation and abilities domand: if the rich will be ready to contribute, and the young to take the field; in one word, if you will be yourfelves, and banish those vain hopes which every fingle person entertains, that while to many others are engaged in pollie buinefs, his fervice will not be required; you then (if Heaven to pleafes) thall remain your dominions, recal thete opportunities your funineness hath nexlected, and chattife the intolence of this man. For you are not to imprine, that like a god, he is to enjoy his prefeat great-

nefs for ever fixed and unchangeable. No. Athenius! there are, who hate him, who fear him, who envy him, even among those feemingly the most attached to his cause. These are passions common to monkind : nor must we think that his friends only are exempted from them. It is true they lie concooled at prefent, as our indolouce deprives them of all refource. But let us thake off this indolence! for you fee how we are fituated; you fee the outrigeous arrogance of this man, who does not leave it to your choice whether you thall act, or remain quiet; but braves you with his mesores; and talks (as we are informed) in a firmin of the highest extravagence; and is not able to reft fati-fied with his prefent possistions, but is ever in norfuit of further conquetts; and while we fit down, inactive and irrefelute, includes us on all fides with his toils.

on all their with to tools.

When, therefore, O my countyment with a constraint of the constraint of t

" dend? No, but in great danger." How Thus far we should be provided against are you concerned in those rumours? Suppole he foodd meet fome fatal fireke; you would foon raife up another Philip, if your interests are thus recarded. For it is not to his own flreneth that he fo much owes his elevation, as to our funinenels, And fhould fome accident affect him; hould fortune, who hath ever been more careful of the flate than we ourfelves, now repeat her favours (and may the thus crown thern!) be affered of this, that by being en the foot ready to take advantage of the confesion, you will every where he absoate mafters : but, in your prefent difpolition, even if a favourable juncture thould prefent you with Amphipolis, you could not take peffellion of it, while this fufpence prevails in your deligns and in your

And now, us to the needlity of a gemeral victor and alarrity; of this you must he fully perfuzzied; this point therefore I shall urge no farther. But the sature of the armament, which, I think, will extricate you from the prefent difficulties, the numbers to be raifed, the fubidies reguired for their fepport, and all the other necediaries : how they may (in my opinion) he helt and most expeditionsly provided: thefe things I shall endeavour to explain, But here I make this request, Athenians! that you would not be precipitate, but fulpend your judgment till you have heard me fully. And if, at first, I form to propole a new kind of armament, let it not be thought that I am delaying your affairs. For it is not they who cry out, " Infantly!" " This moment!" whose counfels fait the prefent implure (as it is not possible to repel violences already committed by any occasional detachment) but he who will thew you of what kind that prinament must be, how great, and how fergueted, which may fublift until we yield to peace, or till our enemies fink beneath our arms; for thus only can we be feened from inture dancers. These things, I think, Lean point out; not that I would present any other perion from declaring his opimion: thus far am I enouged. How I can acquit myfelf, will immediately appear:

to your indements I appeal. First then, Athenians! I say that you thould fit out fifty thins of war; and then refolve, that on the first emergency you will embark yourfelves. To thefe I infit that you must add transports, and other necellary veticle fulficient for half our horfe. fifty of them at least Athenians, to force

those sudden excursions from his own kingdom to Thermopylæ, to the Cherioneius, to Olynthus, to whatever places he thinks proper. For of this be should necessarily be perfunded, that pollibly you may break out from this immoderate indolence, and fiv to founc freme of action; as you did to Enbern, and formerly, as we are told, to Haliartus, and, but now, to Thermopyle, But although we should not act with all this vigour, (which yet I must regard as our indifeenfable duty) ftill the measures I propose will have their use : as his fears may keep him onist, when he knows we are perpared (and this he will know, for there are too many among ourselves who inform him of every thing): or, if he fhould defpife our armament, his fecurity may prove fatal to him; as it will be abfolutely in our power, at the first favourable juncture, to make a defeent upon his own coafts.

These then are the resolutions I pronote: these the provisions it will become you to make. And I pronounce it ftill further necessary to raise some other forces which may harafs him with perpetual incursions. Talk not of your ten thousands, or twenty thousands of foreigners; of those armics which appear to magnificent on namer: but let them be the natural forces of the flate cand if you chale a fuele perfon, if a number, if this particular man, or whomever you appoint as general, let them be entirely under his guidance and authority. I also move you that sublishence be provided for them. But as to the quality, the numbers, the maintenance of this body: how are thefe points to be fettled? I now proceed to speak of each of them diffractly, The body of infantry therefore-But here give me leave to warn youof an error which buth often proved injurious to you. Think not that your preparations never can be too macanfeent; great and terrible in your derries; in execution weak and contemptible. Let your preparations, let your foodles at first be moderate, and add to the fe if you find them not fufficient. I fay then that the whole body of infantry

fiveld be two thouland; of their, that five

hundred flould be Athenians, of fuch an

age as you shall think pooper; and with a

frated time for fervice, not long, but fuch

as that others may have their tern of duty.

Let the reft be formed of foreigners. To

these you are to add two hundred borse.

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you are to provide transports. And now. what farther preparations? Ten light callies. For as he hath a naval power, we must be provided with light welfels, that our troops may have a facure convoy. But whence are these forces to be subfifed? This I shall explain, when I have first given my reasons why I think such numbers fufficient, and why I have advifed that we should serve in person. As to the numbers. Athenians! my reason is this: it is not at prefent in our power to recyide a force able to meet him in the eoen field; but we must harafe him by depredations: thus the war must be carried on at first. We therefore cannot think of raifing a producious army (for fuch we have neither pay nor provitions), nor most our forces he absolutely mean. And I have proposed, that citizens thould ein in the farvice, and help to man our feet: heroufe I am aformed that force time fince, the flate maintained a body of auxiliaries at Corinth, which Polyflratus commanded, and Inhicrates, and Chabrias. and fome others; that you yourfelves ferved with them; and that the united efforts of thefe anxiliary and domethic forces gained a confidentially victory over the Lacedemations. But over force our armies have been formed of foreigners alone, their victeries have been over our allies and confederates, while our enemies have arifen to an extravarance of power. And thefe armies, with frureely the flighteft attention to the furnice of the finte. full off to fight fer Artabagus, or any other person; and their general follows them; nor flould we vender at it ; for be cannot command, who cannot pay his foldiers. What then do I recommend? That you should take away all pretonces both from generals and from foldiers, by a regular navment of the army. toul by incorporating demellic forces with the auxiliaries, to be as it were infurctors into the conduct of the commanders. For at prefent our manner of acting is even rideolous. If a man should ask, " Are " you at neace. Athenians?" the answer would immediately be. " By no nurons! " we are at war with Philip. Have not " we chosen the usual prescrule and officers " both of horfe and fact?" And of what tfe are all thefe, except the fingle person when you fend to the field? The reft attend your priefts in their processions. So that, as if you formed to many men of

clay, you make your officers for them, and

year to prevent templeries. And more with the first property of the control of th

from your voices. Perhans you are fully fensible of thefe truths; but would rather hear me upon snother point; that of the fupplies; what we are to raife, and from what funds. To this I now proceed .- The fum therefore necessary for the maintenance of these forces, that the foldiers may be fundlied with grain, is formewhat above sinety tolents. To the ten collies forty talente that each reful may have a monthly allowance of twenty mine. To the two thousand foot the same sum, that each foldier may receive ten druchmæ a month for corn. To the two hundred horfe, for a monthly allowance of thirty drachman each, twelve talents. And let it not be thought a fmall convenience, that the foldiera are functied with owin; for I am clearly fatished, that if fuch a provision be made, the war itfelf will fooely them with every thing elfe. fo as to complete their appointment, and this without an ininry to the Greeks or allies : and I mufalf am ready to fail with them, and to answer for the confequence with my life, should it. prove otherwife. From what fund the forn which I propose may be supplied, thall now be explained.

[Here the fecretary of the affembly reads a februse for raising the supplies, and proposes it to the people

in form, in the name of the entary. These are the spoples, Atheniusals in our power to rails. And, when you come to give your voices, obtermine upon forme to give your voices, obtermine upon forme Philip, not by decrees and letters only the property of t

winter, and forms his feeces when it is im- navy; and more numbers and greater prepeffible for us to bring up our forces. It is your part then to consider this, and not to carry on the war by occasional detachments, (they will ever arrive too late) but by a regular army confantly kept up. And for winter quarters you may command Lemnes, and Thaffus, and Sciathus, and the adjacent islands; in which there are. ports and provisions, and all things necesfary for the foldiery in abundance. As to the feafon of the year, in which we may land our forces with the createst cute, and be in no danger from the winds, either upon the coast to which we are bound, or ut the entrance of those harbours where we may get in for provisions-this will be enfily difcovered. In what manner, and at what time our forces are to act, their orneral will determine, according to the juneture of affairs. What you are to perform. on your part, is contained in the decree I have now proposed. And if you will be perfuaded, Athenians! first to raise these fupplies which I have recommended, then to proceed to your other preparations, your infantry, payy, and cavalry; and, lattly, to confine your forces, by a law, to that forsire which is appointed to them; referving the cure of diffulution of their money to yourfelves, and fricily examining into the conduct of the general; then, your time will be no longer wasted in continual debates upon the fame fubiod, and fearcely to any purpose; then, you will deprive him of the most considerable of his raverues. For his arms are now fungerted. by feiring and making prizes of those who pufs the icas. -But is this all?-No.-You shall also be fecure from his attempts: not as when some time since he fell on Lemnes and Imbrus, and carried away your citizens in chains; not as when he forserized your veffels at Gerathes, and feedled them of an unfocakable quantity of riches: not as when lately he made a descent on

facted galley; while you could neither opnote their infuits, nor detach worr forces at feels iunctures as were theseth conve-And nour. Athenians! what is the reason (think we) that the public feltivals in homour of Minerva and of Bacchus are alway; erlebrated at the appointed time, whether the direction of them fells to the lot of men of eminence, or of perfons lefs di-Severaidard: () flivals which coft more trea-

tise coati of Marathon, and carried of our

ing of the Etefans, and the feverity of the fure than is ufually expended upon a whole parations, than any one perhans ever coft) while your expeditions have been all too late, as that to Methone, that to Perufy. that to Potideo. The reafon is this; every thing relating to the former is afcertained by law; and every one of you knows long before, who is to conduct the feveral entertainments in each tribe; what he is to receive, when, and from whom, and what to perform. Not one of these things is left uncertain, not one undetermined. But in affilies of war, and warlike preparations, there is no order, no certainty, no regulation. So that, when any accident alarms us, first, we appoint our trierarchs; then we allow them the exchange; then the fopolies are confidered. These prints once fettled, we refolve to man our flost with firancers and feeringers: then find it peceffary to supply their place ourselves. In the midd of these delays, what we are failing to defend, the enemy is already mader of: for the time of action we frend in prepuring ; and the inactures of affairs will not wait one flow and irrefolute measures .--Thefe forces too, which we think may be described on, until the new levies are raifed, when put to the proof plainly difcover their infufficiency. By these means hath hearrived at fuch a pitch of infolence, as to fend a letter to the Enbarans, conceived in such terms at these;

· · · The Latten is read.

What hath now been read, is for the melt part true. Athenians! too true! but perhaps not very agreeable in the recital. But if, by suppressing things ungrateful to the ear, the things themselves could be provented, then the fole concern of a public foruker should be to please. If, on the contrary, these unseasonably pleasing speeches be really injurious, it is flumeful, Athenians, to decrive yourfelves, and, by deferring the confideration of every thing diffagreeable, never once to move until it be too late; and not to apprehend that tises who conduct a war with prodeuce, are not to follow, but to direct events; to direct them with the fame alti-date nuthority, with which a seneral leads on his forces: that the course of affairs may be determined by them, and not determine their measures. But you, Athenians, al-

though policifed of the greatest power of

all kinds, thins, infantry, cavalry, and

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reafers yet to this day have never emsloved any of them leafonobly, but are ever laft in the field. Just us torbarians recove at hoxing, to you make war with Philip: for, when one of thom receives a blow, that blow engages ham; if thruck in another nort, to that nort his bands are fifted: but to ward oil the blow or to watch his antegonitt--- for thes, he bath neither fkill por fpirit. Even fo, if you bear that Phillip is in the Chertonefus, you refelse to fend forces thither; if in Thermorely, thither; if in any other place, you burry up and down, you follow his findard. But no uteful februe for carrying on the war, no wife provisious are ever thought of, until ven heur of fome enterrise in execution, or already crowned with forcers. This might have formerly bon tordoughle, but now is the very critical moment, when it can by no mucans

be admitted It feems to me, Athenians, that fome divinity, who, from a regard to Athens, keks down upon our conduct with indigration, both infoired Philip with this refthis ambition. For were he to fit down is the quiet enjoyment of his conuncils and acquisitions, without proceeding to any per attempts, there are men armore you. zho, I think, would be unmoved at those transcriege, which have beended our frate with the ediens marks of interny, cowartice, and all that is bale. But as he fill purface his conmictle, as he is full extending his ambitious views, notifice he may at left call you forth, unless you have retrinced the name of Athenians. To me it is often flying, that none of you look lark to the beginning of this war, and confider that we engaged in it to chattife the infolence of Philip; but that now it is become a defensive war, to fecure us from his attempts. And that he will ever be recenting these attempts is manifest, unleft fome pencer rifes to oppose him. But, if we wait in expectation of this, if we feed our armuments compared of empty galler, and there hopes with which forms looker may have flattered you; can you then think your interest well fecured? shall we not embark? thall we not feel, with at half a part of our dometic forge, now, fall we make our descent?-Let us but encace in the enterprise, and the war itself, Athenians, will they us where he is weaketh, Bet if we fit at home, lifening to the mutual invettives and accufations of our ora-

fucecis, in any one particular. Wherever a part of our city is detached, although the whole be not pretent, the favour of the peds and the kindness of fortune attend to neht moon our fider but when we fend out. a reperal, and an infiguitions; decree, and the hours of our furniers, misfortune and difappointment mark enfag. Such expeditions are to our enemies a foort, but firike our allies with deadly apprehentions. For it is not, it is not occlible for any one man to perform every thing you defice. He may promife, and haranges, and accode this or that perfor : but to fuch proceedings we owe the ruin of our affairs. For when a general wise commanded a wretched coltection of unguid foreigners, both been defeated; when there are perions here, who, in arridening his conduct, dare to advance falfelansis, and when you lightly encage in any determination, just from their fuereftions; what must be the confecemence? How then thall their abutes be removed? -By offering yourfelves, Athenians, to execute the commands of your general, to be witnesses of his conduct in the field, and his indices at your return; fo as not only to bear how your affices are transacted. but to infeed them. But now, fo thamefully are we degenerated, that each of our commanders is twice or thrice called before you to answer for his life, though not one of them daved to hazard that life, by once engaring his enemy. No: they chafe the death of robbers and miferers. rather than to fall as becomes them. Such malefactors thould die lot the feature of the law. Generals mould meet their fate

tors, we cannot exped, no, not the leaft

Then, as to your oun conduct frome wander about, erving. Philo bath issued with the Lacedemonians, and they are concerting the delignition of Thebes, and the diffeletion of fome free flates. Others affere us he hath tent an embally to the king; others, that he is fortifying places in Illyria. Thus we all go about framing our feveral tales. I do Believe indeed, Athenians! he is intoxicated with his areatoris, and does entertain his imagination with many fuch visionary productly. as he sees no power rifing to oppose him, and is clated with his forcefs. Hat I camnot be perinaded that he both to taken has meafores, that the weakest among as know what he is next to do: (for it is the weakeft nonene us who foread these remones !- Let as different them: let us be perfusaled of

this, that joe is our enemy, that he hash founded not four foundations, that we have leng been fullyed to his infolment, that whatever we expected to be done for m by whatever we expected to be done for m by reducers left! is in our lever, that, if we are not inclined to carry our arms alroad, we may be forced to engage here—let us be gerinded of this, and then we findle come periodical of this, and then we findle come frend from those fell takes. For we are not to be fo folicitors to know what particular events will happen; we need but be concepted to the folicitors of the contraction of t

be ready to act as becomes Athenians. I, on my part, have never upon any oceafion cholen to court your favour, by fpeaking any thing but what I was convinced would ferve you. And, on this occasion, I have freely declared my fentiments, without art, and without referve. It would have pleased me indeed, that, as it is for your advantage to have your true interest laid before you, so I might be affored that he who layeth it before you, would there the advantages: for then I had fooken with greater slacrity. However, uncertains is the confeauence with reford to me. I yet determined to fpeak, because I was convinced that thefe measures, if purfued, must have their use. And, of all those opinious which are offered to your acceptance, may that be chosen, which will best advance the peneral weid! Leland.

general weal! Letand, § 2. The first Olynthiac Oration: pronounced four years after the first Philippic, in the Archonship of Callimachus, the fourth year of the Hundred and Secreth Olym-

pied, and the twelfth of Philip's reign.

INTRODUCTION. The former Oration doth not appear to have had any confiderable effect. Philip had his creatures in the Athenian affembly, who probably recommended lefs vigorous measures, and were but too favourably heard. In the meantime, this prince purfued his ambitious designs. When he found himfelf thut out of Greece, he turned his arms to fuch remote parts. as he might reduce without alarming the flates of Greece.. And, at the fame time, he revenged himfelf upon the Athenians, by making himfelf mafter of fome places which they laid claim to. At length his fuccels emboldened him to declare those inten-

fecretly against the Olyuthians. Olynthius (a city of Thrace pelieled by Greeks originally from Chalcis.town of Eubera and colony of Athens) commanded a large traff called the Chalcidian region, in which there were thirty-two cities. It had arike by degrees to fuch a pitch of grandour, as to have frequent and remarkable contells both with Athens and Lacedemon. Nor did the Olyathians thew creat regard to the friendship of Philip when he first carse to the throne, and was taking all measures to secure the possession of it. For they did not feruple to receive two of his brothers by another marriage, who had fied to avoid the effects of his isalouly; and endervoured to couclude an alliance with Athens, against him, which he, by fecret practices, found means to defeat. But as he was yet fcarrely fecure upon his throne, instead of expreffing his refeatment, he courted, or rather purchased, the alliance of the Olynthians, by the cellion of Atthemus, a city which the kings of Mucedon had long disputed with them, and afterwards, by that of Pydna and Potidata; which their joint forces had believed and taken from the Athenians. But the Olvathians could not be influenced by gra-

tions which he had long entertained

fome inroads on their territories, and now began to act against them with less reserve. They therefore disnatched ambaffadors to Athens to econofe an alliance, and request affiftance against a power which they were equally concerned to oppose. Philip affected the highest resentment at this flep; alled;ed their mutual engagements to adhere to each other in war and peace : inveighed against their harbourine his brothers, whom he called the confpirators; and, under pretence of punishing their infractions, purfoed his boltilities with double vigour, made himself master of fome of their cities, and threatened the capital with a fiere.

In the meantime the Olynthians prefs-

ed the Athenians for immediate for-

titude towards fuch a benefactor. The

rapid progress of his arms, and his

glaring acts of perfidy, alarmed them

exceedingly. He had already made

cours. Their ambaffadors opened ceived, from those whose public administration hath been devoted to his intereft; those services which you must punish, I do not think it reasonable to difplay. There are other points of more mo-

their committion in an affembly of the pecale, who had the right either to agree to, or to reject their demand. As the importance of the ocestion increased the number of freakment for you all to hear; and which must excite the greatest abborrence of him, in ers, the elder orators had debated the affairs before Demoûhenes arofe. In every reafonable mind .- These I shall lay the following oration therefore he before you. freaks as to a people already informed, urrea the needlity of joining with the Olynthians, and confirms his opinion by powerful arguments; luvs oren the deligns and practices of Philip, and labours to remove their dreadful apprehensions of his power. He concludes with recommending to

IN many inflances (Athenians!) have the code, in my oninion, manifeffly declared their favour to this state: nor is it leaft observable in this present juncture. For that an enemy should arise against Philip, on the very confines of his kingdon, of no inconfiderable power, and, what is of most importance, so determined too the war, that they confider any acconmodation with him, first, as infidious, pert, as the downfal of their country: this feems no lefs than the gracious inter-position of Heaven itself. It must, therefore, be our care (Athenians !) that we outelves may not fruitrate this goodness. For it must reflect discruce, nay, the forlest infamy upon us, if we appear to have thrown away not those flates and territories only which we once commanded. bit those alliances and favourable incideats, which fortune both provided for us. To begin on this occasion with a display of Philip's power, or to prefs you to exert you vigour, by motives drawn from bence, n, in my coinion, quite improper. And why? Because whatever may be offered too fuch a fubieft, fets him in an hotorrable view, but feems to me, as a rejouch, to our coudoft. For the higher is exploits have urifen shove his former charion, the more must the world adnire him: while your differace hath been the greater, the more your conduct hath proved unworthy of your finte. These things therefore I shall pass over. He in-

seed, who examines justly, must find the

all domestic diffensions.

And now, thould I call him perjured and perfidious, and not point out the inflances of this his guilt, it might be deemed the mere virulence of malice, and with inflice. Nor will it engage too much of your attention to hear him fully and clearly convicted, from a full and clear detail of all his actions. And this I think useful upon two accounts: first, that he may apthem to reform abuses, to refiore ancient difcipline, and to put an end to pear, as he really is, treacherous and false; and then, that they who are ftruck with terror, as if Philip was fomething more than human, may fee that he hath exhanfted all those artifices to which he owes. his prefent elevation: and that his affairs are now ready to decline. For I myfelf (Athenians!) fhould think Philip really to be dreaded and admired, if I faw him raifed by honourable means. But I find, upon reflection, that at the time when certain persons drove out the Olynthians from this affembly, when defirous of conferring with you he becan with abusing our simplicity by his promife of furrendering Amphipolis, and executing the fecret article of his treaty, then so much spoken of: that, after this, he courted the friendfhip of the Olynthians by feiring Potidges. where we were rightful fovereigns, despoiling us his former allies, and giving them poffession: that, but just now, he gained the Theffalians, by promiting to give up Magnelia; and, for their eafe, to take the whole conduct of the Phocian war upon himfelf. In a word, there are no coole who ever made the leaft use of him. but have foffered by his fubtlety: his prefent greatness being wholly owing to his deceiving those who were unacquainted with him, and making them the inftruments of his fuccefs. As thefe flates therefore raifed him, while each imagined he was promoting fome interest of theirs: these flates must also reduce him to his former meannels, as it now appears that his own private interest was the end of

all his actions. Thus then, Athenians! is Philip cirforce of all his greatness here, not in him- cumflanced. If not, let the man fland felf. But the fervices he hath here reforth, who can prove to me, I flould have daid to this affembly, that I have afferted your fortunes, your perfore, must appear thefe things falfely; or that they whom he both deceived in former instances, will confide in him for the future; or that the -Thefidizes, who have been to hafely, to undeferredly enflayed, would not eladly embrace their freedom. - If there be any one among you, who acknowledges all this, yet thinks that Philip will support his power, as he hath fecured places of thrength, convenient ports, and other like ndvantages; he is deceived. For when forces join in harmony and affection, and one common interest unites the contederating powers, then they there the toils with abscrity, they endure the diffrences, they perfevere. But when extrava, ant nmbition, and laulefs power (as in his cafe) pretence, the flightest accident, or exthrown him, and all his greatness is dashed at once to the ground. For it is not, no, Athemiano! it is not poffible to found a latting newer upon injuffice, perjury, and tomshery. Thefe may perhaps forceed for once; and borrow for a while, from hope, a cay and flourithing appearance. But time he trays their weakness; and they fall into rain of themfelves. For, as in firschures of every kind, the lower parts thould have the greatest firmwell, to the grounds and principles of actions thould be bull and true. But thefe advantages are not found in the calliers of Philip.

I fay then that you should diffuately firecours to the Olynthians: fand the more honourable and expeditionly this is nonpuicd to be done, the more at recably to my fentiments) and fend an embally to the Thefialises, to inform fours, and to enliven that frigit already raifed in others : Our it hath actually been refelved to demand the resistation of Pagala, and to first out from the coast of Macedon by affert their claim to Marnelo.) Amiliet it be your cure, Athenians, that our ambaffadors may not depend only upon words, but give them force action to difalay. Let taking the field in a manner worthy of the flate, and engaging in the war with vigour. For woods, if not accompanied by actions, must ever appear vain and contemptible; and particularly when they come from us, whose prompt abilities, and

us to be always heard with the greater fulrocion. confidence, your nerafares must be greatly other palisons, the man bath this ambition changed, your conduct totally reformed; in the highest degree.) And if any per

devoted to the common carfe; your rdmost efforts must be exerted. If you will act thus, as your benoar and your interest require: then. Athenians! you will not only different the weakness and infacetite of the confederates of Philip, but the reinous condition of his own kingdom will also be kild open. The nower and fovereignty of Maredon may have fome weight indeed, when joined with others. Thus, when you marched against the Olyuthians. under the conduct of Timotheus, it proved an ofeful ally; when united with the Olyathinns against Potidra, it added fomething to their force; just now, when the Thetfalians were in the midth of diforder, fedition, and confusion, it aided them again? have accumulified a finele perform the first, the family of their avenues a fand in every cafe any, exema fenall acceffion of thearth. is, in my opinion, of confiderable etect.) But of itself, unsupported, it is inferts, it is totally diffeonreied; for by all thefe elaring exploits, which have given him this apparent greatness, his wars, his expolitions, he hath rendered it yet weaker than it was naturally. For you are not to involve that the juclimations of his fide body are the fame with those of Philip-He thirths for glory: this is his object, thus he engerly purioes, through toils and dangers of every kind; defoiling talety and life, when compared with the honour of atchieving fuch actions as no other prince of Macedon could ever bont of. But his fablects have no part in this arabition. Harofiel by these various excurfous he is ever making, they great ender perpetual calamity; torn from their balinefs, and their families, and without opportunity to difpele of that pittance which their toils have earned; as all commerce is

Hence one may perceive how his febects in general are affected to Philip-But then his auxiliaries, and the foldiers of his phalanx, have the character of wonderful forces, trained completely to war. And yet I can affirm, upon the credit of a perfon from that country, incapable of falkbood, that they have no fach foperiority. For, as he offeres me, if any man of experience in military affairs hoold be found well-known eminence in fpeaking, make among them, he difunifies all fuch, from an ambition of having every great action Would you indeed recain attention and aferihed wholly to himself; (for, besides his

to, from a femic of decency, or other vir- where; whom no opportunity efcapes; to dered, Collins the public fervant, and poters of lewed fongs, in which they ridicale their communious; these are the perfees whom he entertains and careffes. And thefe things. Athenians, trifling as they now onnear to foose, are to men of inft. differentment error indications of the weeknefs both of his mind and fortune. At prefent, his fuccetion cuts a thade over them: for profecrity both great power to veil fach busemets from observation. But let his arms meet with the leaft diferace. endall his neitions will be exposed. This is a truth, of which he himfelf. Athenions! will, in my opinion, foon convince you, if the gods favour us, and you excet your vigour. For us in our bodies, while a man is in health; but feels not effect of any inwind weak nefect but, when difeate attacks him, every thing becomes fertible in the vefels, in the joints, or in whatever other part his fearne may be differdered; to in Sates and monarchies, while they carry on a war abound. their defects efecte the use tend eye: but when once it approaches their own territory, then they are all de-

If there he any one amone you who. from Phillip's wood fortune, concludes that by most meaning a formidable enemy; fach projecting in not emporthy a roop of terms Ance Fortune both ernal influence novthe whole influence, in all burnan others; but then, were I to chuse, I should invier tie fortune of Athens (if you vourfelves will affect your own coule, with the leaft erree of viceour) to this man's fortraufor we have many better reasons to de-Padanes the favour of Heaven, then this tun. But our perfent finte, is in my onirice, a fiate of total imattivity; and he who will not exert his own firmeth, cannot apply for aid. either to his friends or to the unds. It is not then furnridge, that he who is himself ever amids the dancers and I douge of the field; who is every- deed can be the reason, think we, thou

tues seinciales, betrays a diffike of his whom no feafon is unfavourable; thould delle internterance, and rintings, and ob- be function to you, who are wholly enfearing he lofes all fixour and reports exceed in contriving delays, and framing to that name are left about him, but decrees, and enquiring after news. I am metabor who folded on runing and flat- not furnified at this for the contrary much tery, and who, when heated with wine, do have been forperling: if, we, who never not fermale to descend to soch inflances act in any feetle inflance, as becomes a of receive, as it would thock you to re- thate engaged in war, thould conquer him, next. Nor can the truth of this be doubt- who, in every inflance, acts with an indeed; for they whom we all confpired to fatigable vigilance. This indeed furprites drive form hence, as informers and alone, mer that you, who fought the copie of Greece aminft Lacedenson, and generously others of the fame flamp; buffeens, com- declined all the many favourable exportunities of aggrandizing yourishes; who, to fecure their property to others, parted with your own, by your contributions; and bravely exposed yourselves in battle; should now decline the fervice of the tield, and delay the nor-disty fundies, when called to the defence of your norn rights : that you. in whom Grocce in general, and each purticular fints, bath often found postection, flould fit down quiet freetators of your own private worses. This I fay furprifes me; and one thing more; that not a man among you can reflect how long a time we have been at war with Philip, and in what meafures, this time both all been wafted. You are not to be informed, that, in delaying, in hoping that others would affert our confe, in accusing each other, in improaching, then negan entertaining hopes, in fuch measures as are new purford, that time both been entirely wanted. And are you to devoid of apprehention, as to imagine, when our flate hath been reduced from creatness to wretchedness, that the very fame conduct will raife or from wrotehedness to greatness? No! this is not reafonable, it is not natural : for it is much eatier to defund, than to acquire dominions. But, now, the war hath left ns nothing to defend; we must neguine And to this work you yourfelves alone are

equal. This, then, is my oniniem. You thould raife fepolies; you should take the field with alacrity. Profecutions flyanld be all (afrended until you have recevered your affairs; let each man's festence by determined by his actions: honour those who have determed applicate; let the injositors meet their runificment: let there be no pretences, no delicameies on your posts for you cannot have the attions of others. to a fevera foretier, unless you have first been careful of your own daty. What in-

every man whom we have fent out at the moment he concludes; you yourselved head of an army, bath deferted your fer- will there it hereafter, when you find how vice, and fought out fome private expedition? (if we must speak ingenuously of thefe our generals alfo,) the reason is this: when engaged in the fervice of the flate, & z. The second Ofenthiac Oration : prothe prize for which they fight is yours. Thus, thould Amphipolis be now taken,

you infantly policis yourfelves of it: the commanders have all the dancer, the rewards they do not there. But, in their private enterprifes, the dangers are lefs; the acquititions are all flured by the generals and foldiers; as were Lampfacus, Siggum, and those vessels which they plundered. Thus are they all determined by their private interest. And, when you turn wome even to the wretched thate of your affairs, you bring your generals to a trial; you grant them leave to fpeak; you hear the necoffities they plead; and then nequit them. Nothing then remains for us. at to be diffracted with endless contests and divisious: (fome urging thefs, fome those measures) and to feel the public exlamity. For in former times, Athenians, you divided into claffes, to mife function. Now the bufiness of these classes is to gowern; each hath an orator at its head, and a general, who is his creature; the THREE BUNDRED are affiftants to thefe, and the reft of you divide, fome to this, Some to that party. You must recitify these diforders: you must appear yourselves: you must leave the power of speaking, of adviting, and of afting, open to every citisen. But if you fuller forme perfons to ifice out their mandates, as with a royal authority; if one fet of men be forced to fit out thins, to raife function, to take up nrms; while others are only to make deerees against them, without any clurge, any employment beides; it is not pollible that any thing can be effected featomably and faccefsfully: for the injured party ever will defert you; and then your fole refource will be to make them feel your refentment.

inflead of your enemies. To form up all, my fentiments are thefe: -That every man should contribute in proportion to his fortune: that all thould take the field in their turns, until all have ferved: that whoever appears in this place should be allowed to foeak; and that when you give your voices, your true interest only thould determine you, not the authority of this or the other fpeaker. Purfue this course, and then your applause will not be lavished on some grater, the

greatly you have advanced the interests of your flate.

nounced in the same near : INTEGRICATION.

To remove the imprefion made on the minds of the Athenians by the preceding oration, Demades and other popular leaders in the interest of Philip rufe up, and opposed the propolitions of Demolibenes, with all their eleguence. Their opposition, bowever, proved ineffectual: for the affembly decreed that relief fleuid be fent to the Olynthians; and thirty gallies and two thouland forces were accordingly dispatched, under the command of Chures. But thefe faccours, confifting entirely of sorrenaries, and commanded by a ceneral of no great reputation, could not be of confiderable fervice; and were befides fulnedted, and fearesty lefs dreaded by the Olynthians than the Mucedonians themselves, In the mean time, the procrets of Philip's arms could meet with little interruption. He reduced feveral places in the region of Chaleis, razed the fortreis of Zeira, and, having twice defeated the Olynthiaus in the field, at let that them up in their city. In this emergency, they again applied to the Athenians, and preffed for fresh and effectual faccours. In the following oration. Demofthenes endeavours to formost this petition; and to some that both the benour and the interest of the Athenians demanded their immediate compliance. As the expense of the armoment was the great point of difficulty, he recommends the abrogation of foch laws, as prevented the proper fettlement of the funds recellary for carrying on a war of firh importance. The nature of their laws will come immediately to be ex-

plained. It appears, from the beginning of this eration, that other fpeakers hadarden before Demotthenes, and inveighed loudly against Philip. Full of the national prejudices, or disposed to flatter the Athenians in their notions of the dignity and importance of their

flate, they breathed nothing but indignation against the enemy, and pothbly, with fome contenut of his prefent enterprises, proposed to the Athemans to correct his arrogance, by an invation of his own kingdom, Demofibenes, on the contras, infifts on the necessity of felf-defence; ondeavours to rouse his hearers from their fecurity, by the terror of impending danger; and affects to confider the defence of Olynthus, as the lift and only means of preferving the very being of Athens.

I AM by no means affected in the fane manner, Athenians! when I review the fixte of our affairs, and when I attend to those foeakers who have now declared their fentiments. They infift, that we fixed punish Philip: but our affairs, fituated as they now appear, warn us to muard against the dangers with which we ourfeloes are threatened. Thus far therefore I must differ from these speakers, that I apprehend they have not proposed the proper object of your attention. There was a time indeed, I know it well, when the fate could have puffelled her own domimes in fecurity, and fint out her ar- escuped, to become that formidable enemy tries to inflict clustrifement on Philip. 1 he now appears, nyielf have feen that time when we enjoyed fach power. But, now, I am perfasted we should confine earfelves to the protection of our allies. When this is once efeded, then we may confider the punishment his outrages have merited. But, till the first great point be well focured, it is wakness to debate about our more remote concernments.

And now, Athenians, if ever we flood a need of mature deliberation and cornfil, the present juncture calls loudly for then. To point out the course to be purfied on this emergency, I do not think the greatest difficulty : but I am in doubt is what manner to propose my fentinexts; for all that I have observed, and all that I have heard, convinces me, that "Int of your misfortunes have proceeded but a want of inclination to purfue the tensiary measures, not from ignorance of then.- Let me intrent you, that, if I sew speak with an unufual boldness, vetuy bear it: confidering only, whether I is, that by some craters who foody but to find immediate and effectual forceurs,

ta gain your favour, our affairs have been reduced to the extremity of diffrefs. I think it necessary, in the first place, to recal fome late transactions to your thoughts. -You may remember, Athenians, that, about three or four years face, you recrived advice that Pinlip was in Thrace, and had laid fiege to the fortrefs of Herma. It was then the month of November. Great commotions and deliates arefe. It was refolved to fend out forty guillies; that all citizens, under the age of five and-forty. fisuald themselves embark; and that fixty talents should be raised. Thus it was agreed; that year paifed away; then came in the months July, August, September. In this last month, with great difficulty, when the mysteries had first been celebrated, you fent out Charidemus, with just ten velicls unmanned, and five talents of filver. For when reports cume of the ficknefs, and the death of Philip (both of these were affirmed) you laid aside your intended armament, imagining, that at fuch a juncture, there was no need of forcours. And yet this was the very critical moment; for, had they been dispatched with the fame alacrity with which they were granted, Philip would not have then

But what was then done, cannot be amended. Now we have the opportunity of another war: that war I mean, which hath induced me to being these transactions into view, that you may not once more fall into the fame errors. How then thall we improve this opportunity? This is the only question. For, if you are not related to affait with all the force you can command, you are really ferving under Philip. you are fighting on his fide. The Olymthins are a people, whose power was thought confiderable. Thus were the circumitances of affairs: Philip could not confide in them; they looked with equal fuspicion upon Philip. We and they then entered into mutual engagements of peace and alliance: this was a grievous embarraifment to Philip, that we fould have a powerful state confederated with us, fpies upon the incident of his fortine. It was agreed, that we should, by all means, engage this people in a war with him; and now, what we all to carneflly defined, is heat truth, and with a forcere intention to effected: the manner is of no moment. advance your future interests: for you now What then remains for us, Atheniums, but

I cannot fee. For befides the diffrace that soult attend us, if any of our interests are funitely differentied. I have no fmall arenchenises of the confequence, (the Thelans affected as they are towards us, and the Photisms exhausted of their treafures) if Philip be left at full liberty to lead prefeut enterprifes are accomplished. If any one aroung you can be fo far innmerfed in indelence as to foffer this, he must chase to be witness to the unitery of his oun engetry, rather than to hear of that which firancers fuffer; and to feek affidients for bindelf, when it is now in his power to grant affidance to others. That this must be the confequence, if we As not exert ourfelyes on the prefent occa-

from there can feareely remain the leaft doubt among us, But, as to the necessity of feature forcours, this, it may be faid, we are agreed in: this is our refolution. But how thall we be enabled? that is the point to be explained. Be not furprifed, Athenians, if any feutiments on this according form repurposet to the general fends of this affectsbic. Appoint magifrates for the infacetion of your laws; not in order to exact env new laws; you have already a fufficient number: but to rescal those, whose ill effect you now experience. I mean the laws relating to the theatrical funds (thus energy I declare it) and fome about the foldiery. By the first, the foldier's pay pees as theatrical expenses to the ufelets and inaffirm: the others ferom their from mities, who decline the fervice of the field, and thus dame the aniour of those difposed to ferve us. When you have renealed their, and rendered it confifent with falety to advise you infliv, then feek for forme person to propose that deerce, which you all are femilie the common good requires. Ber, till this le deail, expect not that saw any will some your true interest, when her urging your true interest, you repay him with defleration. Ye will never find forh real; especially face the consequence can be only this; he who offers his ontnion, and moves for your concurrence, foffers fome uncorrited calamity; but your affairs are not in the leaft advanced : nav. thecodittional inconvenience must arise. that for the future it will appear more dangyrour to addife you, than even at prefent. And the authors of these laws thould also te the nothers of their repeal. For it is

beflowed on them who, in framing their laws, have greatly injured the community and that the edium facild fall on him. whose freedom and fincerity are of important fervice to us all. Until thefe regulations be made, you are not to think any mun to great that he may violate their laws with impunity; or fo devoid of resfon, as to plampe himfelf into open and torefern detiraction.

And he not ignorant of this, Athenians, that a decree is of no firmificance, stilely attended with refolution and aberity to execute it. For were decrees of themfelves fufficient to engage you to perform your duty, could they even execute the thines which they made to many would not have been made to fo little, or rather to no good purpose; nor would the infolence of Philip have had fo long a date. For, if decrees can nunify, he both loss fince felt ail their fory. But they have no fuch power; for, though propoling and refolving be first in order, yet in force and efficacy, action is fuperior. Let this then be your principal concerns the others you

cannot want; for you have men among

you capable of adviting, and you are of all

people most acute in apprehending; now,

let your interest direct you, and it will

be in your power to be as remarkable for

acting. What feafou indeed, what opportunity do you wait for, more favourable than the surfent? Or when will you exect year victor, if not now, now country, men? Hath not this man feized all those places that were ours? Should be become matter of this country too, must we not fink into the lowest state of infamy? Are not they whom we have promifed to affill, whenever they are engaged in war, now attacked themselves? Is he not our enemy? Is he not in polisifien of our dominious? Is he not a harborism? Is he not every bule thing words can expects? If we are infensible to all this, if we almost aid his defigus; heavens! can we then afk to whom the confequences are owing? Yes, I know full well, we never will impute them to ourselves. Just us in the dangers of the field: not one of those who fly will accuse himself; he will rather biame the general, or his fellow-foldiers: yet every fingle most that fied was accellary to the defeat-He who blames others might have maintained his own post; and, had every man maintained his, forcefs might have enford. Thus, then, in the prefent cufe, is there a man whose countel frems liable to objecset inflight the public favour thould be

Sou! Let the next rife, and not invelope againth bins, but other his now opinion. Dods moders of the fines more foliators, and Pertent, in the name of letters, and Pertent, in the name of letters, not the final set the fpeaker, sudde in that not the final set the fpeaker, sudde in the lack neighbot to exprec! in affection a prayers and wither. To pay Is extlleted the control of the control of the Admissions and a new pertition such the Admissions. The new pertition spilly there as we please. To determine justify the affairs are to be considered, as the set. But what is not settled thould ever set. That what is not settled thould ever the control of the control of the control of the settlements of the control of the control of the settlements.

But if there be a man who will leave us

the theatries? fands, and propose other fub-

fides for the foreign of the war, are we not rather to attend to him? I grant it, Atheplans! if that mun can be found. But I fisald account it wonderful, if it ever did, if it ever ear happen to any men on earth, that while he laxithes I is prefent polici-Sens on unnecessary occasions, fome future finds fleeful be arrowered to fepaly his rai necellities. But fuch proposals find a reperful asiyocate in the breast of every beaver. So that nothing is so easy as to service one's felf: for what we with that We read by helieves but fach expediations are often times in confident with our affairs. On this occasion, therefore, let your afhirs direct you; then will you be enabled to take the field; then you will have your full pay. . And men, whose indements are well directed, and whole fouls are great, cold not frapport the infany which must attend them, if obliged to defert any of the operations of a war, from the want of toney. They could not, after fastching to their arms, and murching against the Ciriethius and Megareans, failer Philip to ensure the flates of Greece, through the wast of providious for their forces. I fav not this wantomly, to raife the refentment of forme among you. No: I am not fo unhappily perverse as to study to be hated, when no good purpose can be answered by it: lat it is my opinion, that every honest beater thould prefer the interest of the face to the favour of his hearers. This I as Sured, and perhaps you need not bringerned) was the principle which notrated the nublic courted of those of our asseines who feeke in this affembly (men. whom the persons fet of ecutors are ever teids to analysed, but whoferexpands they by no means imitates) fach were Arithides, Sieue, the fermer Dempfthenes, and Pericles. But fince we have had freshes as who, before their public opportunes as who, before their public opportunes as a second of the second

to a femousty account of the conduct of your ancestors, and of your own. I thall mention but a few things, and thefe well known, (for, if you would purfee the way to happinels, you need not look abroad for leaders); our own countrymen point it out. These our ancestors, therefore, whom the orators never courted, moved treated with that indulgence with which you are flattered, held the fovereignty of Greece with general confent, five-and-facty years; doonlited above ten thousand talents in our public treasury; kept the king of this country in that fubjection, which a barbarian outes to Greeks; erected monoments of mony and illustrious actions: which they themfelves atchieved by land and feat in a word, are the only perfore who have transmitted to notherity for helery as is function to envy. Thus organ do. they urbear in the affairs of Greece. Let us now view them within the city, both in their public and private condoft. And, first, the ediaces which their administrations have given us, their decupations of our tenfoles, and the offerings depolited by them, are fo necessors and fo mabusficted, that all the efforts of policrity cannot exceed them. Then, in private life. fo exemplary was their moderation, their adherence to the uncient manners in ferupulously exact, that if any of you ever difcovered the house of Arithdes, or Militiades, or any of the illustrious men of these times. be muck know that it was not distinguished by the least extraordinary folendor. For they did not fo conduct the nublic before it as to appropriate themselves their fale great of joil was to exalt the fitte. And than by their faithful attachment to Groce. by their pirty to the gods, and by that equality which they maintained umenthemselves, they were raised (and no wonder) to the fanomic of profession.

ur der) to the familie of perfecting,

, Such was the finte of Athens at that
ere time, when the men I have manifoundwarm
in power. But what is your condition under their inheligent minifers who new dited us? I six the fame or nearly the fame?

See 2 Other

Other things I shall pass over, though I might expatiate on them. Let it only be observed, that we are now, as you all fee, left without competitors; the Lacedemonians loft; the Thebans engaged at home : and not one of all the other flates of confermence fufficient to differte the foverrienty with us. Yet, at a time when we might have enjoyed our own dominions in fecurity, and been the umpires in all difputes abroad; our territories have been wrefied from us; we have expended above one thouland five hundred talents to no purpose: the allies which we gained in war have been loft in time of peace; and to this degree of power have we raifed an enemy against ourselves. (For let the man fland forth who can flew, whence

Philip hath derived his greatness, if not " Well! if these affairs have but an un-" favourable afpect, yet those within the et eity are much more flourithing than " ever." Where are the proofs of this? The walls which have been whitened? the ways we have repaired? the fopplies of water, and fuch futies? Form your eyes, the the men, of whole adminifications thefe are the fruits. Some of whom, from the lowest flate of poverty, have arisen suddealy to affluence; some from meanners to renown; others have made their own private horses much more magnificent than the public editiers. Just as the state both fallen, their private fortunes have been

rarfed. And what exists can we affer for this? How is it that our affairs were once fo flourishing, and now in such diforder? Beeaste formerly, the people dired to take up arms themselves; were theadelves numbers of those in employment, disposers the adelyes of all emoluments; fo that every citizen thought himfelf happy to derivebenours and authority, and all advantages whatever from the people. But now, on size contrary, favours are all difectfed, effoirs all transacted, by the minifiers; while you, quite enervated, robbed of your riches, your allies, ftand in the mean rank of forwants and adiffants; hopey if thefe tnen grant you the theatrical appointments, and fend you temps of the public med. And, what is of all most fordid, -you hold yourselves obliged to them for that which is your own, while they confine you within there walls, lend you on contly to their parseles, and frothe and tame you to obedience. Nor is it putlishe

that they who are engaged in low and graveling purisits, can entertain grant and gazerous fratiments. Ne! forch as their employmentainer, fo must their disportions power.—And new I call Heaven to syitantify, that it will not fargirie me, if I fairface to be a simple of the state of the system of the state of the sta

But if you will at length be neevailed on to chance your conduct: if you will take the field, and act worthy of Athenians; if these redundant form which you receive at home be applied to the advancement of your affairs abroad; perhaps, my countrymen! perhaps fome infrance of confummate good fortune muy attend yes. and we may become to hungy as to defpife these pittances, which are like the morfels that a physician allows his nationt. For these do not restore his vigour, but tuft keep him from deine. So your diftributious cannot ferve any valuable perpole, put are just fefficient to divert your attention from all other things, and thus increase the indolence of every one amone

But I shall be asked, "What then! is " it your opinion that thefe fums thould " pay our army ? -And belides this, that the thate flould be regulated in fuch a manner, that every one may have his there of public butiness, and approve himself an tiftid citizen, on what accoping foever his aid may be required. Is it in his power to live in peace? He will live here with greater dignity, while these supplies preventhim from being tempted by indigence to any thing diffeoeurable. Is he called forth by an emergency like the prefent? Let him discharge that facred duty which he owes to his country, by applying thefefums to his foreget in the field. Is there n man among you puft the age of fervice? Let him, by infrection and conduction the public butiness, regularly merit his thare of the diffributions which beyow receives. without any duty enjoined, or any return name to the community. And thus, with fearcely any alteration, either of abolithing or ignovating, all irregularities are removed, and the flate completely fettled by appointing one general regulation. which shall entitle our citizens to receive, and at the fame time oblige than to take arms, to administer justice, to ast in all

cases as their time of life, and our affairs

require.

require. But it never hath, nor could it have been moved by me, that the rewards of the different and active thould be beflowed on the ufelefs citizen; or that you thould fit here, funine, languid, and irrefebrue. Liftening to the exploits of fome ecneral's foreign troops (for thus it is at prefest-not that I would reflect on him who ferves you in any inflance)-but you yourfelves, Athenians, fhould perform those fervices, for which we hear honours upon others, and not recede from that illufrious rank of virtue; the price of all the elerious toils of your ancessors, and by them be-

eneathed to you. Thus have I laid before you the chief reints in which I think you interested. It syour part to embrace that opinion, which the welfare of the flate in general, and that of every fingle member, recommends to your acceptance.

& 4. The third Oleathiac Oration; pronounced in the same orar.

The preceding oration had no further effect upon the Athenians, than to prevail on them to fend orders to Charideness, who commanded for them at the Hellefront, to make an attempt to relieve Olynthus. He acenotingly led forme forces into Chalcis, which, in conjunction with the forces of Olynthus, rayneed Pallene. a neninfole of Macedon, towards Thrace and Bettia, a country on the confines of Chalcis, which among other towns contained Pella, the cu-

pital of Macedon. But these attempts could not divert Philip from his refelation of reducing Olynthus, which he had now publicly avowed. The Olynthians, therefree, found it necessary to have once more recourse to Athens; and to traces that they would send treens. connected of citizens, animated with a forcere ardour for their interest, their own glory, and the common caufe. Denothenes, in the following oration, infiles on the importance of faving

Ofvathus; alarms his hearers with the apprehension of the war, which actually threatened Attion, and even the capital; urees the necessity of public money; but in fach a manner,

as floweth, that his flower remove firances had not the defired effect.

I AM serfunded. Athenians? that you would account it less valuable to noticit the greatest riches, thun to have the true interest of the state on this emergency clearly laid before you. It is your part, therefore, readily and chearfully to attend to all who are difoofed to offer their opinions. For your regards need not be confined to those, whose counsels are the effect of premeditation: it is your road fortune to have men among you, who can at once for est name points of moment. From opinions, therefore, of every kind, you may easily chuse that most conducive

to your interest. And now, Athenians, the prefent junc-

ture calls upon us: we almost hear its voice, declaring loudly, that you yourfelves must engage in these affairs, if you have the leaf attention to your own fecurity. You entertain I know not what fentiments. on this occasion: my oninion is, that the reinforcements flould be inflantly decreed; that they should be raifed with all possible expedition; that fo our foccours may be fent from this city, and all former inconventencies be avoided; and that you flould fend ambalishers to notify these things. and to fecure our interests by their nonfence. For as he is a man of conformante policy, complete in the art of turning every incident to his own advantage, there as the utmost reason to fear, that partly by contestions, where they may be feafourable; partly by menaces (and his menaces may be believed,) and partly by rendering us. and our absence suspected; he may tear from us femething of the last importance, and force it into his own fervice.

Those very circumfrances, however, which contribute to the power of Philip. are happily the most favourable to us. For that uncontrolled command, with which he governs all transactions public and feeret; his entire direction of his army, as their leader, their fovereign, and their treaferer; and his diligence, in giving life to every part of it, by his prefence; these things greatly contribute to carrying on a war with expedition and faccefs, but are nowerful obflacles to that accommodation. which he would pludly make with the Olynthians; For the Olynthians for perfocal fervice; and returns to his plainly, that they do not now fight for there of the mifapolication of the plory, or for part of their territory, but to defend their flate from diffolution and favery. flavery. They know how he rewarded those tradities of Amphipelis, who made him madter of that rity and those of Pytina, who to remod their gates to him. In a word, freetiates, I thind, must ever look with suspicious on an abolist emourarchy; but a neighbouring monarchy must double their approductions.

Convinced of what both now been offered, and patiefied with every other just and worthy festiment; you must be refelved, Athenians! you moft exert your fpirit; you ranft analy to the war, now, if ever ; your fertures, your perfous, your whole powers, are now demanded. There is no excuse. no postence left, for declining the performance of your dety. For that which you were all ever preint loudly, that the Olynthians flould be regaged in a war with Philip, hash now harpered of itfelf; and this in a manner med agreeable to our inscreet. For, if they had entered into this war at our perfundion, they must have been roccarious allies, without fleadingly or retoletion; but, as their private injuries have made them exemies to Philip, it is probable that enmity will be Lifting, both on uccourt of what they fear, and what they have already fuffered. My countrymen! let not to favorrable an opportunity efcase you; do not repeat that error which hath been so often fatal to you. For when, at our return from affifting the Eubernes, Hierax. and Stratocles, citizens of Amphipolis, mounted this pallery, and proffed you to fend out your suvy, and to take their city under your protection; had we discovered that refolution in our own carfe, which we exerted for the fafety of Eubara; then had Amphipolis been yours; and all these difficulties had been avoided, in which you have been fince involved. Again, when we recrived advice of the figures of Pydng, Petidiva, Methon', Pegafar, and other places, (for I would not detain you with a rorticular recital) had we ourselves marched with a doe fairit and abscrity to the relief of the first of these cities, we should now find much more compliance, much more humility in Philip. But by fill neglecting the prefent, and imagining our future intereffs will not demand our care ; we have negrandized our coemy, we have mifed hun to a degree of eminence, greater than arry king of Maceden bath ever yet entoyed .-- Now we have another opportupare. That which the Olynthians, of themfelves, prefent to the flate; one no leis

confeccable than any of the former.

And, in my opinion, Athenians! if a man were to bring the dealings of the gods towards us to a fair account, though mean things might anougr not quite agreenide to our wifees, yet he would acknowledge that we had been highly favoured by them; and with great reason; for that many places have been left in the course of war, is truly to be charged to our own weak conduct. But that the difficulties, arrien from hence, have not long affected us; and that an alliance now prefents itself to remove them, if we are difrofed to make the influse of it: this I cannot but afcribe to the divine reededs. But the fame thing hanness in this enfe, as in the rife of riches; if a right be careful to fave those he hith acquired, he readily arknowledges the kindness of farture: but if by his imprudence they be once loft, with them he also lofes the fenfe of gratitude. So in political affairs, they who neglect to improve their enportunities, forcet the favours which the ends have befored : for it is the ultimate event which constally determines men's judgment of every thing precedent. And therefore, all affairs bereafter thouldengage your firiclest care; that, by correcting our errors, we may wipe off the inglorious thain of past actions. But should we be deaf to these men too, and should be be follered to inboort Obnthus: fav. what can prevent him from marchine his forces into what-

ever territory he pleafes? Is there not a man among you, Atheniate! who reflects by what steps Philip. from a beginning to inconsiderable, both mounted to his height of power? First, he took Amphipolis; then he became master of Poing; then Potidga fell; then Methene: then came his inread into Thefaly: after this, having difpofed affairs at Phero. at Pecalis, at Magnetic, entirely as he pleafed, he murched into Thrace. Here, while engaged in repelling fome, and chablifting other princes, he fell fick. Again, recovering, he never turned a moment from his course to ease or indulgence, but infantly attacked the Olypthians. His expolitions against the Hlyrians, the Parenians, against Arembas, I pass all over --But I may be asked, why this recital, now? That you may know and fee your own erroe, in ever negleching fome part of your affairs, as if beneath your regard; and that active foirit with which Philip pprineth his deagus; which ever fires him; and which never can permit him to reft fatiffied with those things he hath already

accomplished. If then be determines firmly and invariably to parfee his conquetts: and if we are obtimately refolved against every vigueous and effectual measure: think, what confequences may we exped! in thename of Heaven, comany man be fo weak, to not toknow, that by neglecting this war, we are transferring it from that country to out owa! And thould this hoppen, I fear; Athenions, that as they who in Smiderately hortwo money upon high interest aftern thortlived afflornce, are deprived of their own fermes; to we, by this continued indolenge, by confedting only our cafe and pleafire, may be reduced to the grievous necesany of engaging in affairs the metificking and diffegreenable, and of exposing ourfelves

in the defence of this our native territory. To cenfure, fome one may tell me, is eay, and in the nower of every man; but the true cound-lier thould point out that conduct which the prefent exigence demands. - Sentible as I am, Athenians, that when your expediations have in any infance been disappointed, your rejentment frequently falls not on those who merit it, but on him who hath fooken laft; vet I timet, from a regard to my own fafety. frequely what I does of moment to lay before you. I fay then, this occusion calls for a thofold armoment. First, we are to defind the cities of the Olynthians, and for this purpose to detuch a body of forces: in the next place, in order to infelt his kingdom, we are to fend out our navy manned with other levies. If you neglect either of these. I fear your expedition will be fruitlefs. For, if you content yourfelves with infeltion his dominions, this he will eadure, until he is mother of Olynther. and then he can with cafe read the invabut; or, if you only fond forcours to the Upothians, when he fees his own kingdan free from danger, he will apply with configury and vigilance to the war, and at length weary out the belieged to a franction. Year levies therefore must be emidentic enough to ferve both purbeen.-These are my featiments with refeet to our armoment.

And most, are to the expence of these preparations. You are already provided for the parametric your force- better than any other people. This provision is difficulted among yourskires, in the manner most spreadiler best if you reshow it to the army, the topplace will be complete without any statistics, if me, an addition will be needlary, or the whole, rather, will remain to

be raifed. " How then (I may be asked) " do you move for a decree to apply thefe " funds to the military fervice?" means! it is my opinion indeed, that an army muit be railed; that this money really belongs to the army; and that the fame regulation which entitlescarcitizens to receive, thousa oblige them also to act. At prefeat you expend their four on entertainments, without regard to your affairs. It remains then that a ceneral care tribution be raised: a great one, if a great one be required: a finall one, if forh may be fulficient. Money must be found; withont it nothing can be effected; various fehrmes are proposed by various persons: do you make that choice which you think most advantageous; and while you have an opportunity, exert yourfolces in the care of your intereffs.

It is worthy your attention to confider. how the affairs of Philip are at this time circumthanced. For they are by no mount to well disposed, so very flourithing, as an inattentive observer would pronounce. Nor world he have engaged in this war at all, had be thought be should have been obliced to maintain it. He hoped that the moment he appeared, all things would fall before him, But these hones were vain. And this differ pointment, in the first place, tropbles and difpirits him. Then the Thefinlians alarm him; a people remarkable for their perfidy on all occasions, and to all persons. And just as they have ever preved, even fo he finds them now. For they have refolved in council to demand the reflitution of Pegafie, and have opposed his attempt to fortify Magnelia; and I am informed, that for the future he is to be excluded from their ports and markets, as there conveniencies belong to the flutes of Theffely, and are not to be interrested by Philip. And should be he denrived of fuch a fund of wealth, he must be greatly fireightened to support his foreign troops. Befides this, we must suppose that the Parcases and the Illyrian, and all the others, would prefer freedom and independence to a fixte of flavery. They are not accombossed to fabication, and the infolence of this man, it is faid, knows no bounds; nor is this improbable: for great and mexpected force is is not to harry weak minds into extracagancies. Mence it offenproves much more difficult to maintain acquifitions, then to acquire. It is your part, therefore, toregard the time of his diffreds as your most favourable opportunity: improve it to the

" witness ;

utmod; fend out your embuffies; take the dield yourfelvae, and excite a general ardeur ahrond is ever considering how readily Phillip would attack us, if he were favoured by any incident like this, if a wer had broken out on our borders. And would it not be fluomefel to want the refolition to king that diffrets on him, which, had it here, equally in his nower, he certainly

would have made you feel? This too demands your attention, Atheminus! that you are now to determine whother it be mod expedient to carry the war into his country, or to fight him here. If Olynthus he defended, Muccion will be the feat of war : you may harafs his kingdom, and enjoy your own territories free from apprehentions. But fhould that nation be fubdeed by Philip, who will oppofe his marching hither? will the Thebane? let it not be thought fevere when I affirm, that they will join readily in the invation. Will the Phocians? a people feareely able to defend their own country, without your affiftance. Will any others? -" But, Sir (cries fome one,) he would " make no fuch attempt,"-This would be the greatest of abfurdities; not to exegute those threats, when he both full newer. which now when they appear to idle and extracacant, he yet dares to utter. And I think you are not yet to learn how great would be the difference between our engaging him here and there. Were we to be only thirty days abroad, and to draw all the negotiaries of the caron from our own lands, even were there no enemy to rayage them, the damage would, in my opinion, amount to more than the whole expense of the late war. Add then the prefence of an enemy, and how greatly must the calamity be increased; but, further, add the infamy; and to thefe who judge rightly, no diffrefs can be more grievous than the

femals of milconfact.
It is numerical, therefore, upon us all girlly informed by their constructions, Julian many constructions, and the second content of the second content of

For your judgment of their administrations will ever be determined by the event of things. And may we all contribute to render that favourable! Leland.

5. Oration against Cataline,

THE ARGUNEST,

L. Servins Catalinewas of Patricion Av. truction, and had fided with Svilladuring the civil wars between him and Marius. Upon the expiration of his newtorkin, he was feat to the government of Africa; and after his return, was accorded of mul-administration by P. Clodius, under the confulthip of M. Emilius Lepidos, and L. Velcaties Tulies. It is commonly believed, that the defign of the confairney was formed about this time three years before the oration Circum have accommon awainst it Cataline after his return from Africa, had fued for the confedding, but was rejected. The two following years he likewife food cardidate, but fill met with the fame fate. It appears that be made a fourth attempt under the confulflin of Cirero, who mude you of all his gradit and authority to exclude him, in which he forceeded to his with. After the picture Sallus has drawn of Cataline, it were needlefs to attempt his character here; belides, that the four following erations will make the reader fofficiently accoming. ed with it. This first forech was nonnonneed in the fenate, convened in the temole of Juniter Stator, on the eighth of November, in the fix hundred and ninth your of the city, and forty-fourth of Cicero's nee. The occasion of it was as follows: Cataline and throther confpirators had met together in the house of one Marcus Lecen; where it was refolved that a general infurrection thould be raifed through Italy. the different parts of which were alfirmed to different leaders; that Catoling found out himfolf at the head of the traces in Eturia : that Price flould be fired in many places at once, and a multicre begun at the frme time of the whole fenate and all their enemies, of whom neme were to be found except the fens of Pempey. who were to be beet as befores et

their name and reconciliation with

their father; that in the confernation

of the fire and maffacre, Cataline thould be ready with his Tufcan army to take the benefit of the public confulion, and make himself matter of the city; where Lentulus in the meanwhile, as first in dienity, was to prefide in their general councils; Callius to manage the affair of firing it: Cetheres to direct the maffacre. But the virilance of Cicero being the chief obstacle to all their hones. Catiline was very delirous to fee him taken off before he left Rome: upon which two knights of the company undertook to kill him the next morning in his bed, in an early visit on pretence of bulinels. They were both of his negunintance, and ufed to frequent his house; and knowing his cuflom of giving free access to all. made no doubt of being readily admitted, as C. Cornelius, one of the two, afterwards confessed. The mosting was no fooner over, than Cicero had information of all that paffed in it: for by the intrigues of a woman named Folvia, he had gained over Curius, her gallant, one of the confeirators, of fenatorism rank, to fend him a punctual account of all their deliberations. He prefently imparted his intelligence to force of the chiefs of the city, who were asiembled that evening, as usual, at his house, informing them not only of the defign, but naming the men who were to execute it, and the very hour when they would be at his gate: all which fell out exactly as he foretold; for the two knights came before break of day, but had the mortification to find the house well guarded, and all admittance refused to them. Next day Cierro formmoned the fenate to the temple of Juniter in the capital, where it was not usually held but in times of public alarm. There had been feveral debates before this on the fame fobject of Cataline's treatons, and his defign of killing the conful; and a decree had passed at the motion of Cicero, to offer a public reward to the first discoverer of the plot; if a Save, his liberty, and eight hundred pounds: if a citizen, his pardon, and fixteen hundred. YetCataline, by a profound diffirmulation, and the confight professions of his innocence, fill

deceived many of all ranks; repre-

fenting the whole as the fiftion of his enemy Cicero, and offering to give fecurity for his behaviour, and to delives himself to the cussedy of any whom the fenate would name: of M. Lepidus, of the preter Metelles, or of Cicero himfelf: but none of them would receive him; and Cieero plainly told him, that he should never think himfelf fafe in the fame house, when he was in danger by living in the fame city with him. Yet be fill kept on the mark, and had the confidence to come to this very meeting in the capitol; which to thocked the whole affembly, that none even of his nequaintance dorft venture to fidute him : and the confular fenators onitted that part of the house in which he fat, and left the whole bench clear to him. Cicero was so provoked by his impodence, that infrend of entering upon any bulinels, as he deligned, addreffing himself directly to Cutaline, he broke out into the prefent most fevere invective against him; and with all the fire and force of an incenfed eloquence, laid onen the whole course of his villagies, and the notoriety of his treafens.

HOW for, O Cataline, wilt then about our nationce? How lone shall the frantie rage buffle the efforts of justice? To what height meanest thou to carry thy during infolence? Art thou nothing dumted by the nocturnal watch peded to focuse the Palatium? nothing by the city guarde? nothing by the conformation of the people? nothing by the union of all the wife and worthy citizens? nothing by the fenate's affembling in this place of fireagth? nothing by the looks and countenances of all here prefent? Sorit thou not that all the defions are brought to light? that the fenators are thoroughly apprized of the confpiracy? that they are acquainted with thy last night's practices; with the practices of the night before; with the place of meeting, the company famomened together, and the measures concerted? Alas for our degeneracy! also for the depeavity of the times! the fenate is apprized of all this, the conful beholds it : yet the traiter lives. Lives! did I far, he even comes into the fenate; he theres in the public deliberations; he marks us out with his eye for defiruction. While we, bold in our country's cause, think we have fofficitatly fufficiently discharged our duty to the state, if we can but efrape his rage and deathy derts. Longfore, O Catalian, ought the ceptable have ordered thee for execution; all. Could that illuritions citizen, Publish no public magriracy, kell Televina Gracthen for raiding force flight commodions in the community edith; and shall we contals fuffer Catalize to live, who aims at leying omit, as too remote, the evappeds of Q. Servilus Abala, who with his own hand Seer Speries Melian, for plotting a recolatice in the flate. Such fuch was the sixtue of this smaller in farmer times.

that her brine four punished more feverely . a factions estines, than the most investment public enemy. We have a weighte und viceness decree of the fenate against you, Cataline: the commonwealth wants out widdom, per this house authority: but we, the confels, I found it openin, are wanting A decret once paffed in the fenate, en-

that the commonwealth received no detrimost. The very fame day Cains Gracy cless was killed for fome flight fulnicions. of treaton, though deformed of a father, roundfather, and acceders oil eminent for their fervices to the flate. Marcus Fulvins tee, a man of coordin dienity, with his children, underwent the force Lite. By: a like decree of the feasts, the carnel the commence which was committed to the confels C. Marins and L. Velerins. Was a Soule day permitted to pain, before I., Saturaines, tribune of the people, and C. Services the newton Catholine locale indeath the julice of their country? But we, for their ternty days, have fellered the outherity of the feaste to knexith in our hands. For we too have a like docrer, but it reframeng our records like a found which you engly to have inferred tramediste death. Yet full you live ; new more, you live, not to lay afde; but to harden youtfelf in your malarious guilt. I rould with, conferred fathers, to be merriful; I

I trues sciencil the commerced by The

enemy introde daily in sember. At the fame time we beheld their process and leader within our walls; may, in the fenate-books itieli, platting daily force jeteftine milities around the flats. Nicolaid other year. Cataline, to be infriently friend and yet to-death, I have region to believe, goed mos would rather renmark me with thereoficion roulty. But at period rectain reafone refirms me from this kep, love non. Then that then foller death. when not a min is to be found, to wicked, to detoempt, to like thytelius not to own it was done intily. As lone to these is one who down to defend thee, time thait live; and live to as thee new doll, furpands which I have placed about thee, fo an ant to faffer thee to fair a feet arried the resulties whill the eyes and eurs of many shall watch thee, so they have hitherto dose, when thou little

But what is it, Cataline, thou can't new have in view, if neither the obscurity of night can conceal the traitment offernsoining the confel L. Opimius to take cure Live, nor the walls of a private house prewent the woice of the treaten from reachcovered and butti into public view? Quit then your detellable purpole, and think so more of molleyes and conformations. You are belet on all hands; your most ferret conscile ure cleur us teem-day; as you may eatily gather, from the detail I am now to give you. You may remember that on the pineteenth of October laft. the tweezy-deth of the fame mouth, C. Manlius, the confederate and creature of your resist, world aroses; in arres. Was I docuved, Cataline, I fay not us to this enermous, this deteliable, this improbable ing, as to the very day on which it happened! I find likewife, in the locate, that month for the malacre of our nobles, which induced many citizens of the first rank to retire from Rome, not formuch on account of their own prefervation, as with a view to baffle your defizes. Can you my country is threatened with danger; but to belet by my vigilance, and the goards I now begin to reproach myleif with neg-I placed about yes, that you found it imformed in Italy, upon the very benjoy of flate; though you had given out, after

the eventure of the reft, that you would

Call to mind only in emperition with no, the transactions of hell right. You affive in watching over the prefervation latinight you went to the horde of M. Lecra, in the free tealled the Gladators: pur afeciates in guilt and maduels. Dare ten done this? Why are you blent? If for I fee fome in this very efficiely, who were of your confedency. Inspectal gold! what country do we inhabit? what my so we belong to? what government to we live under? Berr, here, conferred follows, within these walls, and in this afembly, the most audid and venerable tree earth. there are men who meditate my rein and yours, the defroction of this ety, and confequently of the weeks itself, Nyielf, your could, behold their men. sal air their opinions on public affairs; and indeed of dooming them to immedithen with my trager. You west then that night, Cutalian, to the bonic of Lerrat you continued out all Italy a you are totated the place to which every one was to opair ; you lagled out their who were to be left at Rume, and those who were to acrompany you in perfen; you muched out the parts of the city defined to conbesitte it foom, and field you only waited s little to fee me taken of. Two Requin highes endersook to cale you of that care, set afaifinate me the fame night in bed being day-bornik. Scarce was voor of-Ather: I endered an additional grand to thend, to forere my boute from officialt:

but to compliment me in the morning ;

and declared to many worthy perfent ic-

tine I expected them.

your officer, frish what you have began; ean the rist the gates are open; madedo species that retard. The tenne in Munhas's camp long to put themfaltes under your constant. Carry with youall your coeric director; if not all, at leafl as many us politile. Purpe the city. It will take ferrany longer with in : I will not bear. will not foller, will not allow of it. Govan though are due to the inspertal gods, and chiefly to thee, Jupiter Statos, the against to other preferved as from this dangerous, this definitive, this pelident frompe of his country. The fareme facty of the commonwealth ought not to be again and again expeled to denger for the lake of a fault man. While I was only conful elect. Cataline, I contented sysfelt with rearding against your many plots, not by a pairhe anard, let by my private stellance. When at the last election of contain, you had reliabled to effectionte me, and vene competitors in the field of Mars, I domy friends, without diffurling the public ed my life, I fingly opposed your fary; though I well fee, that my death would reducediry to the fixte. But neer your spealy finks at the year being of the republic. The terroles of the interestal ends. the manfeon of Barre, the Sava of her citizens, and all the rewinces of Italy, are doorsed to flustlyter and vicultation. course, which is most agreeable to ancient difcirling, and the cenius of the commenwealth, I will follow another, left fevers indeed us to the criminal, but more ufeful in its confequences to the public. For thould I order you to be immediately put to death, the constrawaralth world mill harbour in its believe the other confeienties; but ly driving you from the city, \$ Stall clear Horse of oace of the whole buneful tribe of the accomplices. How. Co. taline! Do you beatons to do at my command, what you was fo lately about to do of your own account? The conful orders and by he enemy to depart the city. You ofwhether this be a real basis mean? I for feeland who they were, and at what not experily to that was I to addition the

cale, it is the bett courfe you can take.

Since then Cataline field in the Sutant

For what is there, Cataliae, that can now coafe not to concert, and enterprise. How rier you alrafere in this rite? wherein, if often has that ductor been wrefed out of we except the proligate crew of your ac- thy hands? How often, by fome accident, complices, there is not a man but drawls has it dropped before the moment of exeendablers you? bethere a detactic fain cention? yet you cannot pricke to lay it from which your character is excurpted? afide. How, or with what sites wen have Have you set rendered yourfelf safamous by every vice that can brand private life! think year-off thus obliged to help it in What fectors of left have not your eyes beheld? What guilt has not fluined your bunds? What pollution has not defiled year whole hady? What youth, estantied he then in the allowersers of deliverations

had then not recognized by army to deeds of violence, or federed by incentives into the fraces of fenduality? And lately, when by procuring the depth of your former snether, del you not add to the enematy of that crime, by a new and unsamilely meafore of milt? But I rate over this. and chafe to let it remain in figure, that the memory of In unreffrom a piper of consuitted with imposity, nurs not defecal to peticulty. I not ever too the entire ruin of your fortunes, which you are plotted, gold immediately the part of the forgible most befal wer the very next hoste-where you thought proper to place scorth; and fight rescord to the mention voscient? How are veriable to bear all of furl particulars as record not the in. this treatment? For my new part, were fame of your pricate charafter, nor the new flavor to different forbia dread of me, differdes and targitude of your doundity na your follow-citizens expends of you, \$ life; but fuch as easiern the very being of the republic, and the lives and fairty of mall. Can the light of life, or the air you breathe, he crateful to you. Catalines December, in the crafidhin of Lenidos and Telles, you appeared in the Constitute with a darrer! That you had not toeether a band of refluen, to effelingte the confels, and the moti confiderable men in Rome I and toot this execuble and frunremorfs in you, but by the prevailing good

fortune of the people of Rome. But I purk over thefe things, as being already well known; there are others of a later date. How many ottempts have you conde moss my life, force I was neminated conful, and times I entered upon the actual excention of that office? How many threfts of there, to well simed that there feeted univeridable, have I parried by an intfal evalor; and, as they term it, a centle deficition of Leale? Venuttempt, you com-Cutalize; and thus does fir, in fome mentrice, you let on feet nothing of which I fare, addeds you by her filence; not an have not travily information. Yet you enormity has happened their many years,

conferrated it, is hard to for, that you the balom of a comid!

What are we to think of year prefect foration and croduct? For I will now adduck you not wish the detellation your actions deleve, but with a consulton to which we have no infi claim. You come from time upp into the feurts. Did u facle perion of this numerous affecably, not exceptive your most intimate relations and friends, drien to fabor you? If there be no influence of this kind in the memory by the filest detellation of all perfect !--Were get the tenches whose you fit forpossed them? Bid not all the confeder tonators, whose defaultion we have so often own house; and do you bestate about draw medelf from reddie view, than he henation. And do you, whose conscience tells you that you are the object of manuiverful, a just and a loos regrited hatred. delay a moment to eleape from the looks and preference of a people, whose even and frafes can no frager endore you among them? Should werr purents dread and deavours to appeale them, you would doubtlefr withdraw formewhere from their fight. But now your country, the conmon purent of ex all, butes and dreads you, and has long regarded you as a particide, And will you wither referri her outhority fabruit to her advice, and found in over of her nower? Thus does the reales with you.

BOOK III. ORATIONS, CHARACTERS, AND LETTERS. lot has had thee for its author; not a now. Cataline; mark the filence and com-

wine has been constituted without their cofeen of the effective. Done a finder to fabrert and defroy tiem. Though this not behaviour of thine was berond all mylience, yet have I borne with it as I could. But now, to be in continual apprehension from the extense on every charm to trend to at the name of Cutoline; to fee no deligns formed against me that Speak not thee for their author, is altorother informartable,

feat. Nhadd your country, as I faid, address eledence, even forced at her unable to compel you to fach a first. But 6id you not even affer to become a perferent Did. you not fav, that, to arried infpirion, you would falouit to be confined in the heafe of M. Lenidas ? When he declared rereiring yes, you had the afforesecto come to not, and requelt you might be fecured at my house. When I likewife told you. that I could never think myfelf fefr in the firme house, when I indeed it even donyes spolled to Q. Metelles the partie. residuel M. Mascellar, warr correction; who, so doubt, you insugmed would be very refere in beinging you to jeffere. How jelly may we possessore him worthy of ten and a juil, whate was confrience conterms him to refraint? If it be fo then, thought of dwing here, do you bestate to price to Same other country, and country. to fight and follows a big to other and to jetty facicited to the country? But few von put the emitten to the female (for to top offset to tulk's and if it be their aleas fee that I county banifusest, I am ready traher. I will get no fuch engines; it is

the number of formany of our citizens, the feaster remenfants, or formach as other ecordion and plander of our affect, has to fook? It it needed they thould conthough thee alone eleaped peniltenent, firm by their voice, what they forespecially and been exercised with association via- declare by their filence? But had I adlence: thou had found mount not only decied sariely in this manner to that exto travelle man law and infline, but even redless sucth. P. Scation, or to the brane M. Marcellas, the tenate would ere now hands upon their conful in this very temple; and juicy too. But with remod to you, Cataline, their filence declared their approbation, their nequieforece amounts to a decree, and by fixing nothing they proclaim their confest. Nor is

Begons, them, and rid me of my perfect this true of the femators alone, whole terror; that, if isil, I may sooid rain; authority was affect to price, while you brave and worthy Beinen knights, and other illubrium citizens, who round the might have feen, whose fentiments was might have known, whose voices a little while are you might have brack; and whole fweeds and hands I have for forme time with difficulty retrained from your person: yet all their will I sailly encure confest to leave this city, which was home But why do I talk, us if your refolation

port you will ever think of flight, or entertain the defen of point into handletwo with that refolation ! Though I clearby perceive, thould my threats friehten light upon my own head; if not at prefeat, whill the memory of thy evines in freft, yet farely in fature times. But I little regard that thought, provided the relevanty fulls on reafelf store, and is not But to feel the fance of remorie, to decad the pieces of the laws, to yield to the evigeneirs of the flate, are things not to be expected from three. Those, O Cataline, are now of these where those reclaims from disherowrable profests, fe-or from danger, or region from madness. Be come entrary to my temper: yet will I give then, as I have already often faid : and if you an exportanity of knowing the festi- you would feell the meafore of popular ments of the facults with mound to you, where arrived one for being no you sine Leave the city, Cataline; deliver the re- out, your enemy, depart directly into he. policy from its fearinges, if you want only milement. By this per you will bring upon

for that word, into bunishment. Otherve me un inforportable load of centure;

the public indirection, foulds then by erder of the count, retire into exile. But if you mean to advance any reputation and cross of ruffians ; repair to Manlius ; roufe every desperate citizen to rebell; feparate sportell from the worthy; declare war egainflyeer country; trisuph is your imrenes deprodutions ; that it may some treafon, but voluntarily joined your allociates. But why floadd I arge you to this

forward a body of armed men, to west you gt the Forem Autolium ? When I know Muslim? When I know you have frut off the filter engle, that dorselie thrine of bring rate upon you and your necomevery bloods attempt? And from whose quently transferred to the number of your

· contraes? been harrying you. Nor does this iffine of the idotagive thee min ; but, on the light. Nature has formed you, inclinafor this defperate enterprife. You never took delight either in rease or war, miefe You have got together a hard of rulium and preficates, not cade attraly show-With what pleature will you entire yourfelf? how will you exolt? how will not tricered ? when awang to great a number of your affectator, you thall prither hear but of hold and hardy supergrifes; your edvantage of the best-up-4's thursteen, but he beener, cold, and want, by which, how-

from the restalding, that was run redr at-

will be deemed the efforts, sat of an ove-And new, conferred fathers, that I may obvigge and remove a complaint, which of juffice unge against me, attend diligently flouid my country, which is to me much descer than life, floold all Italy, flould the whole finte thus areoft not. What are you about, Museus Tullian? Will you fuffor a man to sicure out of Boner, whose where you ice reply to enter upon a war may not themselves under his conduct?

triver and manager of the result? the rean

her as a centil ; and your impious treafon

who enlish all the flows and minedeltizens you not deder him to be put in least, to be dragged to execution, and to atone for his swift by the mod vicarcos puniflment? eaftern of our angeless? But it is well perfore in a private flation bave often pat petilent citizens to death. De the lows relating to the noniflement of Bergers cities gens hold vouin une? Certainly traitors assind their country can have no claim to the reprouches of peffecity? A noble mon people, that you, a new man, who without now recommendation from your facts. But if confine be that whereof you arted with from it and cour . to or that mite? "Uben St.fe ftuff be laid defelute with war, her cities plundered, her dwell-

mole: That if I had thenefit it the med

tack your country reseased to not opposed a politically to put Cataligue to death. I

DOOK III. OBATIONS, CHARACTERS, AND LETTERS. would not have allowed that also inter the traiter, will from his fermining affectates

sie of one moment's life. For it in farmer forts affante new force. Wherefore, conelizers, industed follows, have done her feparate then follows from the lowest, let port to their memories, by the delicaction of Saturnious, the Gracetic Florers, and many others; there is no ground to fear, that for killing this particule, any envy the greatest was fore to beful use, it was always my perfection, that early approved by virtue was really elery, not howy. But there are forme of this very order, who do not either for the damers which have who, by the Sofigets of their vetes, electify Cataline's bones, and and inverth to the confidency by out believing it; whole anthenty influences many, not only of the vicini, but the weak; who, if I had out have frijed to charge me with ading erally and tyransically. Now I am nerfould, that when he is once gore into Manline's camp, whither he actually deferetago, moneyan be fulfilly, as not to fee that there is a plot; none to wicked, as not to acknowledge it; whereas by taking of is fomewhat sheeked, it could not be fupredot: but when he has thrown himfelf tata rebellings, and carried out his friends ding with him, and drawn together the Policyte and deforrate from all parts of the response, but the very root and feed of

It is now a long time, everlering fathers, that we have trud small! the dancers and medications of this conferrory : but I keep not how it comes to pair, the full manity of all their crimes, and of this ing ripening ruge and infolence, has now bute out during the period of my confulthis. Should be alone be recovered from this powerful bond of traitors, it mey thate, perhaps, our feurs and parceties traville; but the danger will fall retwo, and continue looking in the veins and titals of the republic. For as then copried with a fewere fit of illneft, and lalowing ender the reging best of a fever, strobes at first ferminals relieved by a traubt of cold water, but afforwards find the difease return upon them with re-(inhielfary in like marner, this difference which has foured the commonwralth. refer a fittle by the punithment of this their rendezvers in one clare. In fine, as them and us : let them coafe to lay frages the fourte-heafs with arused setlines, and timests with regard to the public be inferiled on his torchead. This I engage for diligence of the condals, the weight of year authority, the courses and financia of the the honed, Cotaline being driven from the city, you shall behold all his treating With thefromens, Cotoline, of all profestifeli, and all those who have joined themfelves with thee in all kinds of particide, minuble war: whilft thee, Jupiter, whole religion was ethal-lithed with the foundation of this city, whom we truly call Stator, the flay and prop of this empire, will drive this man and his accounties from the altera an all; and wilt deliver with eternal againof good men, the enemies of their country, the phanterers of Italy, now confederated in this detettable league and partnerflap of

villary. Whitageth's Cierra.

6.6. Oration opains Cataline,

Cataline, afterithed by the thunder of Marfelf in aniver to it; yet with deuncuit looks, and furnitiant voice, he beaued of the lethers, not to believe too hatlily what was faid against him by an energy; that his birth and puft life offered every thing to him that was beeefel; and it was not to family, whole ancestors, as well as himfelf, had given many touchs of florid want to overteen the government; while Cours, a firstner, and

lote inhabitant of Rome, was to yes- repossibles to the very gates of Rome, L. loss to creferry it. But as he was Cataline, intoxicated with fare, breathing long by his enemies, he would quesch out of the afferably. As fosnashe was come to his boule, and becam to reflect on what had notifed necessionit in vain to differable any longer, he refelred to enter into action immepublic were increased, or any new levies made: fo that after a facet conthe reit, about what had been concerted in the full meeting, history rives freth orders and offerences of his fpeedy return at the head of a flrong army, he left Rosse that very

to Muslim's camp, and into arrupt rebellion. He know that he had feat atuse, and all the endons of military command, with that filter early perhition in his boule, for its having belieged to C. Marins, in his expedition against the Cimbei. But left the fory fixed4 make an ill imperfson on the city, he called the nesale together into the forum, to give them an acrount of what palled in the fenate the day before, and of Cataline's leaving Rome smon it. And this nuckes the fulried of the emition pow

AT length, Romans, have we driven, tribly confers, but even of my life. But ofcarded, and purfaced with the keeped; when I face that he feature inching the

nate interrupted him by a general out- of his country, and threatening to by indeery, calling him truster and narreside: this ciry with fire and froots. He is poes, upon which, being fureus and de- he is fiel, he has eleased, he has broke forcate, be declared again alread what lawers. No longer shall that mostler, that he had faid before to Cato, that fince any live of militard, plot, the rain of this a rice conquest over this chief and ringhadar of donette broils. His threatering singer is no longer pointed at our breals, northall we now any more tren-

ble in the feld of Mars, the from the In driving him from the city, we have forced his meti advantageous not. We full new, without expedition, runs et a juli war against an open enemy. We have effectually raised the man, and gained a electors without he driving him from his fecret plots into open rebellion. But how do you think he in overwhelmed and crafted with regret, at carrying away his durger unbathed to blood, at leaving the city being he had effected my death, at feeing night with a foull retires, as make, the wearons recovered for our defiredion the best of his way towards Etraria, wrefied out of his bands ; in a word, that He no forcer difurnmented thus his Rome in full flanding, and her citizens friends care out that he was case fale. He is now exite exertheren. Reinto a voluntary exile at Morielles, murs, and perceives himfelf impotent which was indufrisefly forest and defailed, after culting back his eyes through the city the next mersion. was this city, which he look with perset, to ratio an ediam upon Circeo, for rescued from his defirative tows; and driving an innocent maniate handle- which forms to me to rejoice for having stent, without any previous trial or difgraged and rid herielf of to pelificat a proof of his guilt. But Cicero was eitmen.

But if there heavy here, who blussens for what I am bouting of, as you all isdeed infly may, that I did not eather feine then fend year fo cocital an exemp; that is not my fault, citizens, but the fault of the times. Cataline ought long ago to have faffered the left pusifirment; the ration of our anorthers the difficulties of the empire, and the republic itself required it : but how money would there have been, who would not have believed what I charged him with? How many, who, through weakness, would never have into defended him ! how many, who through wirkedness, would have required his caste? But had I judged that his douth would have not a final period to all your dan-

to execution, at the hazard net only of

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death he delivered, and before you were thereo been writing for, to make you all of fully concinced of his godt, I throld for the, that a conferency is openly formed have drawn upon medelf feels an odners, against the states unless there he any one as would have readesed are suchle to year who issurings, that forh as referable Co. fente his netomolices; I brought the taken may yet relate to enter into his denamer to this point, that you seight then figure. There is now therefore on more seeds and vimesuly attack Cataline, room for elements, the rafe infill meeteny. What kind of an enemy I salpe him to be, and how formidable in his attempt, you may burn from hence, citisets, that I am only feery he went of with his whole forces along with him. He has corried off Tompilles undeed, the object of his priminal mattion when a worth- he has oresioned any commetions in the fate, but here improvement are the men he has

low powerful, how illustrates by their

When therefore I think of our Gollie brions, and the lecies made by Metellion tisfe troops we are daily railing; I hold med of writched old men, of determines from the country, of rulic varybonds, of forh so have theil from their buil to take ficiter in his examp: men ready to run over not only at the fight of an erroy, let of the arretar's edict. I could with he I fee flettering in the forest, facutories about the courts of indice, and even taking prience, and thining in numbe. If thefe offerers from the army are more to be drafed than the army itself; and the ferred of all their defects, vet air not in in to whom Applies in alletted, to whom Uturia, to whom the territory of Pice-No. to when Cifelpine Gool. I fee the to the deceased the tak of fetting into the city, and filling it with family Ther know that I am appropried with all the forcets of their lat probazon! treing: I hid them open yellerday in

onion freezity. Yet I will fall great them one thing; let them said the city, let them follow Cataline, one fafer their miferable. leader to languish in their ablence. Nav. I will even tell them the way a it is the Aurelies road : if they make halle, they man overtake him before night. O happy finte, were it but once drained of this fink of wickotseis! To me the ablence of Cataline slone fears to have referred forth Leasts and virgor to the communic

wealth. What villary, what mifchief can be devised or improped, that has not entered into his thoughted. What arisfoner is to be found in all Italy, what alsdistor, what robber, what affaile, what parricide, what forger of mile, what thurpey, what deleasther, what forerederer, what adult-rev. what harlot, what core repter of youth, what corrupted wretch, is other contempt that army of his, com- what abord and criterical, who will not own on intimate familiarity with Catal line? What suppler has been perpetrated of late years without him ? What set of leaders freaks not him for its author & deleted a criminal pation. Many were aljoyment, mane by the promise of their parent's death; to which he not only incided there has even contributed his affiliance. What a readigious sember of profugate wretcles has be just now drawn tourther. time for because they know me to be in- not only from the city, but also from the ensetry? There is not a perion energical with debt. I will not fee in Roses, Lot in. the remotell corner of all Italy, whom he has not encared in this upparalleled con-

But to make you apprainted with the kinds of vice; there is not a glodiator in . Instead, and find: what then con their of differential inventors and milt, but offers means They are much miliaken if openly brofts of having been his compathey imagine I shall always afe the feme most. Yet this man, traised up in the con-I have at left gained what I have his while he was waiting in riot and debun-

charr

chery the useaus of virtue, and supplies of city, and continue their wanted practices. indefire, was extelled by these his affori- let them look for the punishment they deates for his fertitude and nationer in fun- ferce. porting cold, hunger, third, and watchings. Would his responsions but fellow rate mea but leave the city; how happy weeld it be for us, how fortunate for the fulfrip? It is not a moderate degree of deprayity, a natural or farocetable menfore of neilt that now prevails. Nothing lefs than marders, rapines, and conferrations employ their thoughts. They have fquandered away their patrimosies, they have waited their fortunes in debauchery; thry have long been without money, and new their credit begins to fail them; yet fill they retain the fame defree, though dearised of the escape of enjoyment. Illid. they, amiest their revels and gaming, affect no other pleafures than their of levelrate mad appear, it might full netwithflanding be borne with. But it is altogether infulierable, that the cowardly flould pretend to plot against the brave, squink the foter, the drowly against the vigilant; who follow ut feats, embracion materies, flarering with wine, finfed with victoris, conwood with garlands, dealed with perfumes, waited with internnazance, helek in their connectitions of mufacting the boseft, and fring the city, long due to their villagy, bafenefs, mill, and crimer, is either just breaking, or just ready to break upon their heads. If my confelhip, fore it cannot care, thould ext. of all their, it would said so fould period to the duration of the republic. For there

the detecrate. Whatever can possibly be

herled, I will bed; but what eacht to he not off I will sever faffer to formal

to the role of the city. Let them

therefore depart, or les at ret; lest of Fortbuild Cataline, difcouraged and difthey are related both to remain in the concerted by my comeils, vigilance, and

But four there are, Romans, who affert, that I have driven Cataline into bapais it, I would not icruple to drive them into exile too. Catalize, to be fore, was to very timorous and model, that he could not fund the words of the conful; but being ordered into banifement, imperdistrict semisfeed and sheved. Vetlerday. when I ran to great a basard of being murdered in my own house, I affembled the fenate in the templa of Lucitor Status and laid the whole affair before the con-Script fathers. When Cutaline came this ther, did to much us one femater accell or falste him? In fine, did they regard him only as a deformte ritisen, and not rather as an outrageous enemy? Nar, the confalar femators pointed that part of the boule where he fat, and left the whole beach clear to him. Here I, that violent confel. who for a finele word drive citizens into busifement democrated of Cutoline whether he had not been at the nodernal meeting in the house of M. Lecca. And when he the most audocious of men, fruck dumb by felf-considiren, returned no answer. I laid ones the whole to the feester acexciption there with the treefs/bises of that night ; where he had been, what was referred for the next, and how he had fettled the whole plan of the wor. As he greezed diferencested and forechids. I effect what hindered his price trees up expedition, which he had follow prepared military easigms, and that filter eagle, to which he had saided an impious after in his own house. Can I be faid to have is no nation, which we have reason to driven into bunishment a man who had fore on king who can make you man the admude commenced helifities againft his flomen people. All disturbances abroad, country? Or is it credible that Manlins, both by land and for, are coulled by the un-obterer centuring, who has nitched his camp mon the plains of Fefelix, would devirtue of one rean. But a demefac war fill remains : the traction, the danger, the clare war against the Roman people in his eaemy is within. We are to combut with lexury, with madesis, with village. In not now expect Cataline for their general : this war I profess model were leader, and or that he, folimitting to a voluntary ba-

nifement, but, or frene nectoral, required to

Maricilles, and not to the before-mea-

versing, but even of preferring the fiate.

O writehold condition I not only of any

BOOK III. ORATIONS, CHARACTERS, AND LETTERS.

freezon care of the republic, he feired with a fielden dread, change his refolu- from their errors, and reconcile them to tion, defert his party, quit his hofule de- the republic. Nor do I perceive any difinto that of flight and busifument; it will not then be faid. that I have wrelled out of his hands the wounces of infolmer. that I have afterained undeerfounded him by my dilumner, and that I have driven him from all his hopes and februes; but he will be operadored us a man innocent and uncondenneed, who has been forced leace of the exatial. Nav there are, who betrohappy; and me not a vigilant renfel, lat a cross towart. But I little reonfers, provided I can force you from the danger of this dreadful and impices. war. Let him only go into burithment, sed I am cuntrut it be afcribed to my tictats. But believe me, he has no defign to go. My defer of avoiding public envy, founds, fluil never indore me to with read of an arrow, and traverties, in a hoftile manner, the territories of the reroblic. by exceeds you will hear it in three day; and I have much prester realist to then that I forced him to quit the city, let if men are to perverte as to complain leve faid if 'he had been put to death? is ming to Marfeilles, but would be forry le it if it was true; and with all the conrefer hour of his being in Marijus's ven. As for himfelf, had he never beleathought of the project he is now en-Perio, set fuch in his particular tern of 8td. that he would eather full as a role. brittan live as an exile. But now, as telling has harvened contrary to his expriation and delice, except that I was of sive when he quitted Rome; let us teller with he may go into bunifement,

the complain of it. lit why do I frenk to much about one erent! An enemy too, who has openly presumed himfell fach ; and whom I no more dread, finer, as I always withed, threis now a wall between us. Shall I by nothing of these who differable their trafes, who continue at Rosse, and min-

ficulty in the undertaking, if they will but liften to my advice. For, firth, I will thew you, citizent, of what different forts of men their forces could, and then apply to early, as far as I am able, the most powerfel remedies of perfusion and eloquence The first foot consider of those, who having great debts, but fill greater policificos, are to naffionately fond of the latter, that they carnot bear the thought of infringing them. This, in appearance, is the made honograble clafe, for they are rich: but their intention and aim is the racft infamore of all. Art thou diffirmulated by the poffetton of an effate, beafer, messey, flaves, and all the conveniencies and fuperfuties of life; and dok thou freque to take from thy poffellous, in order to add to thy credit? For what is it them expelled? Is it war ! and doft then hepe thy pelielions will remain unviolated, amidt un reiverfal invation of property ! Is it new regulations about delets them haft in view? 'Tis an error to expect this from Cataline. New regulations. thall indeed he profered by my means, but attended with public suffices, which is the enly method to preferve those who hann's flates from min. And had they confested to this expedient foomer, nor foolifuly runnet their effates in mortgager, they would have been at this day both richer men, and better eitigens. But I have no great dread of this clafe of men, an believing they may be enfoy difengaged. from the confpiracy; or, should they perfil, they from more likely to have recourfe

geance, than to reclaim them, if possible,

The next class confine of these, who though coursfed with debt yet hope for money, and afeige at the chief manager. ment of public affairs; imagining they thell obtain thefe hopears by throwing the flate into condulors, which they defpair of during its transmility. To thefe I thall give the fame advice as to the red, which is, to acit all hope of forceeding in their attempts. For, fett, I myfelf am wetchful, affine, and attentive to the intend of the republic : then there is on the fide of the breeft party, great courage, great tenanimity, a vack traditionde of citteens, and very aumenus focces; in fine, the immertal gods therefelves will not fail to fis in our affemblies? With regard to interpole in behalf of this preparered Sec, indeed, I am left intent upon yen- people, this illustrions empire, this fair

not of the tradeper of their own delices, end that, in cold of forces, they next themselves fall-a part to fome funtive or cludintor. The third class confits of men come modily from the colonies minuted by whole whale biliner of life and induttry of Solla at Fefule; which, I am ready to office, could of the left extinue, and the bravel new: but coming many of them to the faider and mexacited policies of great wealth, they me into all the excelses of luxury and prediction. Their, by buildcoupages, panerous attendants, and frantisca catertainents, have plunged to retrieve their affige, they must recal Salle from his treets. I for nothing of those areds insigent resists, where they have griged ever to their party, by the negate for I confider both in the force hald of rothers, and pleasurers. But I

year beats would not bear a recetition of ánch outrages. The forrth is a mist, moties, matteress hopes of recovery ; and, partly through safety nor, partly through ill management. tereath a load of socient debt; who, perforated with arrefts, indements, and confidentions, are find to refert in great For I am unable to perceive why, if they

city, prainfi the during attenues of palty. The fifth fort is a collection of parricides. science. And even formular them to utilities, and rations of all kinds; where provincials what they with its much frun- I ask not to alandon Catalian, as knowto race delies, do they have to being up ing them to be infermable. Let their et a city, and ideal of her citizens, which mumber is to great, that no patien regid with to reach to a place and the release they the found have smooth to contain them. have confored to field! They are igno- The last class, not only in this enumeration, but likewise in character and mornia. are Cataline's necessar affectates, his choice compension, and before friends; fuch as you fee with carled locks, agus of absenced use but horizont in all the array, heartiers or with boards nicely exercises of war. Of this fort is Man-trimmed; in full drefs, in flowing robes, his, whom Cataline now forcords. These and woming martles indeed of course watching, are exhanted toon midurals entertainments. Under this closure may rack all gemelers, whoremakers, and the level and heliful of every deponination. These firm, delicrate vontile, precitifed in all the arts of railing and allowing the appe-

dagger, and administer the polionous north know, that was even Cataline himfelf to fell, we shall fell have a purfery of Catalines in the flate. But what can this nuferable race have in view? horse of fering the februs of mains re- they conside to curry their weather along with them to the curren? Indeed, here can they be without them thefe cold winter nights? But have they confidered of the Appension from and fagus? or do they erriemetions. For 50 deep un importion intuities they will be the abler to endura to dance maked at revels? O formidable and tremendous war! where Cataline's

praterian guard conids of fuch a delilute, efeninate crew. verface, acepare, O Romans, your garnifore and acroos: and, fell, to that battered fals and generals; wext, squint that outand firength of all lasty. The walls of numbers, both from city and coentry, to our colleges and free towns will eatily rethe energy years. Their I confider, not fell the efforts of Cataline's rulie torons. as brave feldiers, but differented bankrupts. But I ought not to run the parallel forther, If they cannot facourt themfolyes, by them or company your other sefectives, persaeven fall: yet fo, that neither the city nur nations, and defences, to the indepence neighbourhood may receive any shock, and makedness of that robber, But if omitting all these observances of which we are cannot live with honour, they flould chain provided, and he defining, as the fenale,

to do with inform: or why they should the Bossan knights, the people, the city, forcy it lefs tainful to the in company the treatient the making resource, all with withers, than to count by themselves. Italy, all the provinces, foreign states; I BOOK HL. ORATIONS, CHARACTERS, AND LETTERS.

far, if emitting all their, we only conidnes, it will foon appear hew very low our enemies ure reduced. On the one lide underly contends, on the other petalance: rety, there treachery: here niety, there producers fo: here resolution, there mov: drace, frangels with injustive hanney, con- greeners of manifelt and attractions extenses. steller, radiopelies sweet victor with revery wealth and indirence, found and descrived resion, firength of underflunding and ireary; a fine, between well-grounded hope and the raoft abfoliate defrair. In forh a coorfult and firegale as this, was even homes aid twick, will not the immortal ands exuble

roxplicated vice! Such. Rossans, being our prefeat fragvatels and keep grand in your private beefer; for an to what concerns the reldic tunquility, and the defence of the rity, I have taken care to focure that, without tenalt or alarm. The colonies and maneigal towns, baxing received notice from me of Cataline's notternal retreat, will be upon their guard against him. The hand behind man, on his bell and farel forport. dough in truth they are better affected then fome part of the patricians, are noto to be in the power of the republic. Q. Seeling the propter, whom, forefering Catelre's flight, I feat into Goal and the Writted Picemann, will either wholly craft. the traiter, or heafte all his motions and al other mutters to a conclusion, I sen which you fee new affembling. As for fore thewfore who continue in the city. idration of it and us all; though they wie follow-eithers, I again and again alresish there, that my lenity, which to . to been waiting only for an opportunity d demonstration the pertainty of the plot. At for the red. I shall never forcet that dis is my eventry, that I am its conful, md that I think it may duty either to live

with my countrymen, or die for them.

There is no guard upon the gaths, none pare the contending parties between them- to watch the roads; if one one has a mind to withdraw hindelf, he may so whower he pleafes. But whoever makes the leaft ftir within the city, to us to be canabt not here election, there pollution; here into- only in any court act, lot even in new plot or attempt against the republic, he thall know that there are in it visibut bere bonour, there before is here modern-confed, excellent marificates, and a refetion, there underdied licenticelects: in byte female; that there are arms, and a fort, equity, temperative, forsitude, pro- profess, which correspections provided as the - And all this study be trunfelled in fisch

vice. Lattly, the contell lies between a reactor, citizens, that the areafed diforders thall be cradled without the leaft hurry; the greated dences without any teresit; a donetist and intelline war, the most eved and desperate of any in our memory, by me, year only leader and denoforhilluffrious victor to triumph over fach that, no far as it is politile, not one even of the guilty, thall fuller punishment in the city: but if their audaciousees and my country's danger flould necellicity drive me from this mild refolution, yet I will effect, what in is creel and trrucherous a war could hardly be hoped for, that not one house man thall fall, but all of you be pressale, citizens, not from any confidence countels, but from the many evident deof gladianess, whom Cataline always de- clarations of the pair, by whose impulse I sen led into this perfeation; who affill onnot us they afed to-do, at a diffusion, against foreign and remote enemies, but by their present help and protection defend their temples and our horder. It is year port therefore, citizens, to worthip, implices, and year to them, that force oil on encmies are now felderd, both by land and most brustifel, the most flooristics, and ble treasure of its own deformte citizens.

\$ 7. Oretion opeins Catelian.

THE ARCUMENT. Cataline, as we have from being forced. to leave Rome, Leatsbur, and the nil who remained in the city, becan to prepare all things for the exeration of their grand delign. They felirited man of all ranks, who fromed likely to favour their cause, or to

ELEGANT EXTRACTS IN PROSE.

be of any use to it; and among the red, agreed to make an attempt on g warlike, maximus, faithlefs people, ishabities the countries new called Savor and Dauphiny, greatly disaffedted to the Roman power, and already rise for reballion. There are, balladors, who were preparing to return borns, much set of humour with of the grievances which they were sent to complain of, received the nonpelal at first very greedily, and promiled to engage their nation to affelt the confrictors with what they arineipally wanted, a good body of horfe, whenever they should begin the war: but refection afterwards, in their cooler thoughts, on the difficulty of the enterprise, and the danger of involving themselves and their country in to desperate a caste, they refolved Fabius Sança, the patron of their city, who immediately gave intelliernce of it to the reeful. Cireri's infractions upon it were, that the ambafadora faceld continue to feirn

the fame real which they had hitherto thewn, and promife every thing had get a full inlight into the extent of the plot, with difficult preefs against which, at their next conference with the confrinters, they infified on huring force credentials from them to flow to their people at home, without which they would never be induced to enter into an engagement to hagardons. This was thought reasonable, and prefeatly complied with, and Valtureion was appointed to go along with the amballadors, and intendore them to Cataline on their read, in order to confirm the agreement, and exchange offerences alfawith him; to whom Lentulus fent at the fame time a particular letter unwithout his name. Cicero being endually informed of all their falls, concerted privately with the arringfadors the time and manner of their leaving Rome in the night, and that on the Milvian bridge, about a reile from the city, they flould be

arrefled, with their poppers and letters.

about them, by two of the prators, L. Flaccus and C. Fentinias, when he had infracted for that purpose, and endered to Le in amouth near the place, with a firmy roard of friends and folders; all which was forcelsfully executed, and the whole comhouse by break of day. The remour of this accident prefently drew a refort of Cierto's principal friends about him, who advited him to coes in the feaste, left, if nething of moment were freed in them, it might be thought ruft and improdest to raife an unnecessary terror and alarm through the city. Het he was too

well informed of the contents, to fear

any centure of that kind; and declared, that is a cufe of public dayger, he thought it his duty to lay the natter entire before the public courfere to meet immediately, and fest at the fame time for Galenies, Staticame prefently to his house, suspedine nothing of the discovery; and arms provided by Cetheges for the afe of the confairney, he sudged C. Sulpicion, another of the prators, to withother arms, all new by cleaned, and neady for arrivat ferrice. With this preparative he fet out to meet the

ration with him in cuffedy; and after he had given the affeethly an account of the whole affair, the feceral parties were called in audexamined, and an ample discovery made of the whole progress of the plot. After the criminule and witnesses were withdrawn, the fenate went into a debute upon the flate of the republic, and come manimumby to the following refolisions: That public thanks flouid he decreed to Circen in the amplet manner, by whose virtue, eventel, and providence, the republic was delinered from the greatest dangers; that Flaccos and Protinius, the pra-

smale in the temple of Concord, with a numerous guard of citizens, carry-

ing the ambalistors and the confor-

ere, and Italy frama war. The feaste when I forest him to sait Home. I naturally being difinited, Circer went directly concluded, that the refl of his accumulices into the Rodra; and, in the follow- would either follow him, or, bring decrivefenate confoquent thereupon. TO-Day, Remans, you behold the

consumently, your lives, clutos, fortates, your wiver and children, the organt funiting city, perferred and reflered to you, released from few and fewed, and alnot featched from the jows of fate, by the diffinguished love of the insportal gods musfels and dangers. And if the days in which we were preferred from rain, he no ow birth; because the pleasure of deliverance is certain, the condition to which roter upon life without confejoufsels, but tre always feafale to the ices of prefervotion: furely, fince our gratitude and eleers for Romalus, the founder of this the immortal gods, he cannot but movit beaut with you and polycits, who has ion of firength and grandour. For we law extinguished the flames that were tipefed on all fides, and just ready to fer the temples, fundancies, devilings, tie fracts that were drawn against the fate; and turned afele the dargers that were pointed at your throats. And as plained, cleared, and fully asserted by the in- and not? generous Genissents with results the feaste : I thall now, Royano, by them to their country, undertook the butine fo briefpletice you, that such as are firespeed without delay or befitation; and apon

nius, the other confel, fivald be patience to be informed, may coderfund regifed for having removed from his what a terrible and manifel defreation countrivalitheir who were concerned hong over them, how it was traced out, in the confairney: that Lentulus, and is what manner differented, And firth. after having addicated the prator- ever face Cataline, a few days non-fled thin, and directed himself of his rober; from Rome; as he left behind him the portners of his treaten, and the boldek nine, with their other accountliers, channions of this exceptible war. I have always been upon the watch, Romans, and Furius Chile, and Underson, thould forbeing how to focure you smidt forb For at that time, when I drove Cataline

ing speech, gave the people as ac- ed of his affihance, would proceed with lets count of the different that had been, vigour and frances. But when I found made, with the resolutions of the that the med during and forward of the conformatees fill continued with us, and remained in the city, I employed mysicif their proceedings and defigns; that force my words found left credit with you, hegante of the incorreivable energies of the treaten, I might lay the whole to clearly before you, as to corned you at learth to take meafares for your own fafety, when you reald no longer avoid feeing the donger that theratened you. Accordingly, when I found that the amballadors of the Alloheogisms had been folicited by P. Lentales to kindle a war beyond the Alon and raifocommotions in Hither Gaul; that they centairacy, with orders to confer with Catoline by the way, to whom they had letters. and infirm?tions; and that Vultureira was likewife entrelled with letters to Catalines I thrught a fair opportunity offered, not only of fatisfying myfelf with regard to the confeirncy, but likewife of eleaving it up to the fernite and you, which had always appeared a motter of the greated dichirulty, and been the confinet fabinit of our prayers to the immertal gods. Yeflerfay, therefore, I feet to the proviers I.reurage, and diffinguithed real for the rerable. I hid the whole mutter before all their particulars have been already ex- what I defend. They, full of the noblest

Tia

the approach of wight, promptly required the white Missississis, where the videous distributions in the limiter in the high tendency in the beautiful matter in the high tendency with the tendency with the tendency tende

Upon the coming up of Postinian and beau, ht before me towards the dawn of who figherbed socking of what had pulled: to my heafe to the morning, and advised me to even the letters before I communimaterial was found in them, I thould be blanud for rathly organization to great us. ularm in the city. But I refuled to comply, eer, mucht come entire before the public the informations given me appeared to be without foundation. I had yet little renfeer to apprehend, that any confere would befal me for my over disposee in fe cangereas an afpelt of things. Himmediately and at the fame time, in conference of a hint from the Alfebragian depatter, sid-Cethegus, where he found a great ramter of free de and darress.

to orch how to account the affiliance of the at load to intercept these who estated, iminfairer were sext looght in, who ceived letters to their nation from Leutylos, Cetherro, and Statiline: that thefe stared them from the Sheline books, and the referen of foothfavers, that he was the third Cornelius, who was defined him; and that this was the fatal year marked for the delicaction of the city and copies, being the tenth from the acquittal of the votal virgine, and the twentieth the reliabest the time of firing the city; because while Lentulus and the other con-Seture. Cetlegen thought that day ton But not to be todous, Bourse, I at last

Manufacture of the control of the co

BOOK BL ORATIONS CHARACTERS AND LETTERS.

hand and ful; and when his letter was read, to the forme purpose with that of Co-Leutuka's letter was produced. I afted head of year illufrious grandiction, for fellow-citizens, that it is amazing the very light of it was not fallicing to refrain two fixen fo black a treation. His letter, tierected to the femate and people of the Allalarges, was of the fame import with the kindelf, he at first denied the whole charge, with him, and on what occasion they care ddied astwers; fignifying by whom, and how aften they had been introduced to him; and then afted him, in their tern, whether he had sever montioned any thing rather by the senie of his guilt, he gave a remerkable perof of the great force of elapsence, Lot his impudence too, in which of the whole affembly. Then Vultarcian defred, that the letter to Cataline, which Lexistes had feat by him, might be openfilmiered, ucknowledged his hard grad feel. It was written without any name, "Take eace to they yourfelf a mun, and "treefleft in what fituation you are, and "confider what is now necessary for year "Before to make use of the efficuence of "all, even of the lovelt." Galisius vas they introduced, and behaved impofeetly for a while; but at hel desired nofine of what the audofishers charged his with. And indeed, Roman, though found velocitary confessions, were firing tel convincing evidences of their sailt; What I full elegene sounds of it from their stir, change of colour, countreances, and Store. For fach was their amprenent. fich their downcust looks, fach their fielen gluzers one at another, that they fremed NG is much consided by the information

of others, as detected by the confcioufacts

distr own rails.

The proofs being this laid open and eleared, I confelted the fetate upon the falety. The most fevere and vigarous reto which the fenate agreed without the leaft operation. And us the decree is not set not into writing, I stall, as far as my . memory ferves, give you an accusat of the whole proceeding. First of all, public thesis were decreed to me in the appoint manner, for having by my courage, counfel, and heaticht, delivered the republic from the carated dangers; then the nexttors L. Flacers, and C. Pontiness, were liketool execution of my orders. My collearne, the brave Antonian, was praifed, countries of the republic, all those who were successed in the conferency. They then tages to a rejolation, that P. Lentales. after having abdicated the penturthip, flould be expenitted to fide cultury; that three then prefeat, floold likewife remain in confinements and that the fame forhad effered himself to the talk of firing the city t to M. Ceparius, to whote, as any peared, Apolia had been offigued for mailing the flephophy to P. Forms, who be-February to Q. Megica Chilo, who had altion to the deputies of the Allobergians; and to P. Usracemus, the fee of a freeddured the Cook to Gabining. The family close to proceed with this lenity, Remany, from a revisation that though the confriency was indeed formidable, and the .. formath and mander of our demetic enetake very great; yet by the paniforment of nine of the rasil deformite, they thould he able to preferry the flate, and reclaim all the reit. At the force time, a public thankfriving was decreed in my name to the immortal gads, for their fignal care of the commorwealth; the first, Romans, fince the building of Rospe, that was ever decreed to any man in the gown. It was conceived in these words ; " Because I had " preferred the city from a confluention. "the citizens from a mallicre, and Italy countrymen, which, if compared with others of the fame kind, will be found to differ from them in this; that all others were

esseinted for force particular fervices to. line had remained in the city till this day of the republic, this alone for faving it. What required our first care was first executed in confequence of the evidence brought nearly him, and his own confelfon, the ferste had adjudged him to have feefeited not only the praytoribin, but the privileges of a Roman citizen, divelled himfolf of his manifement that the consideration of a

public character, which yet had no weight with the Vlaffriers C. Marius, when he nut to death the preter C. Glancia, agund: whom pothing had been expressly decreed. might not occusion any feruple to us in popiliting P. Legtuine, now reduced to the And now, Romans, as the determble leaders of this impious and unnutroal re-

bellion are friend and in outlook, you may juffly conclude, that Cataline's whole firenath, power, and hopes are booken, difpelled. Fee when I was driving him out of the city. Romans, I clearly ferrwould be nothing to apprehend from the droughasts of Lennths, the fat of Callus, or the rathrefs of Cethegus. He was the alone fremidable person of the whole rumber, vet no lourer fo, thou mon to keen to refoliate to during to crafty, so alert in mischief, so notive in erforate deficus, from his fecret plots within the city, into onen rehellion in the fields, I could never to easily, to foesk my real thoughts, Romans, have delivered the republic from its dangers. He would

feel to be brescht arrioft birn, as manifelt

persons of his carit. Yet all this loss been for

managed in his absence, that no theft in any

private house was ever more cloudy detech- then all ferret machinations against the all than this whole confpingry. But if Cata- city and empire would be detected to

though to the utwell I would have obtleved. ed and copefed all his defens; vet, to fav the built, we must have some at last to open force; nor would we have found it peffule, while that truitor was in the city, to have delivered the commercealth frees foch threatening dangers with fo much eafe, exist, and tennenillies, Vet all their trustations. Romers.

have been in managed by me, so if the whole was the sure effect of a divise its fluence and ferright. This we may consectors, not only from the events therafelors being shows the reach of homon cossiel, but because the gods have so remarkably interseled in them, as to these therefelves almost visible. For not to mention the nightly freems of light freen the wellers for, the blasing of the hear veus, the thunders, the earthquakes, with the other many predigies which have hennesed in ray confulbin, that from like the voice of the gods predicting thefe events : family, Rensam, what I am now ner pais without notice. For, doubtlefs, you must remember, that under the confolthin of Cotts and Torreston (curre) turrets of the capital were fixed down with liebtaine: that the images of the immortal gods were likewife overthrown, the eite. He knew every thing; he had ac- flatnes of agricut heroes difelared, and eris in all alors; he wanted wither shills, the branen tables of the lows malted ties nor boldness to address, to tempt, to down: that even Romelas, the founder of faireit. He had a head to contrive a tonore this city, efraned not unburt; whose city to explain, and a based to execute any un- flatter, reprefeating him as an infant fackdertaking. He had felect and scoper ing a well, you may remember to have arents to be employed in every particular free in the emittal. At that time the enterprise; and never took a thing to be foothfavors, being called together from door, because he had preferred it; but al- all Etruria, declared, that fire, fourther, wave perfered, arrest, attended, and four the correlessor of the laws, rivil war, and it done himfelf; declining neither hunger, the ruin of the city and empire, were percold, nor third. Had I not driven this tended, salefs the sods, appended by all forts of means, could be recoviled with to interpole, and bend in fome meafore the definies themfelues. In confequence of this nativer, folenon games were relebrated for ten days, our was any method of pacifries the rain emitted. The force foothfacers likewife colered a larger flatue of not have fixed spon the feult of Sutrem, nor Justine to be made, and placed on high, name the fotal doe for our defirmition for in a polition control to that of the farmer lose beforehand nor fafficial his hundard image, with its face turned towards the

eaft; intimating, that if his flatse, which

you now behold looked towards the rifere

for, the foren, and the female-beate;

BOOK III. ORATIONS CHARACTERS AND LETTERS.

Can any man after this be foth an eneme to truth. So ruth, So mad, as to deny, that all things which we fee, and above all, fut this city, is governed by the power and amusikence of the cods? For whea tie jothievers declared, that mallacres, confacuations, and the entire rain of the fate, were then deviding; crimes! the mergity of whose unit rendered the preddies to fome incredible; yet nor you now Sectable where all this has been her vicked citizens not only devited, but even are thing but the immediate interpolition of the great Juniter, that this morning, while the confinenters and witnesses were saled. The confpirators, therefore, justly terited the greater possibinest and detellaton, for endeavourier to involve in innious form our automour horfes and babitations thenfeloes - nor can I, without intelera-He ravies and prefugation, lay claim to for merit of having defeated their, atbreets. It was be, it was lesiter him, tol, to him the temples, to him this city, to him you are all indebted for your prebreation. It was from the immortal rids. Rarseon, that I derived my refulnten and forelight; and by their provi-Seer, that I was enabled to make fuch upge the Allohencians in the ecolparacy,

eridually, as to be clearly feen by the fe- thould fight the hopes of empire and dorate and people of Rome. Accordingly mixion, and the nevertageous offers of the coulds of that year ordered the flatue men of patrician rank, and prefer your to be placed in the manner directed; but facility to their own interest, must need be from the flow progress of the work, nei- the effect of a divine interpolition; effecfor they, nor their forcellers, nor I my- eight when they might have gained their all, could get in finished till that very eads not by fighting, but by holding their

Wherefore, Romans, fince a thankfgiving has been declared at all the former of the gods, celebrate the fame religiously with your wives and children. Many are the people of gratitude you have safily paid to the gods on farmer occasions, but at prefeat. You have been instabled freen a most ernel and deployable fate; and that habit of citizens, and ander me your only attenued. Can it then be impated to leader and conductor in the rule of wareyou have obtained the victory. For do but call to mind. Romans, all the civil difby my order earried through the forum to not thefe only you may have heard of, but the temple of Concord, in that very may those too within your even memory and ment the flame was fixed in its place? knowledge. L. Sylla delitroyed P. Sulpi-And being fixed, and terned to look spon cine; drove Maries, the geardan of this tax and the fenate, both you and the few envire from Rome; and partly basified. nate faw all the treaformble deligns against partly finglitered, a great number of the the public fadity clearly detected and ex- most detecting estimas. Co. Offavius, when confel expelled his collector has force of arms from the city. The forum was filled with curraffes, and flowed with the blood of the citizens. Cinea afterlet the dwellings and temples of the gods wards, in conjunction with Marine, presailed and then it was that the new lights of our country were extinguished by Sells arrested this cred vithers with id, who epocled them; to him the Capi- what mularre of the citizens, with what calamity to the flate, it is needless to relate. M. Lepidus had a difference with O. Catulus, a man of the most diffinentified reputative and merit. The rain brought upon the former was not fo afficting to the republic, as that of the retl who perifi-Significant differences. The attempt to admin the fame occasion. Yet all these diffentions, Romans, were of fach a nature, ed the information of Lentulus, and his as tended only to a change in the enverne Seinne, in truling ufairs and letters of ment, not to a total deligation of the flate, fed moment to man burburges and on- It was not the aim of the perfens concernfrom to them, can poor family be any oil to extraorify the removamently, but counted for, but by fopplifug the gods to be leading men in it; they defined not to to have confounded their underfundings. See Rome in furnes, but to role in Rome. And that the amissifiadors of the Guels, a And yet all thefe civil differences, none of tation to difaffected, and the only one at which tended to the overthrow of the flate,

prejug that forms both able and willian were in obligately kest us, that they to make war upon the Roman people, never ended in a reconciliation of the partion but in a maffarm of the ritisms. But in this year, a war the ferrest and most imalocable ever known, and not to be northleled in the hiftory of the most barbarous nations; a war in which Lentulus, Cuta-Fine. Cuffine, and Cetherns I aid it down as a principle, to confider all as esemies who had any intered in the well-bring of the flate; I have consocted myfelf in fach a manner. Romans, as to preferve you all. no more citizens would remain, than what efcaped endlefs maffacts; nor say more of

from a devouring configration; yet have

L preferred both city and citizens from barro. For all these important services, Romans, I delet no other reward of my real, no ather mark of hexxur, no other monument. of praife, but the tempetaal remembrance of this day. It is in your breafts alone, that I would have all my triumphs, all my titles of honour, all the measurements of new glory, all the trophies of my renown, reearded and preferved. Lifelely flatnes, filent teffimanies of fame; in fine, whatever can be compafied by men of inferior merit, has no charms for use. In your remembrance, Romane, thall my actions be cherified, from your praises mall they mertalized; nor will this day, I futter msfelf, ever ceafe to be proposeded to the facety of the city, and the honour of

eitizens living at the fume time in the repablic, the one of whom was terminating the extent of the empire by the bounds of the beginen itfelf; the other preferring the Bat as the fortune and circumstances of my adions are different from their of must live with those wheen I have conquered and fabbled, whereas they leave their enemies either dead or enthralled; it is your part, Romans, to take core, that, to them, mine prove not detrimental to me. I have buffed the wicked and bloody perpotes formed against you by the most during offenders; it belongs to you to buffle their attempts assiuff me a

sude to fear any thing, fince I shall be

praceded by the grand of all bouck men,

my confulbip : but it fluil eternally re-

whole friendthin I have for ever ferered by the dignity of the republic itfelf, which will never code to be my filest defender; and by the power of conference, which all those must need violate, who thall attount to injure me. Such ton is not felrit, Romans, that I will sever yield to the andariosfacts of any, but even provoke and attack all the wicked and the profigate: yet if all the rage of our domette enquies, when repelled from the people, finall at laft turn fingly upon me, you will do well to engider, Beenitts, what effect this may afterwards have soon thate, who are bound to expele themselves to envy and dancer for your fairty. As to may with for in life, face both with regard to the honours you confer, and the renutation flowing from virtue, I have already reached the highest point of my ambition. summ, always to Support and defend in my private condition, what I have afted in my coadulthin; that if any envy be firms up against me for porferving the vance my giory. In thort, I shall to behave in the republic, as ever to be mindfal of my part afficer, and flow that what I did was not the effect of chance, but of virtue. Do von Reman, feele it is now

danger be new over, keep the fame watch in your houses an hefore. I fhall take care to put a fpooly period to the necefyou for the future in uninterrupted peace,

fity of these precurtious, and to focure § 8. Oration ageigt Cataliac. THE ABOVMENT. Though the delay of the confeigure

night, repair to your feveral dwellings,

and pray to Jepiter, the grandien of this

was in a great measure defeated by the commitment of the most readdepuble of those concerned in it, yet as they had many fecret foreurers percie were blarmed with the remour of forth plans, formed by the flaves and dependants of Lentuces and Cothorus for the reices of their maftees, which oblined Cirero to reinforce his grands; and for the powertion of all fach attempts, to put an end to the whole affair, by bringing

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the metion of their nonthment. without further delay, before the foed for that purpose. The delute was of great descape and importsuce: to decide mean the lives of citizens of the first rank. Capital puniforments were rare, and ever otlogs in Rosse, whole laws were of all others the leaft forgulary; beauthorest, with confication of goods. being the collingry paniflacent for the greatest crimes. The fenale, indent, as has been fiel above in cases of fulden and dangerous tomulta, claimed the appropriate of punifting the leaders with douth, by the satherity of their own decrees. But this was looked upon us a firetch of power, and un infringement of the rights of the people, which nothing could execute but the necessity of times, and the extremity of danger. For there was on ald law of Porcing Loca, a tribute, which country all erisable capitally confeared, an aroud to the people; and a later

States, and also excitosity of allagers, Lanes, a reliable, which partied all creations to equilibly constants, as an and C. Grandon, to weaklist the and C. Grandon, to weaklist the subject to the contrast, and the weaklist of the contrast, and the subject is that the content, who parties is that the content, who have, writing before the content, who have, writing before the content, and have a reliable or the contrast, who have a reliable or the content, and the content of the con-tent of the con-the con-tent of the con-tent of the con-tent of the con-tent of the

does with the configuration Schauer, the confid click, bong called upon to blook the first, marked, but their sold was not been noticely, with the red who found information to make, and who found information to make, and who found marked him medial and found, the income to Johns Colley, then providedly, who are noticed.

the of hands spents, treated that every look, that every ree is freed upons.

Supposed to count, to a death, he sat. He you bilintees not only if your

hef to the miferable, and left no feafe either of pool or ill beyond it; but as contitution of the republic; and there's the beingefreel of the crime would justify any feverity, yet the example was dangerous in a free flater and the faletary use of politrary power in good hands, had been the case of foud mischiefs when it fell into had: of which he rendered feveral influences, both in other eidanger could be apprehended from their times, or foci; a conful as Caceres yet in other tisses, and under another cental, when the found was no mos could assenife what mile chief it might not do before it was fore was, that the citates of the confoirators fivald be conficuted, and frong towns of Rale; and that it thould be criminal for any one to move towards them. Their two contrary comions heins torouted, the next quettion was, which of them thould take place: Cafar's had made a error impression on the alterably, and flargered even Silanus, who began to excuse and mitigate the severity of his vote; and Cheero's friends were going forwardly into it, as likely to create the least trouble to . . and fafety they began to be tolicitoos: when Cirery, obferving the inclimation of the heafe, and raiseg upto not the quettion, made his formth freech up the foliost of this confesrocy; in which he delivers his featicrater and flatefreen; and while he forms to forw a perfect nestrality. both the opinione, artfalls labours all necessary example of feverity in the profest circumstances of the resolu-I PERCEIVE, conferier fathers, thate-

ELEGANT EXTRACTS IN PROSE.

own and your country's danger, but was all the impreficus of humanity, as to rethat repelled, for more alfo. This proof main indifferent to the grief of a dear and of wor affettion is scateful to me in feraffectionate brother, here prefent, and the tears of all those by when you fee me row, and pleating in diffrefs : but by the immortal gods I cocoure you! law it all afide; and without any record to my fafety. think only of yourielves, and of your familes. For thould the condition of my confaithip be such as to Sobject me to all manner of pains, hardhips, and fufferinca: I will bear them not only rejoluteby but chearfally, if by my labours I can secure your dignity and lafety, with that of the necale of Home. Such, conferred, fathers, has been the fortune of my confalbin, that neither the forum, that centre of all equity, nor the field of Mars, confecruted by confalar suffices, nor the fenate-heafs, the principal refers of all nations, nor describe walls, the common afrhon of all men; nor the bed, dritined to reaster pay, nor even this honograble feat, this chair of flute, have been free from perils and the frares of death. Many fullered, many have I yielded to, and many flrussled with in Gence, for your saiet, But if the immortal gods would great that iffue to my resfulther, of faving you, conferred fathers, and the people of Rome, from a maffarre: your wives, your children, and the vetlal virging, from the hitof the gods, with this our fair country, from facrifications farmen; and all Italy from war and defolation; let what fate foever attend me, I will be content with is. For if P. Lernalus, smon the remort

furguanded. Nor can I torbear to own, that an affidied wife, a daughter defairited with four, an infant for, where row country ferms to embrace as the pledge of my centalthin, and a fon-in-law, where I behold waiting with anxiety the iffee of this day, eften recal ner thoughts begatwards. All their shiefly affect was yet in fach a manner, that I am chiefy concarned for their prefervation and yours. hazard, rather than that they and all of Wherefore, confeript fathers, apply yourfelves wholly to the fafety of the flate. on every fide, and which it will require is not a Tiberius Gracches, caballing for a fecond tribuseflip; nor a Caisa Gracchas, dirring up the needle in favour of his Agrarian law; nor a Lucius Saturninos, the murderer of Cains Mempion. expelled to the feverity of the law ; but trainers, who remained at Home to fire the city, to mufacre the fenate, and to receive Cataline, Their letters, their feels, their bands ; in foort, their feveral confellens, are in your enfody; and clearly convict them of foliciting the Allobrogians, fpiriting up the flaves, and fending for Cataline. The Scheme pronefed was, to get all, without exception. ed the rain of the flate; why flouid not I main to largest the fate of the commonreferee that my confelfum has been as it. wealth, and the exertherer of fa mighty an empire.

were referred by fate for its preferen-All this has been proced by witzeffin. Wherefore, confeript fathers, think of the evinsimals therefelous have confelled. your own fafer, turn your whole care and you have already condemned them by uses the flate, former venefalven, your formal envelops ada. Firft by retarning wives, your children, your fortunes; goard thanks to me in the molt benograble. terms, and declaring that by my virtue and ceafe your concern and anxiety for and vigilance, a compinery of desperate me. For firth I have reafen to hope, that men has been laid open. Next, by depofing Leadules from the restorible, and will reward me according to my defects. compitting him, with the refl of the con-Then, flould now thing extragodinary foirators, to cufedy. But chiefy by dehappen, I am prepared to die with an even and conflant mind. For death can nour which was never before conferred never be differentiable to the brave, nor upon any maninthe roun. Latty, youvelprenature to one who has reached the tendar voted ample newards to the deputies denity of confel, nor afficing to the of the Allohousium, and Titte Valturias; wife. Not that I am to hardward against all which representate areas for hardward.

BOOK III. ORATIONS, CHARACTERS, AND LETTERS, 644 esplainly to make it appear, that you able to find those, who will not think it

about without ferrole condemn these, unfultable to their fignity, to comply with when you have by name ordered into cuf- whatever you shall judge necessary for the ner. But I have refolved, conferred fa- constson fafety. He adds a heavy penalty tiers, to propose to you arew the ourlises on the municipal towns, if any of the enboth of the fact and punishment, having minule should escape; he invests them his remaind what I think proper to fey with formidable guests; and, as the enerdieder weeking in the fate, new prejects énifez, and pernicious februes fet en feet but never could I imprine, that a entinency to deepdful and defiractive, had eatend into the minds of citizens. Now thoughts and voices faail incline, you must come to a refolution before night. You before you; and if you think that but few tales. The mitchief is foread wider than not resolv imagine, and has not only infided Italy, but croffed the Alps, and, impriorphility eresping along, School many provinces. You can never hope to furprefact by delay and irrefulation. Whatever course you take, you mail proceed with

There are two opinions nowbelone you; Ge fest, of D. Silamen, who thinks the printing of to delimition a confairncy worthy of death; the second of C. Carlar, who exception druth, in for every other the most rinnerges method of northing. insertance of the caule, is for treating tien with the last feverity. The one thinks, that those who have attempted to derive us and the Roman nearle of Life. trabelify this empire, and extinguith the terr name of Rome, ought not to enjoy a moment's life, or breathe the vital air : sol both thewed withul, that this punithnest has aften been inflicted by this flate en feditious citizens. The other main-Witn, that death was not defenred by the mmortal code as a punishment, but either to a necessary law of our nature, or a celfitten of our toils and miferies : fo that the wife peter faffer it unwillingly, the base often feek it voluntarily that bonds Presatriced for the punishment of detail-

mity of their ough deferous, fortide, under fevere penalties, all application to the fenate or people, for a mitigation of their auxiliarents. He even denrives them of hope, the easy confort of unhappy mertals. He orders their effates alto to be cantifested, and leaves them acabine but. life; which, if he had taken away, he would, by our momentary pane, have eafed them of much anguith both of mind and body, and all the fullerings due to their erimes. For it was on this account. ponifhments of the dead; to keep the wicked under some awe in this life, who without them would have no dread of death itself. Now, conferred fathers, I fee how much my interest is concerned in the prefeat debate. If you follow the opinion of C.

Carfar, who has always terriord their meaforce in the date which focuse must of popularity; I shall perhaps be less expoied to the arrows of public hatrol, when he is known for the author and advifer of this yets. But if you fall in with the motion of D. Silanas, I know not what Each, agreeably to his dignity, and the difficulties it may bring me under. However, let the fervice of the commonwealth Superfede all confiderations of my danger. Cefar, nareeable to his own dignity, and the merits of his illufrious ancafura, bus by this properal given us a perpetual pledge. of his affection to the flate, and theyed. the difference between the affected lenity of buly declaimers, and a mind truly notalar, which feeks nothing but the real good of the people. I observe that one of those, who affects the character of popularity, has absenced him Gif from this day's delute, that he may not rive a vote upon the life of a Roman citizen. Yet but the other day he concurred in fending the eriminals to prike, voted me a thankfriving, estimoridonment, especially if perpetual, and yellerday decreed ample rewards to the informers. Now no one can doubt all crimes; that therefore the criminals what his featiments are on the meetrs of had be distributed among the municipal - the cause, who votes imprisonment to the term. In this proposal, there feems to accused thanks to the difference of the be from injustice, if you impose it upon conformer, and remarks to the informers. the towns; or fome difficulty, if you only But C. Cafar urges the Sempeorian law, base it. Yet decree fo, if was think fit, forbidding to not Roman citizens to I will endorsour, and I hope I thall be death. Yelbere it ought to be remembered,

the thirds who are adjusted exercise to its bridge them make us. But let make the flate, can no longer by confidence us thould a mother of a family, finding his eithern; and that the author of that have children hatchered, big wife merdered and handelf fafered death by the order of the his house barnt by a flave, infitt upon the people. Neither does Cariar think that: effeuder a constituent that fell thort of the registered regarded Legadon, who the highest degree of viscous would be be has concerted to more cruel and bloody accounted pull-t and merciful, or inhuman ichemes for the defraction of the Roman and cruel? For my sen part, I'throld people, and the rain of the city, can be look upon him as hard-hearted and infencalled a percelar man. Accordingly this libbs, if he did not endeavour to alloy his mild and merriful feasier makes no own assemble and tormest, by the terment fertile of condemning P. Leutulus to and anguith of the guilts confe. It is the percental boods and imprisoment; and firms with an inperiod of those men who shouldes that no one shall benefits until introduct to menter rewith our wires and have it in his power to boatl of having children; who endeavoused to define our procured a mitigation of this parithment, feneral dwelliage, and this city, the coor made himfelf popular by a step to de- neval feat of the commonwealth; who fractive to the extet of his fellow-citi- completed to fettle the Allobrogium upon pres. He likewise adds the conflication the roins of this flate, and mile them from of their mode that want and become the after of my single. If we remitmay attend every terment of mind and, them with the street feverity, we stall be

If therefore you decree according to this companies to the effective, who is done and agreeable to the Reman people. Or, if you reofer that of Silvano, it will be enter field to defend both our and modelf from any impotation of crucky; my, and narithment of the two. And yet, qualities fathers, what erusity can be committed I fossk according to my real femir-of the matter. For may I never enjoy, in conjunction with you, the bearts of my country's fafety, if the eagerners which I werity of temper (for no man has below it.) but from pure harmity and elemency. For I feen to behold this city, the light of the miverie, and the citadel of all mations, fuldraly involved in fames. I figurate on felt my country in mine, and the miscrable bedies of thoughten-drit froms, lying in beans without burnal. The incare of Cethegus, farioutly revelling in your blood, is now before my eyes. But when

and dreamed, thereise am lies remaind on- thought too forme in the praidment of to soluntian towards their who enjoys much meanwal and mentions a trusten? when "

properted remodificante : but if we are tru

mits in the execution of judice, we may deferredly be charred with the createft errelts, in expelies the republic and our lellow-citizens to rain. Unlefs asy one will protend to far, that L. Cafar, a brave man, and realous for the interest of his country, affed a crucl part the eaber day, Ofter a lare of differentiated morit, and that too in his own preferee and bearing. deferred to faffer death; alledeing the example of his grandlather, flain by order of the conful; who likewife commended prifes, for bringing him a meliage from his father. And yet, what was their crime they formed any confinings to define their indeed proposed, and a spirit of faction become to prevail in the flate; at which time the emplisher of this very Lento. let, an illestrious patriot, attacked Gracnote and dignity of the commenwealth, received a cruel wound. This his moverthe deliverient, to overthrow the very on the thouse, as he owen the fares en- feculations of the finte, fends for the contrared him to hoor; Galinius eletied. Guels, firmus the flaves, invites Cataline, in reveals and Cataline accompaching with affigure the murderine of the feature to an army; then am I druck with horner Cetheges, the muffarre of the self of the at the thrield of mothers, the first of citizens to Gabinius, the exce of fetting children, and the violation of the votal the city on fire to Callen, and the dreafvirgins. And becarie their calagation are tation and planties of Italy to Cataline, Is pear to me in the highest degree deplocable in public over the old be afraid of being

BOOK HL ORATIONS, CHARACTERS, AND LETTERS, - 617 is reality you have much more caste to used this parent foll, are not both dear and dred the charge of cruelty to your corn-delightful?

enemality manner against fach implacable freedmen, who, having by their morit obwhat I bear. Reports are forced through been within the city, and horn too of an the eith, and have roughed my ears, tend- illustrious, once, tood, it not us a mathers, ing to infimume, that we have not a ful- feel, but as a hotale city. But wher do I from force to forcest and execute what these of men, whom private intervil, whom you doll this day decree. But he affected, the cond of the teable, where in fine the contript fathers, that every thing is con- lose of literty, that depret of all busness cented, regulated, and fettled, partly bleffers, have readed to the defeare of through my extreme care and diligence; their country? There is not a three in any but fell more her the indefatigable real of telerable condition of life, who does not the Raman people, to furnors themselves look with horror on this during attempt in the nufferiors of engine, and proferry of proferry efficate ritizens, who is not assessed their common fartures. The whole body for the prefervation of the flate; in fine, of the secole in affembled for your de- who does not contribute all in his nower ince: the forum, the temples round the to promote the common fafety. If any of form, and all the avenues of the fenate you, therefore, are floried by the report. the padicified have your friends. This, in- of Lentulus's moonts running up and down deed in the arrive words force the hailding of the first to end folicities the movie and Rome, in which all men have been ununi- thoughtlefs to make fome effort for his ness, thefe only excepted, who, finding referse: the fact indeed is true, and the ther own min unassidable, choic rather thing has been atterested; but not a man to perify in the general worsk of their was found to deforme in his fortune, for correction full by themidays. Their abund-one in his inclinations, who did Indicate around and fenerate from the got arrier the fied in which he worked tric for I consider them not fo much in and carried his daily bread, his little but the light of hade stores, as of implacable, and had in which he flest, and the ease erenies. But then as to the reft, immortal penceful courfe of life he enjayed, to all point in what crowds, with what good, the proposals make by their enemies of mi with what convey do they all units the fints. For the created cost of these it defence of the public welfare and dig- who live is skeps, or to focak indeed muce sits! What occusion is there to frenk truly, all of them, are of nothing to find broof the Resson haishte? who without an vence: for their whole fork, their Stating year precedency in rank, and whole industry and feltifuters, desents the administration of affairs, vie with you spon the prace and falsels of the city; it their seed for the republic; where, after and if their cain would be intermed for stiffcaion of many years, this dey's caste flotting up their there, how much more mentioned recognised, and united with would a be for by burning them? Since Vm. And if this smion, which my con- then, conferral fathers, the Ramon nocele-

tin thre. The like real for the common the day at the treatury, have decreed all. Oxideration of their private affairs, and

And here, conferint fathers: let me setry for your too great lenity, than the imextation of feverity for proceeding in an contracted to your notice the real of title tained the privilers of citizens, confider But I cannot reeferigt fathers, coreal this as their real country : whereas forme faltip has confirmed, he preferred and are not wanting in their and and duty to-Postured. I am confident that no civil wards you, it is your part not to be wantor demettic evil can ever again differb ing to the Roman people.

You have a conful fautched from various "He appears amone the tributes of funres and dangers, and the laws of death, in exchanger, and the whole body of not for the preferration of his own life, fieldiles; who happening to affemble but for your fecurity. All orders unite in coinier, inclination, 2001, corrace, and a tred their whole attention upon the pub-wealth. Your common country, he'et with is fairty. The whole body of free-bern the brands and wearens of na improves con-Gires, even the meaned, offer us their fairney, first, her aut her funding hands affilings for allows in the year to whom to you for relief programmed berieff to finis temples, the face of the city, the pof- your care, and beforeher you to take unfolion of liberty; in fluct, this very light, der your protection the lives of the citiyear, the ritadel, the rapital, the oltars of messureh ; immetal honour be the lot a dynetic worthin the excelation for of house and respection. You have a basics. fid for yer, recardlels of kindell. You fore in a case of this kind, all onlys, all Reflect hose this mighty empire, resuld with fa mark toil, this liberty stinidizing with to much branery, and this projection. trupped, but not fe much as threats of

tripped, but not so much in thought of ner voice, which sught to known what orlates to the commerces/No. may not full ther, conferiot fathers, index are to deep a.

shiect, impetest, contemptible fection, fence and the republics not more, com-Social Cathery, thalf I repent of my prefent captured and consider. For shorts with pretorol for all men; but never sur agspired that clery of life, which you have to others you have decreed thanks for

the walls of the city, and the inviewer the sail others, let Pouney's some to receive so other limits thus their shat regulate indeed, the execution of a foreign victory caste a ferriga exercit, when conquered, comes a friend ; but when profitate viticourse a frame ; not when protegate calland was with all their could be and it from tor and mitte. Elevath your sand every have efcaped; a remordance that will

rasph, and other distinctions of latterer, this give. I have rejected; indeed of the nince, which by more of no orthogity fromet than require; for all their fer-Barrillad was forced to observe had a second account over of this besting and and return into Africa plet the other Airis of nor whale combiling. While that contencities at investigable manute with and. But fould the violence of the tack whole examine was praced by the englishers that herea, I recommend to you my infant. of Person a core parcetal and clustered first and soul store is will be a tufficioned

Therefore, conferred fathers, infeard of

BOOK HL ORATIONS, CHARACTERS, AND LETTERS, 608

must not only of his fader, but of his as a frenker; if I have derived any knoweignity to have it remembered, that he is ledge from the fixely of the literal site, the ins of one who, at the hazard of his which have ever been my delight, A. Licieva life, preferred was all. Therefore, miss may infile claim the fruit of all. For readings fathers, let me exhort you to looking back upon part frence, and calling proceed with viguer and refelention in an to renorshorace the earlied part of my office that records your very holes, and life, I find it was be who commended not feel. that of the people of Bours; your wives for; your alture and temples; the bestles, and duellings of this city; your empire; yes have a could, who will not only obey te lice, will support and execute in per-

4 2. Tention for the Part Archive.

THE ABOUNDS.

ty men of the greatest eminence in and politerers. Among others, Laention, endoavours to prove, that Jethine was a Resum citizen in the finise of that how a but death eldefor es the proifes of pretty in practic, tad the talents and prorm of the defeedant, which he difeless with creat teury, elegance, and Spirit. The Grad and ninety-forced of Rosse.

Prison often. I have accounted any merit that though they expedied more than farms

to engage in a courie of study, and direfted me in it. If my teour, then formed means of faving any, I am certainly bound by all the ties of graticule to employ it in nilit and defend others. And though his from mine, let moone be ferprired at what I at ance; for I have not belowed the and beides, all the liberal arts are nearly

allied to each other, and have, as it were, But left it iheald appear ffrance, that, before an excellent peater, the most im-. tinels, and a very celebratal peet, portial indges, and to crowded an affembly, awar for years old, and was courted tracing one very different from that of the boy; I must beg to be indulged in this liberty, which, I here, will not be difagreeable to you, and which froms indeed. cultus mastery funded him, teck him to be due to the defendant; that whill I serve his funder, and more him they are clearing for an excellent next, and a Ricety of exercing a tehnol in it, to suan of great eredition, before to learned which many of the nome publicy and the undeprey for infiltratified not more of greater of flowe were but for they the liberal arts, and fo eminent a prator, education. In the readable of M. you would allow no to enlarge with frame Puries Pide and M. Valeries Med. Sovelen on learning and Local Stations. falls, one Grandles, a perion of ob- and to empley on about approcedented firm Lirth, accorded Archias upon language for one, who, by reafen of a ends free of any of the coefederated tonverfant in dangers and public trials. If vities, and at the time of puffer the this, my leeds, is created me, I full not rlaim their privilege below the per- he is a citizen, to be deprived of his prifor within facts days. Covers, in his vilezes, but that, if he were not, he ought, tale admitted.

For no former had Archian got bewood felt in rooter, after finitions thate feation by which the minds of youth are usually cration was made in the first dath. Anti-do, the place where he was been, of Stored Circuits are, and the fix Land Bretile family; once indeed a rich and renewpoleity, lot full famous for liberal arts, and fertile in learned men. He was after-IF, my looks, I have any shillies, and wards received with fach applyate in the I m Smithle there are but Smill; if, by other cities of Afo, and all over Greece,

ELEGANT EXTRACTS IN PROSE.

had promifed economics; him, even thefe ed; and if they declared their evolute #15's Salaton were exceeded and their ad. Action the newton within the force of late than now they are, and were not even neglected at Home, the public transmility being favourable to them. Accordingly, the inhabitants of Turestum, Rhecom, frective cities, and conferred other honours tale, teckoned him worther of their anquantuce and friendhip. Being thus gets to his perfor, be came to Rome in the he had not yet reached his frequirenth as it was the first that received him in his worth, is it affected him freedom of anhim sand being united by the greated fareligity to the Locally Drafes, the Origit was no femal! horover to brun to precing

but even from those who affected to be For the negligence of Appiers, the cet-L. Lorolles into Sindy, and leaving that rectioned Galisian before his conductor tion, and his differers after, having drcullet, came to Haracina, which being firmed the credit of public records Metelling, a man of the sweated honour sidmodely, was fo very exact, that he rase below Loutsles the prestor and the other judges, and declared that he was seedy tereft and arthority of Lucollon, Strangers at the erasure of a fagle name. The were relatived to the freedom of Berns. name of A. Lirinius therefore is full to be according to the law of Scharcoward Combe, upon the following conditions ; if worderld of his being a citizen of Bone, they nere excelled by tree entire a if they effectedly as he was escalled likewife in hed a duelling in Italy, when the dew pay- other free cities? For when Greece be-

naration of him creatly increafed. Italy down Agreeable to this law, Archies, who was, at that time, full of the arts and had relided at Econolor many years, said frances of Green, which were then culti- his declaration before the nexter O. Mevated with more care among the Latins tellus, who was his intimatefrical. If the right of citizenthip and the law is all I have to prove, I have done; the carle is ended. For which of thefethings, Gratthat time? Why, here is Lucalia, a min of the county and honor, and its grity, who affirms it; and that not as a thing be believes, but as what he knows; flow; not as what he was prefent at bet er nation from Hecoelea, who afters the first; mon of the greatest quality came hither an assemble to give mubble tellimony in the public resider of Heracles, which we all know was bornt in the Itelian war, tonother with the office whereig'it was ket! Now, is it not ridiculous to fay nothing to the evidences which we have, and todofor these which we cannot have; to be first as to the telimony of men, and to blowife to his amight temper and vie- demand the tellimony of resident; to per toxes dispetition. At that time, too, Q. me regard to what is affirmed by a perior Metribu Numidicus, and has fee Pick, of creat dignity, nor to the each sed in were delichted with his conveniations M. tourity of a few city of the firstless house. Fruitien was one of his housens; Q. Catto- evadences which are incapable of being has, both the objected council, beneated correspond and to require thefe of registers him with their intiruncy: L. Confinemental which you allow to be foregoodly vitable. But he did not reide at Rome, what he, when for fo many years before Silvanov's and fortune. But he did not declare; for for in this from being true, that his declaration is to be feen in that regifer, which ice him, and of being infracted by high, by that very act, and its being in the cultody of the college of arwtors, is the cely

dayed

BOOK III. GRATIONS, CHARACTERS, AND LETTERS the management time of specif, upon setidetetrate of Eberiane, Lectic, Nucles, or Tannaru, would dear to a man in Nichly calchested for his crosins what they conferred even upon econodisms? When obers, not only after Nilsmes's law, but muga to creep into the registers of the mucicial cities, thall he be rejected, who, broade he was always deliron of rolling of his being enrolled in other cities? But clate; as if it were not well known, that toler the laft confuritie the defendant mound general L. Lorellow; that under the restortion immediately preceding, he in Alia; and that, when Julya and Crafts note environ there was no environment noted. Her, on an encolumnt in the cenritigation, and only these that the percities. I much tell you that Archica reade

my time when you alledge that, by his two confellers. he had no right to the fredera of Rosse. Arthias will never be connocted for his on conduct, mor that of his friends. List trall as doubt of the system. Grareless, of the being for highly delighted with this tag? Why, it is becarfe he fornibes are my ener, after the fotigue and notic of the form. The year imprime that I could not bloods, if ray mind was not cultivated With frience ; or that it could bear being feeded to feel a deeper, if it were not fractimes redwest by the anselements of lunine. I am ford of their fudes, I eva: let thefe be alkamed who have bufed thendeless in learning to as to be of to all to feedings, more able to produce new thing to public view; but why faculd I e ifigured, who for fo many years, my

recommended to the treatury by L. Lu-

on who deferred well of the flate, at the

delence, fedured by pleafure, nor diverted more with me, if theft hours which others the lock and subradian the mind; if the I derive no final! advantages from it in their affiliance. If they flould renear to advantages of a much higher nature, and youth, Ly much infraction and much fludy, glory and virtue, and that, in the particit of their, all bedily tortures, and the perils of death and rails, are to be distred and felt to fo many and to creat conficts for year preferences, per to the duly race to excelled affermed the charofter of a and violence of the ned worthlefo of menlist on third pad books are fall, the voice smill according to our loss formerful to of the suife is full continuity to full cult which, were it not for the lamp of learning, would be involved in thick storusity, have the Greek and Latin writers left me, not only to contravelate, but his unit to let before me in the government of the

Hut were those great men, it will be you extel to highly? It were difficult, in-I shall answer is, however, very certain, gained virtue, who, without learning, and felf, have been wife and moderates navfarther, that nature without learning to of glory and virtoe, than learning without notice; but then, I affirm, that when to an excellent natural differation the evebelishments of learning are added, there refelts from this union fomething great hole have more horn normated by the and extraordicary. Such was that divine

great bravery, and, for the times, of rocat learning; who, furthe, would prove they thought it of no fervice towards the gangement. For other modes are not every place; but these give strength in youth, and lev is old not; after prefieand alcoad they are enfy; at mirks they they attend to ; and, in our rural retiremores, they do not furfake us. Though me on their went inequable of their

and led no relate for their charms, fill in others. Was there sure of us fo wold of tade. a indeed landerwish the death of Roleins I For though he died in an advanced acr. beauty of his art, that we thought him worthy of living for ever. Was be then of the craceful metions of his body; and full up be infeatible to the furnisher line of grains? How often have I form on your genderly, as you are pleafed on ren, and without any libeur of finds. teaks a creat number of excellent vertex. en construed foliprits? How often, when a lithest was returned love blessed him other leasther of frience require eleca- tracel into Pentru, incorrectle till then

Sous of the created temperators and mo- union, and insignated us it were born kind. therefore, that our Equips believe upon poets the enithet of proceedly, between are often testled by mafe, and idea to natures of the belt elucation, be mobedreises eine out that Honor is they is theirs, the Salaminians law chim to him the nesale of Severes office that Surrems gave him breath, and have ac-

He they then be chim to a firmer

evra after his death, on necessari of his

being a port; and stall we print the liv-Eve and the larged Boner; especially as mertality. Themitories, that orielated Athenias, mon being afted what prife, fer, have I for him, without wine his is revested to have answered, that work frame Marian too had a very high regard for L. Plotics, whole craise, by thorely, was expuble of doing justice to his action. to highly assessed as the usef coledented. For the prest soriety of its executabath by writers of authority. And final rot I for and land. Nor don his rown select lose this man? Shell not etaisehin? better only on L. London, that very

tion, art, and procept'; but that a post in by means of its Stration and the error

of its monorchy; under him, the Rosson, Gireat, whose virtues were sound to his with no very confiderable force, muted forome, confer the freedom of Rome, in the analysis towns of the Armenian; the nations of a military alkaldy, mon make his coming two Remoless the above. Threadeness of Mitteless, who four his of delivering Coricom, the city of our triescoles? And their Remans of ours, fathful allies, from the case of amounts. of a mights war. The praifes of our feet the wonders performed at Teacher, where Is it to be Supposed them, that Archias, if the energy's things were fittin, and their companiers flain : fach ure our trooker. fich our austraneats, fuch our trienceles, This, therefore, whale genius defeates was areastly believed by the elder Africasecand accordance by in theself to lares melde fishe mongh the monuents of the Scipio's. But thefe regies produbate a flure in them. Cate, the an-

tie Remans therefelies define ment be-

don of Rome on him who has the prairies. Home, which he believed to frequently eiler bross, on a patier of Refer; and who has been evented by many cities, is derived from the Greek, than from the nery nation, whereas the Latin is conintely narrow. If our exploits, thereise, have reached the etnest limits of te earth, we could to be defines that or glory and fame shall extend as far as wrigue; for an their evente powerfully to the neonle whele actions are recorded: file of olors, they are the count mefars to tails and dearers. Her many prious is Alexander the Great reported bub of Achilles at Sigrem, " Buppy yeth," he cried, " who could ind a Ho-

aren hoves indeed, but untediffed and glore, gave fronts of applicate, as if they had thought in the honour of their leader. our laws look not made him a citizen of does from form reneral? Would Sullis in continuity, when a bad port, of obthe mont of buring written an epigram in his register of receased holdling vertes, order him to be influstly resurred out of onelute he was felling at the time, on concition he should write no more verfes, Would be, who even thought the indultry have been food of the average, the fairit, and torring word, the Maximi, the Mary character of Archiva? Could our next." c.ff., the Folk ii, commot be puzifed without meither by his own interest, nor that of the Loreld, have obtained from his intimate friend O. Metellos Pies the freedom of

lented, that he was even femewhat pleased with the dall and harbarons verses Nor on hit we to difficulte this truth, lationer. Lee is ereutly midulen; the "which camet be concuded, but declare it anenly; we are all influenced by the love of profe, and the greatest minds have the froi to Lane territories, territories ex- enoughly parlien for elece. The unidefeabove therefelors arefer their names to those books which they write upon the contenut of alary; by which they there while they affect to defaife them. Deciress. Rostas, that great commander and his family and the gates of his tenniles. with the verses of his lottourte friend Atties; and Fulcius, who made war with the blow carried about with him, to write Etoliazanttended by Ernius, didnot foruale to conference the facils of Mars to the Mufer. In that city, therefore, where genergls, with their arms alm-& in their follows true; for had it not less for the 'mufes and the name of poets, family mufied, his after and force had been leaded - either on in their notes, and in times of is the finne teenb. Did not Pumpey the plant, we lot not to be averfe to honour-

men others? Efectable as Metellan year for year defends of busines his notions relaing the one or proceding the other. And ing behaviour, and the affelious of his to encays you the more readily to this, friends, fo throught recommended; the my look, I util lay open the very feati- greaterful whose grains now be effeated conicionay sallon for there, which, though eminent men of Rome; and whele plane too keen, arrivate, to however victories, fisch, that it has the law in its favor, the day or my cortal hip, for the fairty of this mean of Laculton, and the regider of Nogity and country for the lives of any felt tellus. Thus being the gafe, we led of flux. Archia sur vastorefebrate in verfe, importance, not only the intercellen of to me as Italiane, and a me me to much then, there of your generals, and the titleviews within those limits which bound our present exilence, the would mither waits her firewith in fo great tails, nor watchings, nor firmuch for aften for Linforce is not to be replaced by the extract

Can we, who are engaced in the offices of the facts, and in its savery trills and danwere, third in torusly as to imprine that, much more delirous of leaving the pretraits of our enterprises and virture drawn done, that I was forcidize my prisons ever the whole cartie, and that they would Le held in eternal recombinance. But this at death, or whether, as the widdle my ried a filed with pleasing brees. Denot then deprive us, my loods, on a num. where modely, a graceful manner, entitle-

For a lot I del on contraction with year authority of a president towns the tells reading what ise has wrete, it appeared man, who has always exhibited you viswill it. For virtue deares no other re- that he will raise circual measurests of ward for her toils again one on last peadle wear professed more for our control in and what is more left in this agent, this the number of their that have corders fearer covery of harmin lise, that can accounted and propagated divine, may be great labours? Norely, if the mind had no praise to appland year generality, that to couplain of year ruper. What I have faid, my lards, concerning this cools, with my afind brevity and forplicity, is, I say confident, accepted by all ; what I have genius of the defendant, contrary to the prison of the ferms and the lar, wil. I hear, he token in good part by you; by him who prefides upon the bench, I am

\$ 10. Ocation for T. Assist Mile.

THE ABSUMENT. This beautiful centien was unde in the with year of Cicero's age, upon the tellewing occusion; In the year of Ecuse 702, T. Annius Mile, Q. Metelles Seigio, and P. Plantes Hypfavo, fixed candidates for the crutic filip; and, according to Platuck purhed on their feveral intervits with it had been to be carried only by meney or arms. P. Clodin, Nich time for the practecthip, and wid alhis interest to differentiat Mile, by whole obtaining the confully pic was fore to be controded in the exexcise of his maritimey. The feater Miles interest; and Cicero, in particular, fexaed him with distinguised BOOK HE OPATIONS CHARACTERS AND INTERES

his felt frience; above all M. Carlins, matters were proceeding in a very has to being on the election, which lo advertaries, for that region, on-

and fortunes were blaffed at eace, by in which Clofins was killed by his fervants, and let his commund. His where it feil, but was taken up foon after by Tedies, a feaster, who hap-Eccae; where it was expelled, all revered with blood and wounds, to the about in crowds to issuent the milerable fair at their leader. The next

deceased, and one of his chief incenthe arts of party and fection to inup the tody, they run away with it the tenches, tables, and every thing combabilde, drefied up a foreral pile duffice or notify hall priving, Nefo that the fenate were obliged to pain a decree, that the inter-res, efficied by ture that the resulting received on dea Italy. Amidt this confident for totreng of a dictator being indefinedly foread, and alarming the fenate, they residued perfenciy to create Pumpey the facele confel, whose election was scened maly declared by the inter-rev.

ergers, and published feveral new

how account het him for that par-

pair: one of them was, to appoint a

pecial committee to income into

Cladina's death dee, and to repolet

an extraordinary indee, of confider Mile's trial hindelt with a fireng guard, to poeierve proce. The neof Clodino, M. Antquire, and P. Valerius. Cucero was through advancede up to feach, he was received with for at his first textion out; he recovered fpirit enough, however, to so through in writing, and published as it was delivered; though the copy of it now extent, is forgoded to have hern retouched, and corrected by him after-

wards, for a prefert to Midn, when

at Marfeilles, a few days after his

cordenanties.

THOUGH I am atoreheafter, my bords, it may from a retirction on a necfon's charafter to different may figure of fear, when he is retering on the defence coming in me, that when T. Annies Mile limfelf is more concerned for the not beable to maiatain an equal greatness of mind in pleasing his caste; yet I much own, the smalash marrow in which this new kind of trul in comboded, fluides mewith a kind of terror, while I am lacking around me in vain, for the ancient ofeger of the forum, and the forms that have been the wind circle; par is the eroud fuch as fee planted beforeoil the temples, however intended to prevent all volence, yet thrike formen and during a trial, though attended with an efetal and necessary smooth I come not bely being under force apprehenfous. at the tame true I am fendble they are without foundation, Indeed, if I invaringd it was flationed there in constition to after an inter-region of near two Mile, I fireld give way, my lends, to the nearly. Pumpey spolied himfelf times; and conclude there was no cores. for an ecutor in the width of forh an ground

force. Bet the amdence of Pompey, a

man of fuch differentiated without and

equity, both cheers and relieves me; whofe

refire will prove feder him to leave a

perion exposed to the rage of the foldiery,

when he has delivered up to a legal triply from of the ferench punishments? For nor

, ing bem to long invided by the most abantry from the hopes of the highest honours, or maintained to be just and levels? Were earnet even be free from the secretions it not 50. P. Africana mail be reckered

rices main. Wherefore these arms, these are simile paided in proplar tomally would appeared historic the friend of good trees banish my fears, but infyire me with con- trial, where the most illutrious persons of not merely with fafety, but with filence judges, I never imagined that Mile's onebly, these, at least, that are licenses ritis not only of delivering his fafety, whole zens, they are all on our tide; nor is there furth persons were upon the beach, but a fruit perion of all that melitrole of even of giving the built finin to his better, whole of his life, in order to make out time himself actually Lay in wait for him; rainy pleases things he has performed for he country; nor require that if Clasdivale death princ a bloffing to yes, yes family attribe it matter to Mile's victor. delouble he in wait, then I must belovely level, vidual for of penifyring, to deferal our lines needed the infelent attacks.

But believe I enter men that which is which have been often advanced by our cornies in the female, often by a fet of worthiely fellows, and even lately by our nerative before an affective, that having they proved all ground of mitther, you mus have a cleaver view of the matter that is to come before you. They fav. that a man who confelles be has killed mostler, eacht out to be feffered to live. nic this argument? Why truly, in that very city where the first section that was he emisted he had killed his fifter with some ventions or trying, than that we renter not to know, that in cases of bloodof the best and the second of the best and t

is force eafes, put a fewed into our bands and and substantly there are many fach, in which the nuttime a man to death can be arted cases the principle of felf-defence, and cortainly be allowed fufficient to crea-When a auditory private, a relation of C. ting, he was killed by the man to whem thus foliait to furb officers rable trougmin, and delivered from all provehopsons of dancer. But what death can be decreed a vait for another, on one who is a relehimblest. To what sumofe have see a thin of attendants? or why are they fertitled with genna? It weekdeertainly be from way abdobately forkid : for this, may We have not been taught it by the learned, we have not received it from our anerflors, titlers, and flymosed in indebble chargetend to so by infraction, has wrought

into our confinition in it the defiling, and included the state of the state of the state of the confidence are copied at all a "in this reason of the confidence are copied at all a "in this reason of the confidence are copied at a "in the confidence are copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in the copied at a copied at a "in the copied at a "in

I come now to confider what in fresaveely infiled upon by Miles's enemies : that the killing of P. Clodies has been drclared by the femate a dancerous attack spon the flore. Het the Grove has declartheir fufficages, but by the warmed tellimories in favour of Mile. For how often have I plended that very earfe before them? Gd they appland me! In the fellett boofe, who did not approve of Mile's conduct? This procure plainly from the lifeless huhe was cordinaally inveighing against my sever, and alledring that the fenate, in their decree old not follow their own jedgment, but were merely under my direthen and inferees. Which, if it much be called never nather than a moderne there of sutherity in infland leafed codes. to his country; or forme degree of interefawith the worthy part of mankind, on secount of your readingly to exceed modelf in defence of the innecest; let it be called faremided it is employed for the annier. tion of the virtuous assint the face of nullions. Hat as for this extraordings

trial, theegh I do not blame it, yet the fe- might be newitted, aftermaking his connote never thought of greating it; because fellow, he would never have directed any we had laws and precedents already, but inquiry to be made, nor have put into in regard to murder and violence; nor did weer hands, my looks, no nequiting as Cledin's death give them in much con- well as a ferograble letter. But Ca. eem as to occasion an extracodinary com- Pumpey forms from not only to have dereiffice. For if the forate was deprived termined pathing fevers against Milo, but of the power of polling featence opos, bins even to have possed out what you are to for an inceftages debatch, who can ima- have in view in the confeed the trial. For gipe they would think is necessary tourant. his death ! Why then did the frante de- of courson that the cause of the bloodhed our that bettere the court, the clicalt, was to be immired into and not the fall upon M. Lepidan's house, and even the 1561f. I refer it to Pompey himself/whodeath of this man, were actions injerious, they the port he acted in this after pro-

eitizen against another, is an act usuinst . the flate. For even force in our accordance defence is never definable, though it is formetimes necellary; unless indeed it be preon the day when the Grapchi were thin.

and the seniod force of Saturaines. When it appeared therefore, that a man in his own defence thould not be deemed an energy to the flate; but as both contriwater and force had been employed in the afair, I referred the me, its of the coufe to a trial, and admirted of the fact. And

he who did not punitly the confellion of the lence committed in a free state by one P. Clodina, or from his regard to the M. Deefee, a man of the higher sur-Buy, the defender, and in those times al-

most the pateon, of the fruste, unrie to bench, and tribene of the people, was killed in his own horfs. And yet the nor was any committee for a trial granted by the female expressing of it. What the different in taid to have toward on. the whole site, when P. Miraca. . . finated in the night time ...

what heart was not porce. that a perion, on return the women of all sait of the feaste to follow their arm judge could withou have done it, thought be cut was coming to a refelation, that the cause death? None, And why? Became the fould be tried upon the old laws, only gring in the fame, whether the charafter and occording to the usual somes. A door of the persons that, faffer be illustrious or from was trucke in the vote, at whose sevel-frame. Grant that there is a difference, expale the crimes of every one. Thus the deaths, when they are the effect of village, remigned of the ferrate's nutbority was use indeed by the fame laws, and atdeletyed by a tarreentry interpolition, tended by the fame parithments; unless Est, it is find, that Pumper, by the full it be more a homosyppericide for a must the nature of the fact in general, and the mite, then if he were in a private flation; perits of this cook in mericular. For he are the mult of Challen's doubles, never prioritied a low renergang this encounter, suited by his being killed among the one was killed. But what was the last I when been united; as if the great Angine Carea that investor Board he made intain. And had moved that and not for the control what was to be inested into? whether misses of his country, but that his poficity the fed was committed! But that is not might have the privilege of committien Cliested. By whose? that too is clear, adta of violence with inpunity. And ac-For Pompey Low, though the fact wincom: gender-by when P. Clader-bad killed M. to fed, that the judice of it might be de- Papirios, a most accomplished person of

ferded. If he had not feen that a perion the Equelitian order, on this Appian way,

his crime must push responsibled; for a no- fo homane a citizen. But this, my look, paly. Now the very name of this Apping way, what a flir does it make? what was never mentioned while it was flained with the blood of a worthy and innocest man, is in every one's mouth, now it is dead with that of a robber and a murdoner, But why do I mention thefe things? one tuiler on sumofe to affaliante Penner : he confedied it, as they were wrelling the digger out of his hands. Pompey alterned the female he absented from the noblin-He had recourfe, for his fecurity, to the to the authority of laws, or courts of judicaters. Was sire law passed at that time? was new extraordinary committee granted? And yet, if any circumbance. tions perfect, if any tunders, ever merited fuch a diffinction, it was certainly upon of doing it. My influence is not essented this occasion. An affailin was placed in the forum, and in the very perch of the taux, on whose life depended the fafety of the flater and at fo emiscal in insoftwored, toroth it is owing to this, that the office the republic, that if he had fallen, not this of the fiste have connected me with the civalons, but the whole empire mail have virtuous and weethy members of it; out filles with him. But notified you may of whom when he shole the mail defermimogiae he ought not to be punified, be- ing, to which he would think himself trafe his defen did not foreced; as if the bound in honour, he could not fail of noferrofinal a crime, and not the intention of minutiar thate who had an affeltion for the criminal, was cognizable by the laws, me. But in fixing upon you. I., Domitius, There was lefe renfon indeed for crief, as to recide at this trial, he had no other tot at all the left-for punishment. How edges, humanity, and hencer. He enacted the my look have I myidi efcated the that the resident should be of confider tinutesing digger, and bloody hands of rank; because I suppose he was of couries Clotica? Force which, if neither my own that men of difficition socks to be sound

ered an extraopheary trial upon my But it is weak in one to perform to compare Drafes, Africanas, Faraney, or contempt of penellar race, midd with Clodies. Their lives could br-dipensed with; but us to the death of P.Clodies, no one can bear it with arry Gree of notioner. The Square movems, ment the lafe of in generaus, in stickel, and be delated; if a number of judges have

thought himself obliged to appoint a commillion for a trial; being a man of great wifflem, of deep and about fixing never tration, be took a great variety of things iste his view. He considered that Clodius had been his enemy, that Mile was his intimate friend, and was afraid that, if he took his part in the reneral low, it would fulsected. Many other things he few, mode a fevere law, you would add with becoming rejolation on the trial. And nethe emotely arraments of the most illafirious coders of the flate! nor in making fot alde my friends. For neither had this perfect, to entirent for his inflice, any fach delien, nor was it politile for him to have made fach a diffraction, if only worthy men were chosen, if he had been defined to my particular friends, my loods, the number of when carnot be very faces. extend but to a few. If I have any inand feature, our that of the prouble had actival the lexity of the populars, and the professed use, who would ever have peo-rather/o of the abandoned; and he giveyou the reckrence to all others of the

is by no means the reason why Punner

youth, given the firegest proofs of your Therefore, my loods, to come at lift to the sunfo itfelf, and the acculation brought account was if it be not unafful in fome cutes the Equativism under in tilled with sittlefs, erreed nothing with relation to our cause, the whole gifty in in the desart affiction. But what we carfelyes could have without for converte homes are all in recognize. If he who stuffed the law though there thereingies are overwhelmed with forcow; was no difrate althou the matter of fact, Wit word, even the fields themfolion la- was willing that the lowfolion of it though then electer, and a perfor appointed to classed it expected before the people; inthe artist with yold-on and equity; the news, asked has what product he with orly consissing folices of year industria, have of energing on his ferrors defeat. which of their two marties warehild the while Mills was above by region than name easier to determine this point, I be taken out of the way; which prove theld beg the ferour of an attenue hours. I means incrediately engagement to be

Sec, while, is a few words. The spenthe M. Cata. whole offur being you. P. Clodins being his country with every (pories of opposifor exercising his pratochip; that is, for earthursize the componwealth. He was Sent of the Rossia people. Accordingly he joined the candidates that recoded reloi them in every thing, had the fale

woo his con faciliers. He stimbled garment, on hariclack, without either countely, and focated a new Collision tribe forwards; and what was more extraords of the mod abundated of the estimate, ware, without his wife. While this has pasic, the space Milo prevailed. When on perpete for an affiliation, was in a this wretch, who was best upon all man-chariet with his wife, multi-d on in his man, and justiced investmate enemy, world wants, and with a feeble and timed train certainly be conful when he necessard of women and becar he meets Clasical this, not only by the discourse, but by mear his even estate, a little to her det. the votes of the Resear people, he began send is immediately attacked by a hade of mostly that Mile and lockilled. He feat an entirette, and all his coordinate. Upon for that rade auditorious crew of firms which he throw of his rhost, borned from from with whom he used to manage the great leavere. In the news time Clomode facely, and harafa Erraria. The don's activacious drawing their feetely. thing was not in the leaft a ferret; four-of them can back to the chartet in fee he tiol evenly to fee, that though noder to attack Mile in the go it, while Mile reads not be decreed of the one others, the land that he was aloused by A. felate, he might of his Lie. He often fell upon an investment who agre behave

interpeted this in the fenate, and de- their, being rejolete and facility to their

In the mean time, as feen as Cloder to come at the intelligence) that Maleway few, and feeling the comitta had been do- obtained for the encirosoph of Logary to level to long the year before, that he be at Language, where he was dictate, could not held his office many months; in order to noursote agricf, a that which ascol basing L. Parles, a man of evens. Bone the our beion, in such as appears being whole your for opposing the date; our grounds; and this of a time when he am principes female, but that he might day, where his prefere was averflow to hope to be first himself a full entire year, every on him mad dedicted a third by proor weekl have done, if he had active willow. But Wile stor howing that we ander Mile, who, he plainly few, would the female that durtill the hoste was hove cleaths, united awhite, as whal, till its dius, if he had peopeted to come back to Borne that day, might have received, nuder, were, frome of them, flain; whilst the red, feeten a warran encurement near mixed but this finele coeffice, which of to their staffer's affattence, bearing beides tainly. If it appear that Milowaythe agfrom Cledinskinni-lithor Mile workilled. Projec, we aft no facour; but if Cledins. and believing it to be fall, asked upon this- you will then acquit so of the crime that eragion I mention it not with a view to has been had to our charge. What methe true state of the case) without the eq- diss key in writ for Mile? It is fullerent, den, without the knowledge, without the confidering what an applicate abandoned preferre of their matter, as every man wretch he was, to flow that he ley under

This was lands in a frithful account in wait was himfely expressed, and force Abbasi by force, or rather, emissionly chatifed by true valeur. I fay nothing flate in general, to yearfelves in partirein, and to all and men; I am con-Office was to perellus, that he could not from his own fairty, without freezing Spenieral that of throppidie at the four is no secons for attempting his deleter, tations in general, and even nature itself injusts the beater to defend their bediet, public methods, you cannot promissee this action eximinal, without determining mits perials either in the found or your sice, he would certainly have chosen my leads, above ignorant! are you francers to have follow by the hand of Cledina, in this rity? Has the report, which fa trale an attempt upon his lift, rather less tif they are to be collect laws, and not tion he executed by your order, largarfe rather the frences of the city, and the he had not tamely yielded himfelf a viffice plagues of the republic) which be intended to he made. But if none of two are of to have imposed and fixed as a bound of whether Cladinis was killed; for that we ears? Shew us, I beg of you, Sexten gues; but whether juilt or printile as Closies, flow us, that register of your bitomi. That a plot was hid, is very his heefs, and carried of, like another cities; and this is what the forest do- Polludians, in the midd of an armed force wheth of them lead, in smoothin. This have an honourable legacy, and ample inthen in the point which thelow distribute. Reptions for from foture tribute, who to incrine intra. Thus, what the trusts thought held his office under your dischar-

Is nothing elfe therefore to be deter would with his own fewerst thould not us a fixing temptation to it, that he formed great hones, and respected to himfelf great excition of Callies therefore, might interest wer if ? be applied to the prefent cafe. For though no consideration can pressil syon a good man to be guilty of a hefe of advantage will often be fufficient. By Mile's death, Clodies not only gained has firment which his advertory's power as conful would have laid upon his wicked tower these rousels, by whose continuous at leaf, if not affifunce, he hoped he mod schemes he had been forming; perfucing kinfelf, that as they through thearfelves under to great on obligation to him, they would have no inclination to they were inclined to do it, they would perhaps be fearer able to contrast the most profigate of all men, who had been confirmed and bardened in his underlander for by a long feries of villanies. Are you then, densed, relited to the action, not thanking if foch a tribate you could riple. Now and Personnensified not upon the quatter the coffs a look at mr. like that he ufed

min. The labout druck with that links bound of above her that which some of the female. What, Seatus, do you imagine I am secon with you who have treated now the humanity of new temper could have allowed me to have required? You throw the bloody body of P. Clodius out of his the days, half conjugged with unballioused

word third of its issues, and descined of the offert excessions and fermal possy. This, though it is tree you did mend: yet as my enemy was the object " of your gradity, I rought not certainly to the greatest reason to dond a resolution is the flate from the protocilip of Clache'en confel. When all the Roman pleads were convinced that Mile was the note, what citizen could have befound a more and about civing him his nate, when tears, and delivered the republic from the street day or? But now Cludies in In Mile to forcert his denity. That Secular honour for which he was diffhis recrefing the extraces of the Cladian factors, vanished with the death of Clathat there is now no citizen you have to different his valuer, the interest that Seconted his election, and a perpetual fourte of elect. Accordingly, Milale elotion to the confidence, which could sever have been burt while Cledius was that he is really a defence by it. But it ever be first that hatred prevailed, that anne and references arend him on that his non grievarces. Naw if all thefe not been greeneed. Now it the those

though Mile hear any other butned to Cla-

due, who farnished him with fuch a rich narrowly I efcused being deliroyed by it

named made have to all had though As to ion ill-will to Mile: first on now presented mod februer, and the controller of his amued force; and latily, as his accorr, consided by Milo aton the Plotian Lay. high must him refeatment have rifen, and motherhood inchies too in fourtreat on encour to justice ?

I nevering new to earlider what seems will femith out in defence of the one, and for the conviction of the other. Ciolos. never moderate of any violence. Mila never carried any point without it. What then my heels when I return! from this eite, leaving you in terrs for my deputture, did I fear flunding a trial ; and not feery of news, and once violence? What retion could there be for reflering me. if had, to appear upon my trial; had fet a treation arrived me, and I had reation to four the great of a trial in a case that nounable for specialf. No, my books, this was not the cefe : I was unwilling to exnote my countrymen whom I had fored by my couniels and at the hazard of my life, to the feneda of flaves, indicent cities man and a crew of millions. For I Co. ves, I modelf beheld this very Q. Hecteshe, almost murdered by the hands of fixers while he waited on me ; and it was in the was handled to roughly, that it coft him his life. When therefore, has that duty per which Chalen received from Catalan. reflect in its theath I it has been almed at me : but I would not fafer you to excels warefelves to its rune on my accurate with Mile, but with the utrust accorded to Citation family, with the blood of Patie the one and not the leaft to the others ries. The fema the year fame present what more can you defen? For why was, after a long diffance of time, again

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lately of the values. What new of this of a flowch he was making in Milich fahad can be hid to Mile's charge? whate your, what a fee eccenterer, and I will face has only been employed to face the even said, deficient makes was these for . The from the violence of Cloders, when he disputching him? April, when Mark April beatsdired to kill him, how often had be the fairest appretimition of diving it? bill som him, when he was defending his amsertaien the defence of his country in hade and hadehold gods against his and a most disceptus quoter, crollandaringly citizen und Legue man. P. Senzos, his tire, which he enderroured to graid; lencolleague, was wasneded? might he not, mortal gods! how (avoughly was the time sixted, and a must berhaven thoughter dies convended himbill beneath a disk mole in the forum, spon his propoling fraire-ie, how saids could Mile have dothe last flar may regionalized mucht be used. Broved that places of biaccountry, ambition when the house of L. Carriton, that up- havelet; htered the play of Antony, withright and heavy penton, was attacked? out inversing the latted of any? How while he not on that day when the law selve was it in his power, while the conpolici in relation to met when a wall even- mitin were held in the field of Mary? could of people from all parts of Italy, when Clodes had forced his way within remarked with a generor for my fairty. On including, and his marty become by his world, with jurgical voice, hour erlichmental direction, to draw their founds and theory the place of the netica, and the whole flores; and then on a foliou, being florek.

At that time P. Leutsilles, a man of Alloyathed worth and bravery, was notbit the professed enemy of Clodes, the home, the defender of your decrees, the importer of that public mains, and the protect, and eight tribenes of the people it my intervil, in opposit underlien. Poppand singinisms decrees for my reformation creating the Roman people, and when the nitizens were then to inflamed with of equiptine as of remarking the series is guested his temper, that though he time arrived him. But what do I far? "hen Pumper was affarited in the midt with his mid worthy aftions. Shall Mile

good sear with that Mile had then dif-

Can you imagine then that MZo world shafe to inver the illevill of uny, by su usgained live the applicate of all? Would be aura of his own his, probest very proveention, at the und incurrent time and continued on reportmits, and would when his fireggle for the toperne office in the flate, and the day of his election was tives is jest what a folicitous concern the e the charges that may openly be brought two and hidden fermifies a when we treme the at every remour, every falls, forgod, and frivolous flory; when we explore the citizens upon fich oreafines; they are not this Nilston a pringle period and fined colo difful side with the differential conthen be fopposed, on the very day of elucties, a day which he had lone wifted for and impatiently expected to confest himfull before that august affembly of the centuries, having his hands flained with blood, his guilt? Who can believe this of the mun! yet who can deale, but that Cledre imagined he floods reign without control, were Mile municipal? What thalf we fee, my loads, to that which is the fource of all audaciostiseis? Does not every one knew, that the hope of impumity is the errord terroration to the commilion of crimes? Now which of their two was the most expected to thin? Mills, whereis now upon his trial for an action. which reall be deered at least necessary. M'not plarious; or Clodies, who had for thorough a contempt for the authority of took delight in nothing that was either ngreeable to nature or confident with land But why thould I labour this point for much, why direct any longer? I appeal to you, Q. Petilius, who are a med worthy and excellent citizen; I call you, Marcus Cato, to witness; both of you placed on that tribunel by a kinetal foremeteral

direction. You were told by M. Favorius, that Chalins declared to him, and you were teld it in Clodius's lifetime, that Mile thould not live three days longer, In three days time be attenuated what he had threatened ; if he then made on female of publishing his design, can you entertain erer doubt of it when it was achually our-

for. There was no difficulty in knowing when the dichator of Loustians was to perform his flated families. He fam that Mile was obliged to fet out for Languism on that very day. Accordingly he was beforehand with him. But on what day? that doe, on which, as I mentioned before. a mud afferedly was held by his mercenary tribane: which day which affemble which turnelt, he would never have left, if he had not been easyr to excepte his meditated villeny. So that he had not the led a fitter reader for flaving at home: while Mile, on the contrary, could not petibly flar, and had not only a fufficient reafon for leaving the city, but was under

what if it appear that, an Clodies certainly

from of Clatical Pict than Lab which way he could come at the knowledge of it? A cuclist which was caused put, with nebady elfe. T. Patiens, his intinute friend, exold have inforcined him, that Niss. Belides, there were many other perion, all whose he suight have very early had this nine of intelligence. But of when fill allow, however, that he did easyler; nov. I thail grant farther, with my friend Arthat he corrupted a flave. Read the exidence that in before you; C. Calleiro, of mate friend and corporation of P. Clolics, dies was at Intercepts and at Respect the faue hour, tells you that P. Cledon near Alba, but that bearing year such peffelly of the death of Cyrun the archito Rome. The fower evidence is given in by C. Clodies, another comparion of Z.

knew Mile would be on the road that dex,

Mile resuld not fo much as fajord the

Otderve, my loods, how much this evidence makes for m. In the fett place, it plainly assesses, that Mile did not unlettake his journey with a delign to way-let Clodies, as he could not have the leaf the day? This I have already accounted not likewise fronk for majelf) weekner, real for corrying on this projection oil plot was laid by a more encinced perion. affaffin. Bet this columns is erefuted by

disa would have returned to Borne the slor, if he had not heard of the doth of Come. Then I reserve my fairits: I am left I thould form to have reactified what I could not to much as have forcefold Clodies, for they, had not the least thought on thislate pereting of dainy it. Now of way-laying Mile, because he was to have remained at Allianam, and would ROOK III. OBATIONS CHARACTERS &c.

never have fone from his country-deat to interest Clodias should live; that, on the .. mennit a murder. But I plainly securive contrary. Mile's death was a melt delirthat the person who is anytomical to have able except for anisorine the twentien of infermed him of Curus's death, only in- Cindias; that on one tide there was a fened him of Mile's anomark. For why inform him of the death of Cyren, nion Clodies, when he went from Rome, left expiring? I was with him, and feeled to his will alone with Clodies : for he had phicly made his will, and appointed Codus and use his beirs. Was a meltest der to acquaint him with the death of a perion, whom but the day before, alout nine in the morning, he had left

Allowing it however to be fo, what rules was there for herrying back to Rome? For what did he travel in the right-time? what oregioned all this difin the first place, this required polyarry; sed, in the next, if it had, what could be leve got that night, which he must have let, had he come to Rome only next noming? And us a journey to town in the night was rather to be avoided thus acted by Clodies, to if Mile had formed teyplot against hisenetry, and had known that he was to return to town that evening, he would have firecord and waited for len. He might have killed him by alebt a s frépicious place, infethed wish robbers. Notody could have differed him if he hed desired the fast, force even ofter be has confeded it, every one is concerned for his fafety. First of all, the place itbif would have been charged with it bring a hunt and retreat for robbers; while the filent Subtude and Stades of night most bers concealed Mide: and then as forh numbers have been affaulted and plonfired by Clodies, and fo many others were sperchanics of the like treatment, the hydron mast naturally have fallen upon thou; and, in thort, all Etroria might here been renferented. But it is certain flat Clodies, in his return that day from Aticia, called at Albanum. Now through Aleis, yet he had reason to suspect that le would call at his feat, which lies soon

the leaft; that the ere had been centionally employing himself in acts of violence, life of Milo was threatened, and his death publish feretale by Clodus, whereas nothing of that kind was ever heard from Mile; that the day fixed for Mile's journer was well known to his advertary, while Mile knew nothing when Clodius was to return ; that Make increase was necessary, but that of Clodies rather the contrary; that the one openly declared his intention of lerving Rome that day, while the other concealed his intention of returning: that Mile mide no alteration in his meaferes, but that Cledius feigned so excele for offering his; that if Mile have waited for him near the city till it was dark, but that Clodies, even if he had been under an accrebesfions from Mila.

ought to have been afraid of coming to town foliate at night. was most favourable to Mile, or to Cladire. But can there my londs, he says ruces far doubt, or for any farther deliberation upon that ? It was near the effate bodied men were employed in his mad Schenes of building. Did Mile think he him from an eminence, and did he for this reason pitch aren that fact for the engagement) or was he not rather expetled in that place by his advertary, who first? The thing, my large frenks for itfelf, which must be allowed to be of the greatest importance in determining a creation. Were the affair to be reprefented only by painting, inflend of being expectled by words, it would even thru which was free from all mifchievous defigns. When the one was fitting in his Germal, even though he was that day to chariot musted up in his clock, and his between to Rome. Why then did be not wife along with him-Which of thefe other meet him former and horsvert his gircumfunces was not a very great in amrecting it, or pull himself where he was brance? the drefs, the chariot, or the fire Cledius was toom's in the night-time? consumion? How could be be worfe The far, my large, every circumfasce, equipped for an encocement, but he was

charies.

oucurs to proce that it was for Milo's wrapt up in a clock, conbarrafled with a

Of Give the other new, in the first place, then did be give them their freedom! lie for what reafon? in the essaint; what stay hom, led they should not be able to pey's fest; with what view l'To fee Plen- by Milio's ferunts on the Applia way. per? He knew he was at Aliana. To first what occurs for tecture? what was final times. What then contribute your way let whather her falls or referrible

He wanted to be man the first when Mills the cuclion relates to the matter of fed. Now please to compare the tencelling or Mile. Cladies, before that ther, always travelled with his wife; he was then injusticant in his actions. Miles con-Hey rause he then to be excreened. He-

we may have recounfe to the executioner;

Let us then here examine into what is texture, we conside it all. But if you als why he now them their frenden, taker than why he believed to family a reward upon them, it them that you do not ever on this bruch, and absolutes freshouth the utenet refeletion and fleadingly, fed. however was quelled by his authority,

life, well deferred not easy their Meety.

let the highest reverds. For what reward can be covat expend for figh after-

tionate, fork worthy and faithful fervants to where their reafter is insoluted for his life? And which is wit a biother obligation, to whom he owes it, that his moil as neterage enemy has not feated his erewas above finish bow much it was they had not been made fore, thefe delicence to prompte barrent by locate being, and what their defenders of imported blood, mail by noon his life, and that it was in a many him, under his profest misfortunes, to repoled it to are desper without a grant. In his hobit in his power to reward their Add to this effect of accidence, the one as they deserved. But the torture that it restors the of all conducts, and the come more inflicting in the curch of the treath team chance of war, which other turns of Liberty, bears hard upon Mile, 17-4 project the victor, even when made to whole lines in it inflicted? do you git? therefore and tripeneds over the name sided, on these of P. Cladies. When departured

doubter, theid leader, who when he had. Appine. From whence come they I from to attendents that were behind; from some fempel Nersigns greaters egyptical tions which there suitable slaves satisfied approches maner the gods, thus when be

male his way into their very prefence; Milo's could has ever been approved by for the firme educate to made into his the feaste; for thefe wife man purcticed duth, militheir farmed methods but here. the better of his carte, his protecte of violated. Het our anesti are would not al- most, and the refolation with which he low a figure to be not to the nature for mode his defence. Here you forget, nor what affected his maffer, not becarfe the lards, when the next of Cludier's death " trails could not thus be differented, but heends their sealers thought it dibutours. twib be differented when the flavor of the professors nee beneght as with eller against the perfew accorded? Let us here new what kind of an examination this was, istimally to execution; he did not. Let then have their liberte. What can be animation? They are horried away on a fidles to the rack, but are goalened for folicly of his country, they were of spinion to perfect may have my opportunity of feeking to them ! At lot, ofer lexing

sized, threigh the thing fainer out with lich fissier and full existence, that Milenounced to Roose with an innocent mind, refained with pailt, and therhad by feat, call to mind, I defeath you by the innend code the expedition with which able the fronte bootle was in finner, the twelvers of foul he differented, the lask ir afermed, the speech he mode on the vertice. He delivered birefelf up, not "by to the nexale, but even to the female, typicated for the public focurity; nor serely to them, but even to the nethories this when the fourte had invested with the care of the whole repaider, all the worth of Italy, and all the malitary keep of Rooms the whates he would name has delivered himself, if he had not been radical of the guadaris of his coules I'm had many feliciness, and save every that there was not a fixed nor last in the It to time theirs. Great, my londs, is entry where Mile had not hired a boofe; Selver of engineers; great both in the" that men were convered down the Tiber secret and the cultury the first home now to his feet at Occiculars; that his houseon ture, while the other imagine their pu- the Copitolite hill was filled with thields; tilment in continually become their every and that every other place was full of

had reached or, what were the reports and poffers, from a principle of refeatment, they imagined by would-look upon the he put him to death with a view to the the flate by expering his own life to danger, would cheerfully fabruit to the Lows, .. the profession, he bindelf produces them, professed, he fatisfied hindelf with insurtel glocy. Others talked in a more frightful. breek ear, faid they, he will frize frome of their citizen who have done the most important ferviers to their constro! these mobilet) actions are not only forced, but they Thefe forcettion therefore were aroundfemiled, had Mile done any thing that could not be defended with touth and inflice. that were afterwards beaped upon him? And though they were facil as would have leak receiverfeels of guilt, yet how he beer them! Immortal gods! here them, them at nought! Though a guilty perfon even of the createst contact, nor un imporent person, unless undeed with the greated fortitude, could never have neelected them. It was whifeered elect. "jerially as that perfect heard every yes that a valt number of thickle, fecouls, beijut was approhesion of very great day. des, darts, and jurgles might be found;

flories were not only reported, but almost may hear he. If you are afraid of Nilo, believed; see were they looked open an ercendels till after fearch was mide. I rould not indeed but applied the wonderbut to tell you freely, pay look, what I care of the whole republic, are obliged to hear too many flaries; not indeed in it, inrelais an andience to a policy tellow of a priet. Licinias I think he incalled, who gave jadormation that Mile's flaves, havmy got drank at his books, consisted to him a riot they had formed to murder Pompey, and that afterwards one of them had fabbed him, to prevent his differenles it. Pomirer received this intelligence at his everless. I was fest for immediaaffir was hid before the fenate. I could not help being in the createst confirmation, to fee the guardian both of me and my country under to count an apprehenfech credit was given to a batcher; that the confessors of a narred of dranken the fide, which focused to be the prick only of a prodle, fould be taken for the thrult of a chalister. But, us I underthood Done. per was flewing his coution, rather than his fear; and was difpoind to be fulnireason to sear nothing. There was a rumour alfo, that the house of C. Carlor, so eminent for his rank and courage, was attacked for favoral boson in the might Nobody heard, pobody perenived any thing of it, though the place was to reddiryet the affair was thought fit to be enextred into. I could never fafrect a man of Pomony's diffinentiand values, of being

a tiriet himfelf in that mell found tem-Their flories were all differented to be alfe malirious forceries; but if, after all. Mile med full be found; it is no lopger the affeir of Clodius, but your felbicions. Percey, which we dread; your, your ferbicious, I fay, and fpeak it to, that you

ing, or has ever before contrived, one worked doings against your life; if the fal Glivencool Pompey sounthe occulred forces of Italy, as topic of year agents allere, if this armed force, if the Center line troops, if thele featrles and grands, if the cheten hand of vocco area that area! their namer to seved it. He could not amount the claults of Miles if all their precentings are taken and pointed against him, crest undestantly rest be his peling the forces and power of a feelt mun, face the molt except of all our generals is fixed upon, and the whole republic armed to refit him. But who does not know, that all the infere and feels ately; and by the sivice of his friends the - care, to be related and frengthened by this armed force? Could Mile have found an construity we would immediately have convinced you, that no man ever had a finener affection for another than dinger, where your diguity was concerned that, to mile your glory, be often encoutered that mostler Cludies : that his tribenute was empleyed, under your doction, in Securing my talety, which you had then to much at heart; that you also wards preteried him, when his life was in danger, and used your indeped for him, giors of every thing, that you might have, when he found for the pretorbing that there were two perions whose warmed friendhis, he bood he might always deneed many appried on account of the obligations you laid him under, and me on account of the favours I received from him. If he had failed in the record of all thin; if your faipirious had been to deeply rooted sa not to be removed; if Italy, in a word, such never have been free from nextimorres; ser yet think any cention toe levies, nor the city from arms, without great in one, who has taken upon himfelf Mile's defination, he would not have the defence of the whole republic. A few nator too, in a full heafe, affirmed lately in to hod adies to his country : but fet he the ceritel, that Mile had a darner under would have called mon thee, O the his gove at that very time; mon which

Confider how encertain and variable the pie, that, face his life and manners could condition of life is, how unfettled and itconfust a thing forces - what enfeithfulpels is to be found among fi friends; what diferifes fuited to times and circumfances gers, even of those who are dearest to st. There will, there will. I far, be a time. and the day will certainly come, when you with fafety fiff. I hope, to your fortune.

March channel archery by Sone term of material discount own in the mell forced the common times, which, as experience retyfes of the insuertal pole; the men, by tions will often hannen to us all may whole positioned the treate frequently want the affection of the friendfield, the determined to alone for the violation of factor of the worthird, and the consuge our religious rites : the man whole incest of the branch man living. Though who with his own filer, Larollas from he had tan believe that Pourpey, so well skilled discovered by decenarisation : the more is the laws of House, in ancient ologes, who, by the violence of his floves, expelled and the conditionion of his country, when in period effected by the feater the perthe feasie had given it him in charge, to ple, and all notices, as the nuclerver Se that the republic received so determent; of the city and the lives of the citizens; a featurer almost fulficient for armine, the man, who eave and took ever kinethe contain without adigning them an doze, and parcelled out the world to whom erned frece; that he, I fay, when an array he pleafed; the man who, after having and a choice hand of felders were offered conscitted feveral marriers in the forum. him, fooded wait the event of this trial, and defend the conduct of the man who wanted to abelift triale? It was fulficient, felf within the walls of his own house: that Pangey cleared Mile from those clurrers that were advanced against him, ty reacting a law, according to which, in my opinion, Mile sught, and by the con- flrey the public register, which contained folios of all, might havfully be acquitted. But by fitting in that place, uttended by s conserous goard affigued him by public atherity, he fafficiently declared his in- ferred so bounds in the division of arenore unworthy a man of his charafter, that to oblige you to condemn a perfee. whom, from mamoruse precedents, and by virtue of his own authority, he might have tunified himsfelf's, but to neuterly you: he nears only to convince you that, notwithfonding vellenday's richem affereble, you

are at full liberty to pain featence occording to your own judgments. But, my loads, the Clodien acredation his architects and amplaners traverfed gives upe no-concern; for I ignored to firmed, to mid of all experience, or fo ignorant of ver festiments, as not to know your opition in relation to the death of Circles. the Alex when the reald not not And though I had not refuted the charge, tt | hore-base, yet Mile might, with fafe- brave Roman knight, to fell an idead ty, have made the following glorious de-upon the Pretian lake, incrediately conturnion in public, though a faile one: I veyed titaber, steer, mortar and fand, have fain, 1 have fain, out a Sp. Medius, into the ident in boats, and made on who was inspected of aiming at the regal year, bergule he courted the fuvour of tel belowing extranguat prefects to the bin of his own effate; not a Tiberies Streten who feditionly dended his colleague from his magifracy; though ten their defloyers have filled the world. With the above of their exploits; but I

by force of arms obliged a citizen of illuftrious virtue and charafter to coafine himthe zeen, who thought no infinnce of villary or left unlessful: the man, who fired the table of the Nymples, in order to demon who governed himfelf by no law, difregarded all civil inditations, and obmeets : who never attenuated to frice the effate of another by quirks of law, felcened evidence, or falls oaths, lot empleyed the more effortaal ramon of regular treeps, recomponents, and flandards; drive from their polefloss, not only the Tuicuse (for them he atterly defaifed) but Q. Varios, one of our judges, that brave man and worthy citizen; who with the effects and mardens of a circuit many citizens, and graford in his own impainttion all that her between Janiroham and Soude Tites Peravior, an illustrious and foreple of building a house on another per-

fon's effate, even while the proprietor was viewing him from the consider hank : who had the impudence, immertal gods! to declare to forb a man as Tites Furfacion (for I thall seeit the affair relation to the widow Scantia, and the young Aprenius, both of whom he threatened with de-thif they did not visit to him the noticili. It love fain the mun (for he had a right to of their gardens); who had the imprethe thin language, who had faved his depos, I fee, to declare to Titus Furticountry at the hazard of his own life) wire, that if having not nive him the form of winter a community adultation our mobied money by demanded, he would conver a dead

ELEGANT EXTRACTS IN PROSE.

exprise for construct a more to the public beautifurentality between of their core ground to one in the electri inensities: home that was and over children will enrecet-yard belonging to his saler, and to eached then will be attended with the rebuild in fach a pageer as not only to theries, that it P. Chains had brook yes prove her of all entrance and accordate her emperiors the highest, and, I coult, the box

Vet all their violences were telerated. promonable than against private persons, and retire established the preferst will be a firmers as well as relation; but the callets. Yet be what means could you have married of their directs that were Busey. Your many and I mad By children. He was incaune that their time, except to make him nader of the whele resultie, and of the property of Cledies; with this right-hand, with this tice, easity, laws, liberty, modely, and there he may room for Mile to four how his country would take it? Who is there it? Where is the manthal downet think and Orchor it as his entries, that Mide enestry; that he has formed you connect the inhabitants of Kerpe, of all Italy, and the whole would? I connet indeed in-

being raried, their icherses books, low is federal in to pray use this world have

I am not alraid, my loads, that I final it upon him with more foredom than touth, enemy was he to all markind, that not that of the whole world. It is impediale to experie, or justed to irrogine, what a Fat, my look, attend to this ; the prefert regid perfugie you to arguit Mile, on conon your constructors better these marks of fear? here would be affect you when here recipies to use chose it is enough that just " he is dead, for powerfully figher you? what I if Pompey bissiell, a man noticed him to effect what we one belides can : if point Cledine's death to be enquired into or to mile him from the dead, which do a principle of friendhip he might be inelimed to made himstrom the dead, yet a re-You therefore fit as the avenuers of that transice loor high the temports of the some s death, whom you would not recall

times, this probab age however has been made into his double by a law which

BOOK HIL ORATIONS, CHARACTERS, &c.

would not have railed if it could have guided become upon differentiated mabrought him to life. If his decreyer triots, seel it is the part of a trave man, then then id countries the fact, need to year not to be induced by the greatest fatterto be required for the forwhere he had de- incort to repeat of having being different largest. The Greeks results divine has his date. Mile therefore might have seems to these who not tenants to death. must the confessor which Abels, Natica, What have I feen at Athene? what in Oximins, Marins, and I myfelf, formerly other cities of Ground/what ceremonies made. And had his country being pateful, were indicated for fuch heroes?, what house? what fence? The honour said then were should equal to their part to the importal gods. And will you not enly reliate to pursuan longouss to the prefever of to great a people, and the avenget of Such execuable villanies, but even due the action; he would have beyorly and theely confedied that he did it for the

renzon good; not, indeed, he eight not

only to have preficied, but to have pro-For if he does not done on aftion for heigathy altered the forted rites cornlindy that he would formely to confele mitted them to their rederity. what he might hope to be rewarded for ? lot get anormed of the action (threeh boy is it collible that a perion con ditionof the begoest man above had not been has described with therefore and relidethe free is encreteful a city. For what fireld rejeice, while he alone remained directionie, who was the caste of all the or country, this has been our confast printies, that as the alors would be Nices and danger. - For what prolife had len der to me, when in my confelste I male to many began four uttempts for you tel over podicrite, if I reald have prohird to carry my deliges into execution what the greatest timegles and difficulin I what weenes would not dore to kill Formationes and extragrow riting, if the last on damper to fear? But the fem else bracely deiends his country tifs the product of public offices, danger, and death, is a man indeed. It is the

he might have rejoiced; if augusteful, his cunfrience untit ttill have formered him under incretitude. But that cratic todo is due to him for this favour, mr. terestion, and the immortal gods, all declere. Nor is it politile that any man can think otherwife, last he who denies divine providence; who is unafetted by

the majety of your empire, the fun it-

felf, the recolutions of the heavenly bodies,

the charges and laws of notice, and, above all, the without of our acceptant, who re-

which he delives nothing but pardon, in it monies, and authors, and our fully trans-Thereis, there certainly is forh a Power; tale's be thinks it is more agreeable to nor can this grand and beautiful fabric of yes, that he fhould defend his own life. nature he without an animating principle, that the four of your order; especially, when their lodges and feeble frames of as he fach a contestion, if were were in- core are endorred with life and perception, eined to be grateful, he might espect to Unleis perhaps men think otherwife, becitain the nobleft horsons. But if you canfe it is not immediately differred by them; as if we could differe that princitile of wifdom and ferefield by which six act and fpeak, or even could discover the manner and place of its existence. This, this is the very never which has often, in a weederful manner, crowned Rome with glory and profectity; which has defroved and remarn! this alarge; which inform! him with preferaption to irritate by vislence, and provoke by the freest, the howelf of men, in order to be consurred by him; a victory over whom would have procured him eternal impurity, and full too, is we thought expect over there of franctubes unfaringfurfs. This, reviseds, was not effected by human produces, nor even by the control care of the immedal vens, which fav this monter fall, feemed to their rights in his defination. For you, ve Alloge mysats and graves, I implies and atted, we demolified alters of the Alters, the companious and partners of the Reman rites, which his feet, after having depolithed the farred groves, bu-

ried suder the extraorgent piles of his

dry of a protect of service to before differ- building. Uson his full, your alters,

where the state of the state of

eree, but referred only for this figured puhiftment. Nor ear it he desired that the unner of the gods infored his followers with fach exposed body, without pagesats, without feging, without flows, without pomp, without largestations, without any orarial, befraesred with gare and dirt, and becombat with piety, I imagine, that the images of furbillularing perform thould grace to monthrous a parricide; ner could he be tern by the dogs, when dead, in a notes proper place than that where he had fore to often eindemned while aline. Trabs, the fortage of the Roman people feemed to me hard and critel, which fare and feffered him to infult the fute for for tions years. He delied with luft our mod. tires of the femile; uponly corrupted his joices; bacufied the fenate in his trifor the fairty of the flate; donce me fines env tourtry; plandered my conductional the hands perfecuted my wife and children; declared an execuable war against Processy, affaffracted magnification and citierns : heret nev benther's loude : laid Diftany wafte; donce muny from their and forious ; peither Rouse, Italy, provintes nor kingdoms, consideration his framer.

In his books, laws unce butched, which

were to foljedt us to our our faces; there—throwthe body of Clodies into the fourwas sorthing belonging to serverse, which house, that, when dead, he might been

would be his own. None but Nillo opnoted his detions; he looked usen Punhist, as firmly attached to his interest, by their late reconcilution. The power of Cafer he called his own; not my fell had mught him to defrife the featiments I before observed, intpired that factors microant with a defina to war-lar Mile. No otherwise could the monther have been deliroved; the flate could never bust ansared its own case. Is it to be imgined, that the feaster sald have refirsized him when he was poster, after having effected nothing while he was easy in a private flation? Could the ceedule have seen firmg enough to check their practed In the first place, but Mile been killed. the two cuefels most have been of his Sollion; in the next place, what could

would have had courage to oppose him when pratur, whom he remembered, while tribune, to have grievously harafed a person of confelar durate? He might have oppcelled, feiged, and obtained every thing; by a new less which was found among the other Clodian laws, he would have made our flaves his freed-men. In thort, had not the sumertal gods infpired him, effenisate as he was, with the frastir refolution of attracepting to kill the had no monbhe. Had he been protect, had be been carful, if indeed we can isposée that these temples and these walls could have fixed till his confulfrie; in thort, had be been alice, would be bure examitted no milithief; who, when dead by the direction of Sexton Clodies, one of his dependants, let the fenate houle on fire? Was ever light, more dreadful, more florking, and more miferable? That the temple of believis, dissity, wiften, pallic counsel, the head of this cite, the findbary of ker allies, the refers of all nations, the feat granted to this order by the enunirmus voice of the Rossas per als, thould be fired, engled, and defical And not by a middle made though even that would have been dreadful, but by one

man; who, if he dared to compet lock

havor for his deceased friend as a revenger.

what would be not, so a leader, have

done for him when his mo? He choic to

BOOK III. ORATIONS, CHARACTERS, &c.

what he had falcousted when living. Are may they be fall, may they be elerious. there any who complain of the Appian may they be happy! May this recovered war, and not are filent us to the fenuie- city prefeer, and my country, which shall look? Can we imagine that the foruts ever be dear to me, in whattoever manner could have been defended against that the shall please to treat me; since I must man, when living, whole hidden corfe de- not live with my fellow-citizens, let them franct the financial angle? Raile, raile him enjoy searce and transmillion, without man-I you can from the dead; will you bee-k the form of the living man, when you can pipels. I will withdraw, and retire into furerfulain the rage occasioned by his on- exite; if I cannot be a member of a virbaried body ? Unless you pretend that you inhained the attacks of those who run to ple of Caffor with frythes, and flow ull mer the facum with fwords. You feet attacked with arms, while they were at- Could I, who is my tritumethip, when the testiraly brazing Marcon Celius, the is the fervice of the republic; most refolate in whatever quair he undertakes ; detotal to usual men, and to the authority of the feaste; and who has differented a dwine and according fidelity to Malo under his restent einemuchances; to which he was reduced either by the force of cuvy,

to the curie, and perhaps taken too reach Merty in digrelling from the main febrett, What then resnains, but to befeech and short you, my leeds, to extend that comrofion to a beave mun, which he differen to implore, but which I, even against his confest, implere and earnefily intrest. Though you have not feen him thed a him, though he has preferred the facus fendy countrance, the fure ferreels of voice and language, do not on this account withhold it from him; indeed I know not whether these circumflances ought is the combuts of gladators, where perform of the lowed rank, the very drags of the people, are engaged, we look with fo tuck cretempt on cowards, on those who meanly her their lives, and are to fond of who theerfally offer their breafts to the feart; if, I fav., we feel morepity for those who from above asking our pity, than for these who with curve/mels intrest it, how noth more qualit we to be thus affected. where the inturells of our brough citizens are conversed? The words of Mile, my

but then, to me, let them ove their haptuous commercealth, it will be force fafrom as I fet, foot within a well-revoluted and free flate, there will I fix my shode, Also, eries hr. my fruitlefs toils I my falflate was under opportion, gave myfelf up-I found almost destroyed; to the fervice of the Roman krights, where firenuth was fo much weakened; to the ferrice of all

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good citizens, from wheen the oppreffice arms of Clodies had wreten their due anthurity; could I ever have imprised I theeld want a goard of boneli you to defend me? When I restored you to your country, (for we frequently differents together) could I ever have thought that I thould be driven rayfelf into busifusant? Where is now that fenate to whose insereft we devoted earfelves? Where, where, fava he, are those Roman knights of yours? What is become of that warm effortion the musicipal tower formerly teffified in your favour? What is become of the acclaustines of all Italy ! What is become of thy art, of thy elopsence, my Tully, which have to often been employed to preferre year fellow-citizens? Am I the only perion, to whom alone they can give no affidance ; I, who have to other resoured my life in your defence !

Nor does be witer fuch fentiments as thefe, my leeds, as I do now, with tears. but with the form intrepid countrance you now beheld. For he denies, he alifabately denies, that his fellow-citizens have repaid his fervices with ingratitude; but he confelles they have been too timerous. too pourrhenfore of danger. He declares. that, in order to infare your fafety, he pained over the common people, all the from of the populace, to his interest, when under their leader Clodies they threstened year property and year lives; that he not beth, which he frequently atters, and only curbed then by his refebriou, but which I duily hear, kill and confound me. foothed their rage at the expence of his May me fellow-citizens, face he, flourift, three inheritances. And while, by his

ELEGANT EXTRACTS IN PROSE.

Ebendity, by trooping the fery of the peasurings he, of little importance to me, how et ingresc, occord, and afortien, conferred ewing to his malt, but to the fafriciers of R. He adds interife, what is uncrediengreat network, not formuch on account of count of their eye intrinsic excellence a that through his whole courie of hie, do not ye average yourlelves nather upon

pending dispers ; that they are without

to unless an accordal often against ine, inspent was either to crown the fravers yet larceise the thinks, congratulations, and replacies of overy attentily. Not tomention the Tefore tetricals instituted in

sie, he entertions not the leaf doubt but, this body of mine is driveded of, force the that his extraodinary fervices to the tiate gives of my name already file, and thalk will proceed him your affection and favore, ever pedicit, every region of the earth. The Mile, is what you have ober actnocloties that he has received even totaled to me, while their were about a nivers highly obliged. Load me, my look, with so fevere affections as you tioned, (and more furely can be spore fewest set thall I ever retain a amerial feele of your farmer farmers. But if you I have fallen under your dift leafage, why

machan Mile! Longard happile enough stall I have jived, could I but the beloom conferences of having performed for thee, my Mills, every good office of love and severy less that writing are those to be friendfling, it was in my power to perform. efectived and once, whose fertices have ex- For they, I have dured the refeaturest of projektheir reveals. Yet thould be in the the count and navorial ; for thee I have to view, he is cruringed that the noblet, emenions for thee, I have often profitated hate the frequency of his, by the suscents- my own and my family's effate on the Arrec have ; that he this we are fill pre- fame bettern with thise; and at this year Sent, when able at from the world, and him. howe, if you are threatened with our vice vice even ofter death; and that by the leave, if your life runs my languard, I defirm of clery, in fact, meetals from to mond a feare in sour dancer. What now must to beyon. Of one five he, the required what can I far I what can I do people of Econe, all the nations of the to repor the obligations I am under to noth, Soil talk, and my space thall be you, but embrace your fection, whatever known tothe lated redericy. Nav. atthis it thall be, as mer earn? I will not before

yes have conferred upon use by the recferentian of my friend, or exact them by his deliraction. Mills, I negreior, beholds ner tears, without the leaf emotion. Incredible to perfectly, not only the fame of this features of first bethinks bimfelt in exite action, let the low critice from it, has there, where virtue has un place; and reacted broad the mastelt beside of looks spondents, not as a parishment, the floring empire. It is therefore, con- ; but as the period of our lives. Let himBOOK HE ORATIONS, CHARACTERS, &c.

they retain that makes of find, which follow the applicant I have not defensed. is natural to him; but how, my looks, Shall this man then, who was been to are you to determine? Will be full are- fave his country, sie may where let in his perion into bunishment? And thall there fervice of his country? Will you return be found on earth a place more weethy. the prepartiels of his gallent feel, and the refidence of feels virtue, then that desy his body a grave in Italy? Wall and which gave it birth? On you, or you I perion give his voice for handling a man cell, to heroes, who have led to much from the city, where every city on earth blood in the fewire of convenentry; to would be tread to receive within its walls? . you, we contamions, we fielding, I appeal in. Happy the country that theil reveive him? the hour of damour to the belt of men, mayneful this, if it that bands bing! looking on, while you thand here with most everlode; my tears will not allow was in your hand, and must this tri- me to reserve, and Mile fields truts to total, thall virtue like then be expelled. Le employed in his deience. You and extensioned, east out with different? Level, I beforeh and adjure, that, in your Unknow, wretebed man that I and easily devices, you would dare not so you think, ton. Main, he their recall me to me even. Testi me your factitude your indice, were try; and by thefe thall I not be able to felelity, will more obecasily be approved keep you in yours? What anseer shall I set by him, who, in his choice of indexe, mother father? What to you, Quinter, mikit, and the boltof revo. me along brother, the kind partner of all the minfortunes? that I could not jouficre Miloberthefevers influments which & 11. Part of Carmo's Gratica agrict be employed in nor preferration? in what

approved of by all. Who have get it out who falicited for Mile? I smifeld, What tring, what horrid vilkers was I pulled of, when those plots that were concrited for our common deliration, were all, by I ran that engines fonce flow all the caentities which held! me and mine. Why ditioned for any return from landsmoot? Was it that I might for thefe very perfora who were inflremental in any refloration nathed before my first. Make not I entitue von nur return a greater affectives how can I think myself truly refleced to my country, in these friends who referred By the iramortal gods I with (pardoa present by you! Be no ments, he eries: rator, but justice and alegents possiblations. the notion met with the possiblement he

Historyth's Corps.

The time is come, Futhers, when that jed to, and removing the imputations against triple, is seet by faccane outrisance but forerior direction) effectually put in ser power. All opinion has king oreto you, and pericises to the fluir, victhat in profecutions, men of wealth and always fafe, however closely econisted. There is now to be brought upon his trial tion, one whole life and adjoint condense him in the spirism of all impartial pertions. but whe, according to his own reciseing, and declared dependence meet his riches. res. If that fercence is palled upon bigabe O are eventry? for I fear what I shall reticts his critics driese, vor authority. Ly ont of a piece separal for Mile may be Fathers, will be sometable and formula the formed imposety account then that Clodien eyes of the public; Let if his great is her . seconds lived, but were acretor, conteins. thereid him you in his favor, I field till delater, nather than be witten to toch a pain one point, viv. to make it apparent to fraction this, financial gods! how heave all the week, that what was wanting in 4 mm is that, and how worther of being this rule was not a criminal nor a profe-

defreed; and let use, if it must be to, as his worth, what does his quarkerlies,

furtamete perfoce to freth pain who have does it exhibit, but one continued formered villanies? Corios Carlos plandered of the public money by his own treasurer, a confel firipped and betrayed, an answedelerted and reduced to want, a numiner cobbed. the civil and religious rights of a people violated. The employment he held in Alia. Minorard Personalis what did it newborn bottles, cities, and temples, were robbed by him. What was his conduct in his newtonthis here at home? Let the plandered tembles, and public works neglected, that he carrying them on, bear witness. But his

porturbio in Sigily covers all his works notes to his infarny. The mischiels done by him in that country derive the three itch, that many years, under the wifell and bull of pratous, will not be fulficient to reflare things to the condition in which he found them. For it is notorious, that, donneither enjoyed the protection of their own original laws, of the regulations made for their benefit by the Hostan fenate upon their totaling under the protestion of the commonwalth, not of the natural and analimable rights of men. His not has decided all causes in Sicily for these three years; and his decidons have broke all law. all precedent, all right. The form he has, by arbitrary taxes and unheard of impolitions, extorted from the induffrious poor, are not to be comparted. The mail fairly ful allies of the consmerves lith have been treated as enemies. Russen citizens have, The most atroctors criminals, for money, have been exempted from the deferred punificeests ; and men of the realt onexrectionable characters condemned and bawith cruelty, he enfers the helplefs victor titled, relieved. The harbours, though fafficiently fortified, and the gates of firung

not been able to fire their wives and duschness from his imparity. And their his atrocious crimes have been contritted in to public a marmet, that there is no see who has beend of his paper, but cold ircken up his aftinen. Having, by his supplitons featurers, filled the priless with the most industries and defection of the people, he then proceeded to order mubern of Rossan citizens to be firespled in the racks: fo that the exclumation, "I as a citizen of Home!" which has olden. in the most distant recions, and strong the read barbarres secole, been a pretroken. was of no fervice to them, but, on the contrary, brought a foredier and user fevere positionent spen them.

I alk now, Verres, what you have to advance around this churge? Will you anatend to despit? Will you nected that any thing falls, that even any thing spstanuated, in alleved negative you? Had any prince, or any fate, committed the fatur outrage against the privilege of Reman citizens, fould we not think we had fufficient ground for declaring immediate war against them? What positioned mucht then to be infilled man a tyratrical and wicked prestor, who dared, at so emater diffuses than highly, within fight of the Italian coult, to put to the inferent death of eracitation that refortweats and cale for his having afferted his privilege of citizenship, and declared his intention of succeding to the intice of his country penind a cruel assertfor, who had smistly evulined him in a prifer at Syracule, from pallanor man, acrefled in he was onize to embark for his native country, is brought before the wicked person. With eyes darting fary, and a countenance differted

of his rame to be firing of, and rock to be brought; accusing him, but without the towns, opened to picutes and revenues: the bult fludow of evidence, or even of falutility the protection of the common I was invain that the substance mon crip! wealth, flarved to death; whole feets, to est. "I am a Roman citizen : I have the areat detriesent of the appointed fol-" forced mader Lucius Portion, what is now fered to perith; the uncient measurests " at Panormes, and will attel our intoof either Sigilian or Ration creatures, the "ceace," The blood-birtly someter, deaf Patters of heroes and princip, extrinded; to all he could urge in his own defence, and the temples firinged of the images. endered the infamous praidbreent to be The infance of his leaderfy has been tuch inclicial. Thus, Fathers, was an important as decency feebods to defende ; nor will I. Rossan citizen publishe manufed with by steriosing particulars, put thate un- feneraling; whill the only words be ut-

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tood emidt his cruel faferings, were, where even probable treth will hardly gain " I am a Roman citizen!" With thefe he uffent. The hearer, enlightened by a long

Oliberty !- O found once delightful to Reman citizenship!-open facred!-sow transled spon! But what then? Is it come to this! Shall an inferior magifrace, a payerner who holds his whole coner of the Ruman pecole, in a Roman province, within fight of Stale, bird, freeze, toppere with fire and red-led plates of inven, and at the last part to the

of more deathor the craft a Remonettic an? Shall neither the cries of insoconce expiring in ageny, northerears of playing fectators, nor the majory of the Roman communwealth, nor the foir of the infice of his country, refining the licentious and mantum consider of a mustler who, in confdence of his riches, frikes at the root of I conclude with expeding us hopes, that your wildren and indice, Fathers,

will not, by fullesing the atrocious and tresampled infolence of Casus Verres to efcare the due profilement, leave more to travelend the dancer of a total falorrison of authority, and introduction of general sauerby and cuefules.

ton. The Oration which was Golden by Puncues, at the public Feneral of those

ATHERLANS, who had been first killed in the Printersureman Hier. Many of those who have spoken before which these cods were accomplished, or ne on occasions of this kind, have comter now observer. for busine inflitted on eviangered by the management of any finally depend on his oration, which may of Athenians and of Frangers. be good, and may be bad. Difficult in-

bosed to defend himfelf from violence and negraintance, and warm in his affections. infance: but of for little ferrice was this may markly reconstruct every thing unprivilege to him, that while he was thus. facography expressed, in respect to whather afferting his citizenflip, the order yes withes and what he knows; whill the given for his execution-for his execution franger programmeth all exaggerated, through easy of their deels which he is confrious are above his own febievernent. For the praises belowed on others are then only to be endered, when men imaeine they can do these teats they hear to have been done; they easy what they cannot coral, and inspediately presonnes it falls. Yet, as this folegrains has see ceived its fraction from the authority of car aneclars, it is my daty also to phey the law, said to endeavour to occurre to for as I amable, the goodwill and appea-

bation of all arr maleree.

fathers, fince both jutice and decency pequire we should, on this occasion, believe this our country they kept themselves air . ways femly fettled; and, through their facceeding generation.-Worthy, indeed, of penife are they, and yet more warthy are our immediate fathers; fiace, enlarge ing their own inheritance into the extenfor course which we now policle, that .. their fors. Yet even their focceties, me purfelyes, here torfest, we who are yet in the Strength and vigner of our days, have nobly improved, and have made fuch popvitions for this our Athens, that now it is all fofficient in itself to answer every axigence of war and of peace. I mean not here to recite those martial exploits by

the refulate desences we parfelyes and pur mended the author of that law which we forefathers have made against the formidable investous of Barbariago and Greeks. scation to the honour of those who facri- Your own knowledge of their will excess for their lives in fighting for their room- the long detail. Het by what methods try. For my part, I think it followers we have role to this height of glory and for men who have approved their virtue power; by what polity, and by what connuclion, by action to be honoured for it. doct, we are thousecountiesd: I find feet -by fach ha was fee the public gratitude endeavour to they, and then proceed to tow performing about this foreral; and the praife of the decepted. Thefe, in my that the virtues of many neight not to be opinion, can be so impertinent topics on this occasion; the distustion of them must ore perion, when their credit must preca- be beneficial to this numerous commons We are happy in a fores of government

deed it is, judiciously to handle a felded, which cannot eavy the laws of our neutr-

beens; for it hath ferced as a model to man be perced for fields, force the Landsethers, but in original at Athens," And morning mover savude our territories. this car form as consultted not to the hands with their own hat with the server few, but to the whole body of the people, through of all their contributes. But is called a democracy. How different foever in a private capacity, we all enjoy the we excel. The really administration is not confined to a particular family, but is attainable only by merit. Peverty is not an bindrigge, face whoever is able to ferve his country meets with no oblincle to reviennest from his first objective. The ethers of the flate we so through without ebilinations from one another; and live tweether in the mutual endearments of private life without fufpicions; not angry with a neighbory for following the best of his eyes brancer, por rutting en that constances of differentest which pains. though it cannot penith; fo that in priwate life we converfe tearther without diffuence or damage, which we dare not. on any present, oftend equinit the public, citizates and the love chiefe to thefe matted for redrefs of the initial, and to allowed diffrace. Our laws have further provided for the mind most frequent ineet the year, closustly performed with a peculiar room, the don't delight of which is a churm that puts melanchely to flight. The grandour of this enr. Athrus earlies

tren; but we, notwithfunding our enfo faces. The o-trace of others is the artist and elevent way of his face all the don- of invariance; deliberation makes them gets of war as interpolly as they. This cowards. And their endual-taily smit

without difficulty, in an encour's country, habitations. The formeth of care whole force, no money both veteror experienced. begrafe it is dreaded by our noval expediof our ferture by lead. But if gry where they exerce and defect a foodl party of total defeat; and, if they are heat, they franch. West though from a fact of inaltivity, pather than Inherious exercity, or with a suteral, rather than an ac-

quired valver, we learn to encounter dancer I this good at least we receive from it, that we resend room under the according for of relitie ministeres, and also we hazzed the dancer, are found no lesentrareas than that who are excipusibly insued to it. In thefe swipets, eer whole enterestity deferves intily to In our masser of living we flow on termitions of ears, by the appointment of element temperal with fraculate, and up

entreate philosophy, without energying the mind. We efficiar ver wealth in verty is different to no near; so elimivisible, in the face periors, an attenton entirement, not more of the delicacien of the their sum actuate executes, and their sur own stouth, then of their of other, of the radile; and in ather, succeed in In the office of the weavest thefeed toll in the affine of companiest. For surrencedes, who referre to earthods one, we are the stell records who think him polite to our own; for we lay open Athens than does not be did in thate affairs not to recent refect, nor ever drive mer indulent has eved for neckary. And ret ment or correctly both brought manufit quick at carelling the agin apprehensions es, let airc every should buy to by ferior of thines, and thinking that much are what is never concealed; we place not for projection! to affere; but makes the aid. actifres of war as in the native warmth. Indeed we are oblived to proceed to eveas our fauls irredline on to order. In carion, there's continuous define withinpoint of education, the vesthof force peo- excellence, that in the hear of action we extrelle, to fayort tril and handhip like. Information the expedency of our me-

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and acutely feelble of the miferon of war adventages are not fo valuable; and to and the tweets of peace, are not hence illustrate by artical exidence, box come a In soils of beneficence, farther, we dif- now my foljects, and the greatest burt of for from the master. We neckerse friends. Which they have already provinced. For priors. For he who does a kindness, heated the fate, have been carned for in low of grantonic, becomes a debter to his thefe. And loch compliments might be levefictive. The person obliged is com- thought too high and exaggregated, if selled to ad the more initial part, con- nafed on any toy cars, but they alone friese that a petern of hisdayle is metely a payment, and not an obligation. And foult are now rejored, in the facelt eviwhere, not to much from interested mo- in their lives, and completed by their tives, as for the crieds of your liberality. deathy: for it is a debt of indice to now edding, that our Athens, in peneral, is their lives in fighting for their country, the februal of Groece; and that exercisale though interior to others in every victor Otherine remover to in excellently formed, but that of valuer. Their last timing ly his personal quelifications, for all the effectly all torner deposits-it extends

the of a possess of weeds, but the truth of which the practial afform life before a fore, that here he to which, he forh access not one was the lefe levith of his life. testi. For we are now the only people upon want, that poverty at length might of the world, who are found by a perioner he excharged for affectors. One online terele whe, resulting the attacks of up than their, the delire of vercence on under enemy, execute their defeat their enemies. Eccopilar this as the from the blight of indigration, and to their most homorphic price of dangers, they injustative are diffregreat, on if injust to beldly raised towards the mark, to fink two assessments to executed. That we receive and then to feting their ferrewhere our parset, we need no evidence dary pations. The uncertain event they to manifely; we have creat and ferral had already forered in bood; what their continued the prefest and of fature ages. Insied their own valour to necomplift, var praife; me post to deck off a hidory felves, and die in the attempt, thus to with the charges of verie, where the for fleets, and every had been prostrated 1-2 behind them eternal recomments of

viction of their eve valcer, forming the Fire thesatemed to it, have valuable

he arrest to have the recented fouls, who, have more at flake than men which patting The fatal period to which their gallest

torium former of active his artime with a to the public; their private demonstramelt graceful demanner, and a mult mady general only to a few. Yet not one of thefe was at all induced to firink from

and thus efficienced the daty which brave is your before to pray for a better fatebut to think it your diry also to nectorve of their who fervice is ready. I can now arrival year evenies; not independ the finded, as familiar his in fuch a confe, superients of this from a more harances. And in this reason have I enlarged to --where they upon, indelging a flow of such an auticaal points, to give the woods, may tell you, what we veerfelves Gazard a end that in the morbest may use knowns well at he, have many advantages.

there

there are in debrica valigably against your will have forment common to be follow goes who knew their duty, and in the who, whenever their attempts were unfaccafeful throught in disharacoroble their their valour could do for it, and so made it the each electors prefeat. Bethreine thus their lives on the public, they have every one received a practe that will never triggs,-Not that is which their besses he mouldering, but that in which their fame is arrifered, to be on every occasion. when honorr in the employ of either wood or aft, eternally remembered. This whole earth is the fepalehre of illufrious men;

temendence then on their own temb. From this very moment, emulating thefanoble patteres, placing your happiness in liberty, and liberty in valour, he premared to be lavify of life in not fo noble in thuse when misfutures have reduced to mifery and defpair, as in men who hazard the left of a consistable febridence, and the redominant of all the Liefines this world afferds, by an unfoccefiful enterprice. Advertity, after a feries of eafer and affigence, finks deeper into the heart infeathly retained in the victor of life

their native full that alone flows their

For this reafon, the payrats of those who are now gone, whoever of them may be ottendur here, I do not bewail;-I shall rather confect. It is well known liable from the moment of their birth; and that harrisefs belower to men who life, as thefe now have who are to you the received its ample meafure, happy in

en-miss -- but nather making the daily the harmonics of others, of rebustless are increasing grandeer of this community themsolves emoved. And former flows not from the aldence of these good things we guite chargogred of it. And, when it have never yet experienced, let from the really appears great to your apprehen- left of thefe to which we have been accused feet think again that this complete one towned. There are no not on he come services by home and valuat men i by emoted from office, thould be conducted in the here of having more. The children mornints of action were feasible of flame; yet to be been will be a private benefit to force, in casing them to forget fuch same their country, in accounting its defedution. and according for its legarity. For thole garded as members of equal value to the public, who have no children to expose to dunner for its fafety. But you whole are is already for solvaneed, compute the greater there of hancing a very longer time both affeeded for to worth gain, registeded in voscielees the remaining will be but gained by their. It is greature's of fool alone that percentage old; paris it woulth that delights in the latter flace of life, as

merit, but the memorial of these, better force give out, fo much as honour, a field of bandy contestion is opened. For him, who no lenger is, every one is ready to commend, fo that to whatever bright you path your deferts, you will fearce ever be thought to equal, but to be forsewhat inferior, to thefe. Easy will exert itfelf hat when death theps the competition, affay any thing toyou, who are now reduced

> victor, I shall expects it all in one theet admonition:-It is your greatest glocy handle on pullitie to talk of your boha-I have now discharged the province al-

Our departed friends have by falls bern this day till they grove at manhood, fault

generation. I know it in treth a difficult franchistic a smarker fait of senses, and betalk to fix constitt in these breach which womed with the fell feats in all public places.

found -Now, let every one respectively include the decent grief for his departed liteads, and then order. Threships.

\$ 13. HANLET to the Players. propounced it to you, transitudy on the toucie. But if you mouth it, as many crier had tooke my lines. And do not afe all pently; for in the very terrent, tempets, and, as I may fay, whistwind at your caffee, you must accept and beaut a temporance that may give it freethorfs. Oh! it offends me to the fool, to bear is fion to tatters, to very rare, to full the ears of the governdings; who for the most cable dome thems and noise. Pray you.

He not too tame neither: but let year even difference he wour tutor. Sait the with this foerial observance, that you a'cr-Sen not the modely of notice; for any thing to overdone, is from the purpole of playing: whose end in ... to hold, or tween, her own feature, Seven her own image, and the very age and bedy of the time his form and acelliare. Now, this svery the unfailful laugh, couset but make the which mad, in your allowance, o'crweigh a whole theater of others. Oh! there he players that I have feen play, and brand others peaife, and that highly, that, weither rait of Christian, Papers, nor man, have to the med and believed that I have made them, and not made them well; they

initated humanity fo showinghly. Sunds ma senage than is let down for there ! lengt, to fet on fount quantity of barren fractioner to learn too; though in the they be then to be confidered :- that's vilname and them a most within archiving in the fool that uses it. Slokebears.

The Link of Marins was oblived elecation wholly in course where he beent the full reducents of war, neder the exacted medier of that syn, the venture . Scapes, who detroyed Carthene; till her leter ferrice officerabled solver and a secular hardisely and nationre of difellies, he advagged himfeld gradually though all the flore of military language with the reputation of a brown and complace foldler. The offerries of his exgraction, which deprecial him with the nobility, made him the greater favourite of the people; who, on all occations of danger, throught him the only name fit to be truted with their lives and fortunes : or to have the command of a difficult and desperate war; and in truth, he twice with which they had ever been threatened by a fareign enemy. Scinia, from the eldervation of his martial talents, while

the owner year a kind of accordance telliwith him at Namartia, what repeal the don to himfelf? That man, couled bepointing to Marion at the hottern of the table. In the field he was custions and secretarity and while he was matching the most favourable consustanties of new till by pretended owners and divine admosnitions he had inspired his foldiers with a tale and both friends and fees believed . Louvey was whelly politary, void of be seemly pricted to defpife: fo that Are the seed glorious economure, as well as the real chalrious improves, of the arts and elegeneer of Reems. He cooks no figure, therefore, in the gown, nor hodpay other way of foliaising his authorize in the city, than by cherifing the natural that he this declared even in the one has

· Anisan variate the national rate of Class. whife whole favor he reduced, not with my fall the legificial powerhe in the evolet you to the public cood, for he had no- An for up. I shall takent to whatever god ready to facritice the republic, which by had byed, to his ambition and overage. foreign or domettic wars, he died at luft

\$15. Rosevays to the People of Bone.

If all the foreigh of cities lay in the divisions 2. They may force for a defence repelled; and by mennionity, fabrious, and within. An exall military discipline, and

importance to be confidence. The mofperity of fance riding colonier, and the freely rain of others, have in a great of rolling finites and cities that could make which are highly extelled by these who no one of thefe is in all respects period, but cuch of them has force incute and incomble defect. Chafe you, then, in farmer of his army, with the chirafter of what manner this city thall be presented, a leave and fulful oversuador; and had faled minter of the wifek among us? or profession, into that were province where

thing in him of the flatefroun or the pu- form of minimistration was stall regale to trict, but to the adeappeapent of his pri- etablish. As I think middless reprocedur vate interest and glory. In thert, he was to commune, so weither up I saveilling to erafty, creek, exectors, and perfolious; of a other. Your larving choice me to be the tencer and talents areatly fervice-site header of this colony, and verreallists the abroad, but turbulent and diageness at 'city after my mour, are honours fafficient brone; on implacably encury to the notifes, to contest me; benown of which, living

> t of: The Clumbler of Synan, petit of mind, lived more meaths as a

faing them by arms, nor negleded the patrician, which yet, through the intocare of his meethers, but made so fore war, Maries correlated, that in to ree, h him fo fedt sind delicate a quarker. But, whether meled by the example, or fleng difficult; but I have bornt, that of the liquid is in that charge with the greated various forms of convenient among the views and econor, falctice no man to Greeks and Berburians, there are three sends him in our part of military dety of labour, making himfelf conducted families have exterienced them; and yet, that goes to the Lorest of the foldiers, and obliging them by all his good offers and

ever more sulfi and moderate before vic- mitted at last to you. temple of Delphic and whenever he had it in fight of the folders, and beg the forcerrangeleasy benerously blamed freely consumation of its promites to then corrected, let it now be the work of faceds and prosperity, he allemed a fur- the obtimate contention. For my own tage, unknown before to the Rougas. have been fectionale indeed, face Velleins, clines me to leave nothing to her detecif his life had ended with his victories, minution, which readen can decide. But Hisy calls it a wicked title, drawn from Hotch I fear, Scipio, that year youth, the idead and connection of his country; your want of the like experience, your for which matterity would think himmore transferrented factors, may render you intertunity green them these where he morte from the thoughts of never. He hallout to death. He had one felicity, whem fortune has never failed, rarely harver, needing to himself, of being the reflects arounder inconflancy. Yet, withonly man in hidsery, in whom the odista out recurring to former examples, my own of the most durhapure expelties was ex- may perhaps folice to teach you moderninsolved by the clary of his creat acis. tion. I are that force Hamilton, who Citere, though he had a good epision of after my victory at Canner, became under his cause, not detected the inframanity of the greatest part of year country, and of his victory, and ower frenks of him deliberated with myfelf what fate I florid with refrest, mor of his government but decree to Italy and Rome. And nowtra proper turnsay; calling him, " a. fee the chapte! Here, in Africa, I am " rather of three most position vices, come to treat with a Roman, for my even "levery, avarier, erodty." He was the test of his family whole dead body vas breat; for, having ordered Marina's Dusting to be taken set of his grave, and petralice of the fame infult yron his

"ing good to his friends, or hart to his Middleton. \$ 17. HATTERST. to SCIPRO APRICA-No, et their Intercies preceding the

Since fate has fo ordained it, that I, who began the war, and who have been quility of Carthage, but he furficiently to often on the neight of engine it by a silerious for you and for the Housen manner.

he had been contenued by him at first on ecceptete conquest, should now come of his earnier. He had a wonderful foreity tor own motion to alk a pence; I am glad of convenies his nullions and recrudes; that it is of you. Scioic I have the fortune and was to different from bind-If in dis- to atk it. Nor will thus be among the ferrat circumstances, that he irrared to it lead of your places, that Hanabal, vic-I could with, that our fathers and we hidden to topedetal to Marine, of nating Breats which nature feeters to lieve preferried to it; the theres of Africa, and the dargeria his army, by the forgery of us- thores of Italy. The gods did not give fries and divine admenitions; for which us that mind. On both fides we have been to naver after foreign posicitions, as to not our own to the hangel of war. Rouse and Carthage have had, eigh in her turn, the enemy at her cates. But

you and me to not an end, if notifile to purt, my years, and the experience I are the feerts of fortupe. Is the then to

be trailed because the finites! An advantageous peace is preferable to the have of videry. The one is in your own power the other at the electron of the eve, if left to the ninel way of burial, geds. Should you power victorious, it. woold add little to your own slave or titick, the fam of which was," that no the glory of your country; if valuabled, you lofe in one hour all the honour and accertion. But what is my aim in all this? -that we fheeld ceesent voorfelf with our reflien of Spain, Sicily, Santinia, and all the iffunds between Itsly and Africa. A peace on these conditions will, in nor eninism not only frence the fature frame :

Tys .

ELEGANT EXTRACTS IN PROSE.

And do not tell me, that feme of our riti-4 so. The Character of Powers. treaty-it is I, Hannibal, that now aft a name of the Great, by that fort of merit

dient. I will inviolably maintain it. Hooke.

§ 18. Scirco's Aufore.

I knew very well, Hannibal, that it was us, and to lay afide all thoughts of abeing concluded; and your prefent sontheir concessions every thing but what we are, and have been long policied of, But as it is your ease that your felloweitigens fould have the obligations to you, draw to advestage free their pertainednote. Not ody is more feel the than I are of fortune, and that whatever we entrybefore the Romans paled into Africa, lieve they would not have been rejected. try, the fitentien of things is much altered. Carthagaines, by the late westy, which we entered into at their routell, were, over and above what you offer, to have reficeed to us our prifeners without renfere, dethouford talrate, and to have given hoftages for the performance of all. The

vanguith us in battle.

which, from the continution of the revalidie, necessarily made him creat: a feme and forcels in war, forerier to what heated of her generals. He has trismoked, at these feveral times, ever the these different mosts of the leaves world. Europe, Alia, Africa ; and by his victories had almost doubled the extent, or well to the recorner of the Roman deniries. for, as he declared to the people on his return from the Mithelatic war. he had found the leffer Afia the boundary, but let it the middle of their empire. He was about for years older than Corfer a and while Cariar, immerfed in pleasures, seconded with delts, and falsected by all heard men, was hardly able to thew his head. Perspey was fiveribling in the beight of newer and above and, by the excited of all parties, placed at the bead of the revailir. This was the roft that field room in Brone; the leader, not the turned of his country; for he more than cuce had it in his power to have made was ked of your own accord existed italy. Aimfelf the number of it without new risk, and made the offers was your realist. I have it his picture, or his rebleom at leaft, had not refusion him; bathe lived in a per-But as you have been found out of Italy, regard expediation of processing from the to feire by force; and, by fresenting the disorders of the city, bound to drive them to the necessity of creating him diclater. It is an observation of all the historiese, that while Curier made no difference of nower, whether it was conferred or uturyed, whether over their who loved, or these who seemd him : Persons formed to value none but what was offered; nor to have any delire to govern, but with the thave failed on her part; Certifinge decond-will of the governed. What lefters erized us. What then is to be done? Are mod incortant articles of the treatmen of elegence, in which he would have acquired great fame, if his perios had not drawn him to the more dazzline clery acreed recent terr had active from new of arms; yet he plouded feveral earles with applicate, in the defence of his friends articles to nor advancers. these would have been matter of reference to the Roand climate; and fouce of them in conmon recele : but when, indead of addiscissulfion with Circus. His larrence was Bernion. The Carthygieren therefore his wire freet; his action noble, and fell restl fabruit to us at difference, or much of dismite. But his talents were better Somed for arms than the gonn; for, though in both heabfered the fame dif-

eigine, a perpenul modelly, temperance, Pharfalia, was forced to confell, that he and gravely of pateurd behaviour; yet in hed truled too much to his books; and the lower of career the everyole was that Overniad indeed better, and from more rare and finking. Hisperion was farther intothings thanke, Therefelation extremely arracted, and imprinting up of feeding reference Except finished the fad tnek, which became the general better than the citizen. His parts were planfile, rather than great; fpecious, rather than penetrating; and his views of politics gwerzing was difimulation; yet he had not always the art to conceal his real fent fateiman, fo what he gained in the came he ufually loft in the city; and affected and mortified at home, till the inereduat specition of the feaste drave Catir, which proved intel both to himself and the remailier. He took in these two. net as the partners, but the minifers rather of his power; that he giving them time have with him, he might make his een authority uncontrollable; he had no rates to apprechend that they could ever had any credit or character of that kind, which alone could raife them above the war, with the militie of the empire at their deveton: all this was purely his oun; till, by cherithing Cafar, and throwing into his benefit the oals thing which broads him at last too tirring for him-M, and pever began to four him till it Name late. Circus warmly differeded leth his union and his keeach with Caffery and after the repture, as warraly full, the their counsels had been followed, Pompey and perferred his life and honour, and the

alterion to those vain securies, with which he was fluttered by all the Harsfefails of it; but they allemed it only est of policy, he get of scinciple; they giod fixed a probable opportunity of fighting : bet he, acres till produce and probabilty, was encouraged by it to fight to his een rain. He faw his miligher at laft, when it was out of his power to correct then; and in his wretched flight from

to his face by a natural funeritition, and

of the reignise prince had been highly oblized to him for his protection at Roose. and retreation to his kingdom; and the for had fest a confiderable fleet to his aftuin of his fortunes, what gratitude was there to be expedied from a court coverand whose policies tarned, not on the honour of the kine, but the ethiblishment of their by the admiffion of Pompey, How happy had it been for him to have died in that fickness when all trabe was nothing unvows and prayers for his fafety! or, if he had fallen by the chance of war, on the plains of Pharfalia, in the defence of his country's liberty, behadded full clarieus, referved for an example of the infiability of human creatoofs. Ic. who a few days before communical kines and confels, and pil the roblet of House, was feateneed to die by a council of flavor; mendered by a lefs on the Egyptian firand; and when the whole earth, as Velleins face, had fearce been fulficient for his victories, could not find a foot upon it at last for a grave. His body was bornt on the thore. by one of his freed-men, with the planks of an eld fifting-boat ; and his other, privately, by his wife Cornella, in a veol? by his alian villa. The Egyptians howplace, and adorned it with figures of brafs,

fought set, and religied by the emperor piem: he had feen the fame temper in \$ 20. Selwither Complaint Intreating-The Societ of Severes, the Philosopher, to NEED, conslowing of the Party of to reduce him feel; to his turner narrows on Object of their Mel-guire.

Middleton.

Adrian.

May it please the imperial majefie of .. fab sellio sani grapital ackapuleigments

ELEGANT EXTRACTS IN PROSE.

of the weak though faithful guide of his would kindly exferme of the trouble of inv It is now a great many years fince I' first had the honour of attending your imperial majetly as preceptor. And your bounty has rewarded my labours with such. I am now obliged to believ upon my villa Affirence, as has drown upon me, what I had realen to expect, the evey of many of their perfors, who are alwars ready to and others to withhold his favours. It is well known, that your illutiviess ancefor, Augstiss, believed on his deferring fa-VOLUMES, Arrigon and Marcons, honours of the benefactor, and to the fervices of that they could be happy, when fat their the receivers; nor has his combact been own requely develed of them. blamed. My employment about your imperial mainly has, indeed, been purely do-

may be ferved in different ways, frome the latter may be to him as valuable as truth from the mouth of a Grecian, and " But what?" fay my escuries, " thall " and a provincial by birth, he advanced " as updart, of no name nor family, rank " make the ornument of their palaces, " reckon backward a line of accetors. " a philosopher who has written for others " rescripts of moderation, and contrases " afforme and lexury? Shall be perchase

know. Sir. (though there are fome who

" and adorn a recentry at his own expense. Cafar has given revelly, as became innerial marufernes. Senera has recrived what his prince belowed; nor did he ever aft: he is only milty of not eife of nems, they git as toe man. They andner the ficked flow from the centhe reached invidious malignity. Senera. turnoler, as if his feel unimated the whole is not, nor can be, high enough to definite arror. Every folder has a knowledge the envisor. As the overleaded folder, of war inflicient for a peneral. And this difor traveller, would be glid to be relieved cipline, by which the Maccionian arror in become for formidable, was first efforof his handen, foll in this lak flace of the . The full, or palendars, on if you ploud, aland filver, the bare earth ferres them

numields wealth. I befeech him to reflect to the imperial treasury, from whence it came, what is to use fasterfaces and curethe flower of life; long may be be equal to the talk of uncerament! His conducts will great to his worn out fervant leave to believed favours on feme, who, to far free Care Tarit. Los Special Consumerors on Arms.

NAME Exist at the Court of DARIUS, or being wheel his Ociains of the worlds Preparation making by that Prince Perhans your Majerly may not bear the an exile: and if I do not declare it now, I

never will, necknos I may never have " a private perion, of equelicies runk, mother opportunity. Your Majelry's percentage active, drawn from variety feem formistable to the neighbouring countries. The cold, the numbe, and the iplendour of arms, which firite the eves of behelders, make a those which faroaffes L. The Macedonian army with which yeer Majerr's forces are come to control, it, on the contrary, grize, and borrid of elpeit, and clad in iron. The irrefillible "Shall be baild polaces, plant gardens, field of battle, fear no onfet, being price tifed to held treether, mun to man, thield brazen wall might as form be broke through. In advancion, in wheeling to right or left, in attacking, in every exer-

for bods. Whatever will fainfy nature,

le their brown. Their proofs is always. his friends, he thould dreat couldes from florier than the night. Your Noychy the time fountain from which he had been mer, therefore, index, whether the Their afracted. His capital perfora were armifalse, Acarmenan and Antion country. bit or, and love of pleasure; which he inand the Marcidonian phalann on army daiged in their terms to the project exthat her, on faite of all complition, over- pole, yet the first wavedways review to not the readed the world-are to be repolled by to which be could envir furritive all the a multipade (themerer personnes) arrend elected of the fewers, and draw alreadors points by fire. To be upon equal terms manufered to his plane. For he thought with Alexander, wear Maintin ought to have an army compared of the fame fort golderles used had fromoutly in his month of troops; and they are no where to be a vertient Euripides, which expected the is therefore may ominion, that, if your Mo- violated for the fake of retening. This iely more to mostly the ould and filter, was the chief end and paraste of his life which now so isperficulty adorra your the felicase that he had formed from his men, to the surrouse of hiring an array early worth; is that, as Cuto traly declaramight have foure chapterfor forcefs pather- , dustion to the following of the reachile. wife I fee no reason to exped any third fested, as all the others have been who has enquired the invitible Mareke pended metadly money clearly with

Lys. The Chingles of Joseph Cassa. Color was endowed with every great and ing both friends and fees; fearing neither mile andies, that could exalt human me prince, nor flats, nor tenule, nor even tox, and sixe a man the afcendant in fo- private perfects, who were known to peftietr : formed to excel in peace, as well felt any there of treafere. His room also as your managing in council; fearless in littles would pereficily have reade him one alting; and executing what he had re- of the first citizens of Rome; but, distrinfried with an amazing relevity; gree- ing the consistence of a fablest, he would table to his enemies; and for parts, learn- In offing this left part, his oftal produces int. eletturnor, france inferior to any man. feetned to full him: us if the brinds so errors the exacted errors that Ecroe fugle; and if he had devoted himfelf to the tar, would have been the salv mun titude of rivalling Circus. Nor was be a native only of the politic arts; but conwhat also with the most abfirms and other works which he published, addrested tra begin to Cierco, on the analyst of ing certofily. He was a most linearl rowere found; and out of his love of their telents, would readily partite their who

-foldiers and money; which not demoney therefore he petvided foldiers, and with feldiers extorted money; and was, of all men, the most raporious in plander-

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He continue near adviced for two coals, which he was recented had tarned his ties, which are foldom found together, head, and made him gidly; for, by a value french and elegance: Circum ranks him education of his naver, he delivered that flability of it; and as men thorten life beliving too fall, to by an intermediate of reigning, he brought his reign to a vinlest end. Sec. Californixte's Research of Cur-

> he had proposed to confer Divinity by If the king term prefest, Clean, three into an implation of furies objective and for bringing cave upon him by fach.

ly judging, that by making such men spon are to tell you, in his name, that no

praise is lating, but what is retional; and harm to the republic. This was his passed that you do what you can to leifen his behaviour; set from fome particular facts. ricey, inflead of adding to it. Herees have never, arread up, been delified, tillgiber their death s and, windower may be Your way of thinking, Clean, for my part I with the king may not, for many years You have meatisted, as precedents of

what you reasely, Heavyles and Bucchus, Do you imagine, Cleon, that they were drifted over a case of wines and over you you and use who are his felicits? First king. It is, foreig, eafler to tasks a king than a god; to give an earthly described. that the gods may have heard, without . effect, the arround proposal you have made of adding one to their samber; and

that they may still be fo propitions to faccels to our affairs with which there am not aformed of my country; nor do appears of our adopting the rites of how we enght to reverence our kings. To provive laws or rules of conduct from them, what is it but to confess confesses

inferior to thesa? Q. Certies. 4 44. The Character of Caro.

If we coulder the character of Catawithout prevaler, he was certainly a great and worthy man; a friend to touth, virtue, liberty; yet, fallely menforing all daty by the shierd rigger of the floreal role, he was pregrally differentiated of the end which he frought by it, the happinels both of his private and public life. In his exorable; banishing all the fofter aftertions, as natural ensures to inflice, and us Succeding folio rections of atting, from favour elements, and compations in mablic affairs he was the fame; but bet ere rule of policy, to achere to what was right, without regard to fine or cirramtret him; for, infend of enancying the never of the roset. In as to mitigate the ill, or extract any good from it, he was

it access that his threath of mind was get always impreceable, but had its week places of wride, ambition, and party real : which, when managed and flattered to a certain soint, would betray him femetimes into mentures contrary to his ordinary rule of right and truth. The left of his life was agreeable to his nature and philetophy: when he could no longer be what he had been or when the ills of life exerhalmond the mode which by the principles of his feet, was a telt caple for dying ; he cut an end to his life with a fright and that he was glad to have found an occasion of dring in his popper character. On the emissies as to be praired rather than

\$ 25. Bayron's Speech in Vindication of Canan's Murder. Remana, econtrymes, and levers be-

Hear me, for my carie; and be filent that you may hear. Believe me, for mine hosome; and have extend to miss benear. that you may believe. Cestere not, is your widden; and arake year fraist, If there be any in this affembly, any door friend of Carlor's, to him I fee, that

Bouton's love to Cleffer was no left then his. If, then, that friend demand why Brutes rofe against Corfact this is my arefuer-Not that I loved Cuter bets, lost that I loved Rome more. Had you rather Cofur were, and die all favor; then that Carfar were dead, to live all freezons As Carfor loved me, I weep for him; as he was fortenute, I rejoice at it; as he was valued. I because him ; but as he was sonbetiens, I flow him. There are tears for his love, for for his fortune, benear for his valour, and death for his probition, When here to hate, that would be a hand-manh-olf new, forak : for him have I offended. Whele large to rude, that would not be a Roman !-- li nav, freak; for him have I offended. Who's here to wile, that will not less his country !-- li

ser, firek, for him have I offended .--I marrie for a rendy, ----None?-Then more have I effected, I have done on more to Carfet, than you project it observe to after of violence for a finald do to Bentes. The speciety of his

estentioner in the world, he aften did most death is encolled in the capital; his play

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fallered death Astroy; who, though he had so head in drive a place in the communectable to which of you field mot? With this I depart -That, as I few nor belt lever for the good of Rome, I have the fame dagger for priell, when it thall pleafe my country to

Shale beare. \$26. of Comparison of Casan with Caro. As to their extruition, years, and eloexper, they were pretty nigh equal. Both of them had the time greatness of mind, variety of operations; to concert measures losh the fame degree of glors, but in dif- at home, unformable to the face of thoras front ways; Carter was celebrated for his abroad; and to gain every valuable end. untilled interrity; the former became refathers, and the difafetted-to in all noused by his homenity and controlling: this, my countrymen, is more difficult. of the latter. Cariar accepied glory by a

per; as did Cato, by never beliowing any flutions, my cafe is, in this respect, perufollows; but, taking a nobler aim, be conbeded in beautiff with the bears, in mespright; and was more defrous to be vir-

Sellet, to Mr. Roc. 127. Caura Manura to the Bourses. Arrive the Alderbite of their helitating It is lot too common my countrymen.

not extensized, wherein he was worthy: after their obtaining them. They follow ner his offences inforced, for which he then in one manner, and execute them in another. They fet out with a great anpearance of activity, humility, and moderntion; and they quickly fail into fath, pride, his death, thail receive the benefit or his and avaries, -it is, undealtedly, no safe matter to discharge, to the general fatififection, the daty of a farcense commander, familible of the importance of the office I propose to take years me for the service of expensive war, and yet be fregal of the public money; to etdick thate to fewer. whom it may be delicate to affend; to conduct, at the fame time, a complicated

But beides the difadrantages which are liberal, compafficuate, and forgoing tem- conston to use with all others in connect

thus. In the one, the mismalle found a fairly bard—that whereas a commander factuary; in the other, the guilty met of Patrician rank, if he is guilty of a neuwith a certain defination. Cetar was ad- lect or breach of daty, has his great conmind for an endy violating temper: Cate mediane, the arriganty of his family, the for his immovemble firmnels: Cutier, in a important fervices of his ancetives, and the weed, had formed himself for a laberious multitudes be has, by sower, encaced in interest of his friends, to the neglect of his parishment, my whole safety depends upon can underfored to erant nothing that was myfeld; which confern it the more indifworth accounting; what he defined for him, senfulld sureflies for me to take ours that HI, was to have forcerign command, to be now conduct be clear and mexicontinuable, at the head of armies, and enumered in new Brides. I are well aware, tay country, wars, in order to display his military to- men, that the eye of the polace is mon lents. As for Cato, his only findy was me; and that, though the impartial, who Springtion, speaker conduct, and show anyler the real advantage of the commun. all rigorous feverity; he did not vie with wealth to all other considerations, favour thing to much as an occution against me. It is, therefore, my fixed refolation, to win

pointed in me, and that their indirect delong, then anneur for for that the left be figur against my pay be defeated. I have, from my youth, been familiage touted fame, the more it followed him. with toils and with dangers. I was faithfel to your intend, not countrymen, when I ferved wer for no reward, but that of boneur. It is not my defice to betray year, now that you have conferred upon me a place of pools. You have committed to my conduct the war arainst Jugartha. The Patricious are offended at this. But Betriaring of theferthe fundeanticutes where would be the witten of giving fach Surplaces of power and trul, before and a command to one of their homourable

ELEGANT EXTRACTS IN PROSE. body? a perion of illutrious birth, of an- are in smile of their saculton; and ther

gient family, of interpretable thatees, but imagine they honour themselves by cele--of to experience! What fervice would heat my their fundathers; whereas they do titude of motivedels fiature, do his come, anothers were difficultable for their visa general do, but in his trepidation and in- view. The glory of sweeting cult a light, experience have request to time interior, instead man their netherity; but it cale community, for direction in difficulties on fectors to their what the defendants are which he was not himfelf equal? Thus It able exhibits so public view their depeyour Patrician seneral world, in fact, have nomey and their worth. I own, I cannot commander would full be a Picheins. No. I have I may enjoy the could of the Patree is this, my countrymen, that I have

merfelf known thats who have been chefin. confide, begin then to read the hifforn of their own country, of which, vill thus time, they were totally imporant; that is, they fire obtained the encolvement, and then bethought themselves of the emiliaeatiese receivery for the nesser discharge

I foliarit to come indoment Romon one which fide the advantage lies, when a baughtireth and Plobeian experience. The achieved. What they know by reading, I know by action. They are pleafed to ducke my mean birth : I defaife their mean chamolecu. Went of kirth and fortune in the elieften aggieß mer want of perfoud worth seriod there. But are not all tuen. of the force fracing ! What can make a but the cretiments of the inited? For more

man on the mobiled man. Nemonfe it, were their character, or of mine a what would worthing to be their form? If the Patri-Blaudio defaile their appellors a whole nobility was the fruit of their vistue. Do show then easy hisrarife, my labours, my also Shapes and the dynamic I have undergone tions. But thefe worthlefs men lead fuch a his of marrivity, unif they defined any kenous you can believe, while they ar-

by chile to the rewards of affinity, for

their having enjoyed the pleafurer of law. But in his surferes; he had elemence any; yet more can be more horth than they emorph, but a facilitate of wildom. His

tricings, by flunday, up in defence of what Objects now my constrained the inindice of the Potticions. They arrows to to thunishes honour, on account of the performing the very face fact of actions in negative line of anestern,-What thee? one's illufrious arcefors, thus to become illufrious by eng's even good behaviour? mile? I can there the thanderds, the arfelf talen from the supposithed : I can thew the form of thefe wounds which I have retry. Their are my flature. Their are the abdingers, he values assists charts of where their e feminate Potorians, who re-

demons by indicast recurs he deportate

6 of. The Clerotte of Civaling. Lucius Cataline was defeeded of no ilviceer, both of look and mind, but of a disafties extremely professes and slofor enjoying cold, harver, and west of sed, to a derive indeed incredible; his

leaged to other), boils of his own; vie-

Secolicis fool was confustly engaced in and difester between the finite and the extraverest and manually amongs, too scends are the fale engle of our misforwith a violent delice of finites the con- you investigate endury Patrician maria versions; and proceed be reald but that a and we Peleian; our enemies take enery his point, he was not at all folicis hours, oney classed, and preferentations. In violent, was daily more and more hurried. Remain, were would have? You defined onto the execution of his delice, by his per- Tribanes: for the fake of peace, we werte, and the confriendarie of his reinter; greated them. You were eager to have both which evils he had brightened by the December; we conferred to their evenstudiers above mentioned. He was ster tion. You may want of their Decemereraged to it by the wickedacts of the vies; we obliged them to abdicate. Your

the Box ann, when the Augus and Voxmunitives, repeged their Country to the Gates of BOXE.

of any crime by noe committed, it is yet with the atmost thome and consider that have invaded our rights; and we have Leppear in your affembly. You have from feff-red it, and we full faffer it. When A posterity will know it? in the fronth thail we fee on end of differed? When theil and Volfri Cleager a mutch for the Herneri country? Victorious and trianglant, you above come in more to the very gates of they left tenger than we under detact, Dure, and want near regions which didd! When you are to controd with us, you The course of our marriers, halord, and can fries the Aventine hill, you can posthe face of any affairs, have been felt veryfelves of the More Survey. good; but, could I have imagined that for line is your being taken, and reglody fline treatmin manning month horse befollowing to binder it. But appoint on you and you find other means had falled there avoided. Come on them, before the female-house, the flation I are now in. What I might make a compared the forum. All the halls Even then have been taken, if thefe teen with our chief nobles; and when you have who were at our nates had not wonted arbitrard their election exploits, then, at courge for the attempt!-Rome taken, Icil, fally cut at the Æiquiline gate, with while I was conful! - Of heavens I had the fane force foreits, against the enemy, fefficient-of life enough-more than Does your refelation ful you for this? Go tion, h.-. I thould leave died in my third then, and behold from our walls your lands

have to often supposited, not to know righer from those attention? Extinetities cot, is the rain of this cite? The eter- portly break this curfed enchantment,

tones. While we will fet as bounds to our After Sellie's afrecastion, he was fired dominion, nor you to your liberty; while

Euripe view equally fatal, though of vote ment and we inferred you to not to emtrary rotures. Sallet, by Mr. Eafe. death, or bazift, Patricians of the first runk in the republic. You infilted more too. Speech of Tires Occaseros to the refloration of the Tribeneship; we ses, taking odcastope of their satediar sure fattion elected. You have the provirlied; we quietly faw Confuls of your tection of your Tritemes, and the privilege tence of equal and impurtial laws, you

The exemy is at our gates, the Æfquirayared, year boofes plandered and in But who are they that our defaully ene- Stanes, the whole country laid wafe with nim then defets !- the confets, or you, fire and frond. Have you are thing here Eventual How one in Scale, desire on, or to requir thefe downers? Will the Trial profit us yet more feverely. If you are benes make up your leffer to you? They to blume - once neither code nor now my will rive you work as mony as you playfe ; ath over finite! end: may you report! being impeachments in abundance against No. Romano, the confidence of our one- the prime men in the flate; Keap laws they is not paine to their courses, or to second true; all molies you that have withtheir belief of your executive; they have eat end; but will any of you return the

ELEGANT EXTRACTS IN PROSE. which keeps you beried in a franciscus relations? The kinedom I leave you is in inaction. Open year eyes, and confider the good condition, if you powers it properly; succeeded of those ambitious men, who if otherwife, it is weak. For he acresto make themselves powerful in their party, ment a finall flate increases; by drollen a fludy nothing but how they may forment great one falls into rain. It will be upon divisions in the commerce ofth. If you you, Jurartha, who are come to your can but fammen up your former courage, years than your boothers, to provide that if you will now murch out of Home with to millionist preduce any bad efect. Your confuls, there is no punishment you. And, if any difference thould arise between can indict which I will not fahreis to, if do not in a few days drive these pillagers eat of our territory. This terror of war. with which you feem to grievously firuck, shall suickly be removed from Rome to

their own cities. Hasir. \$ 40. MICIPA TO JUGUETRA. You know, Jogertha, that I received

you under my protection in your carly orphan. I advanced you to high homours you would come urateful for my kindness. to you; and that, if I came to have cisidoes of my own, you would fluid to remain this time; for what occasion could there I have had no reason to repeat of my fa-Rences of your extraordinary merit, your late behaviour in the Numentian war lasreferred error me, and my kinedom, a new and dringuative glore. You have, by your valuer, rendered the Roman conto our interest, much more friendly. In name and creem. And you have fecmounted what is fully reckened once of the greatest difficulties; having, by your merit, blenced cavy. My deficiation froms new to be full approaching. I therefore befeech and conjure you, my dear Jurauthe! by this right hard; by the rememhonour of my kirlydom; and by the mujetly of the gods; he kind to my tree forms. brothers; and do not think of forming a

he to afe exhartation to a caruler that given, by whom that fame enemy, from before them to avoid a battle, did in effect contids themselves conquered? But, as their traces, having been emiled for making war under my anisetes for was the that you might have a conful for your war. You, then, have a new general p and I a new army. On this account, a few words foun me to you will be neither improper nor unleadenable.

you and your brothers (which may the gods avent h the public will charge you. housever interest you may be, as the aggreder, because your years and abilities give you the finementy. But I dealy perfaule mylelf, that you will treat them with kindness, and that they will henore

\$ 21. Speech of Persons Science to the Roman Arms, before the Battle of the Were wer, foldiers, the fame army

That we move not be an appriled of what or of what is to be fraced from them, they you vanquilted both by land and fea; the conserved with any firmure, to the newfance from whom you took Sigily and judice of your relations. It is not by arms, Surdinin, and who have been their twenty per by treaferer, that a kincdomistic ared, years your tributaries. You will not, I but by well affected foliocts and affect. serious, mucch assist their men, with And it is by faithful and important foronly that compromits which you are word vices, that friendfhip (which neither reld to face other enemies; but with a certain But what friendfhip is more perfoll, then feel if you faw year flaves on a ladden rife that which eacht to obtain between lon- up in arms againff was. Conserved and thera? What fidelity can be expected unflaved, it is not believes, but necessity, smore firspers, if it is wanting among that proce them to battle, salefs you can ROOK III. ORATIONS, CHARACTERS, &c.

exist better have by the loft of two- ingrains, he as he would be thought the thirds of their horse and foot in the pair rival of Herceles; or, whether he he, what for of the Alps

though they are few in anusher, they are goodcionfords of his wicked deed at Suganzer of feet hearts and relast bedies; turn terment him and make him deineheres of fach thren, th and vigour, as no-rate, he would have fome recard, if not to thing is able to relift. - More efficien! may, his concurred evantry, yet furely to his Salors of men! wertches, exercised own facely, to his father's memory, to the with hanger and becaused with cold! treaty written with Hamilton's own hand, leaded and hattened to pieces among the. We might have flarved him in Erex't we ticks and events elifts? their neurons, might have seafed into Africa with our broken, and their hories weak and four- victorious fleet; and, in a few days, have and! Such our the canaley, and forb the delegand Carthage. At their burnlin funcostend; not energies, but the fourneests them, when they were closely that unof stemies. There is nothing which I without a nothility of signing; we flought Manufact was tenswithed by the conquered. When they were defineded by But, perhaps, it was ditting it floodd be treated them as a people under our profor and that, with a recole and a leader tection. And what is the return they who had violated leagues and coverants, make us for all thefe foreurs? Under the He peds themstelves, without man's help, conduit of a latir-braised young man, final bears the war, and bring it to a they come lither to overton our flate. ter conclusion; and that we, who, next and lay wafe our country. I could with, to the code, have been injured and ofinded, should happily faith what they war we are now espayed in concerned lare borne.

field fulped me of faying their thrace needs to excussion you, while inwardly Have different lengiments. What himared me from soing into Spain? That var not necessary, where I though have had the lefs dreaded Afdrobal, not Hunutal, to deal with. But hearing, as I talled along the road of Goal, of this memy's march, I landed my treeps, feet tie bote forward, and nitched my comtoo the Rhone. A part of my cavelry encountered, and detented that of the teny. My infustry not being able to tvertake theirs, which fied before us, I re- considerations alone policie our minde: turned to my feet; and, with all the extodaye I could use in to long a veryor and people of Rome are usen un; and be far and land am come to meet them at that, as our force and courage thall power

cliention to avoid a costell with this tre- city, and of the Roman amproprodous Hannibal? and have I met with on I came on purpose to challenge him to 4 no. Speech of HANNIBAL to the Camthe compact? I would aladly try whether the surth, within their twenty years, hoskrought forth a new kind of Carthogimanager whether they be the fame fort of then who freeded at the Newton and

believe that those who avoided fighting themselves at eighteen denarii ner bend : when their army was entire, have up- whether this Hannibal, for labours and his father left him, a tributary, a vallel, a But wer have heard, necloses, that, flavor of the Roman popule. Did not the

indeed, that it were not lo; and that the only our own plory, and not our perferva-I seed not be in any fear that you tion. But the contell at agricult is not for the colletion of Sirily and Surdinia, but of Italy itself; por is there behind us another error, which, if we floold not prove the conqueries, may make head arming our victorious enemies. There are no more Alps for them to pafe, which might give us leidure to raife new forces. No. foldiers; here you must make your frand, as if you were just now before the walls of Borne. Let every one retlect. that he is now to defend, not his own person only, but his wife, his children, his helplets infants. Yet, let not account

let us remember that the eves of the famile the fact of the Alne. Wen it then, my in- prove, fach will be the fecture of that

THAOLNIAN Army, on the frame Occasion. I know not, falliers, whether you or Your prifences be appreciateful by feetime with the firster boads and occedition, whom, at Erve, was fullered to redeem Two fear include you on the right and , lett:

· ELEGANT EXTRACTS IN PROSE.

left a not a fain to fiv to far efranciar. Her reneral: fluil I she consumer of Sails fore you is the Pry a river lower and more raped than the Khone; behind you pambers were undustrilled, von were hardly able to force a radiane. Here then, the very lieft hoor you more, the ement. has fet before your even those prounds of to with for grotter from the immeetal wiferd from our fathers, their would be thefe! The wealth of Reme; whatever riches the has been described in the treals

then, will be voce. You have been long enough enrolmed in driving the ruttle scorntains, and rivers, and threuch to is the place which fortune has appeared bern overthrown. And if you but take away the clitter of the Roman name. what is there wherein they may fland in committee with you? For, the for putting of your fervice in war, for twenty veges tearther, with fo much valour and

fencefe) tons the very millars of Herceles, of the earth, through formany warlike mahither victorious? And with whom are padifciplined army, bester, varieties, and unacquanted with him.

and Good; and not only at the Alpas fore where thould one when the treatadvantage, folders, that there is not one among the, who has not often been in

and whole panil I was belove I became A veteron infantry; a med gallant envalhunt; you, Carthageners, whose not call your country years, but the juice area, much to lattle. The hace, the every, to of all islants, in abunca presperth and thete benners diplayed, you are come deep megray, makenties, too year twinds, and demanded the; that I your reneral, mould be delivered up to three; sext all greature ; and our more to be put to death couch notion! every thing much be your. and at your difestal! you are to parferice where we shall make peace. You are to fet us bounds : to that up up within him and rivers; but you, you are not to obferve the limits which specielies have fixed! " Pais not the Bares," West next? "Teach not the Sugartises. So-

" conton is soon the Deres, were sed a " fire towards that rity." In it a female matter then that you have deprived us of rield Spain, and then-yes well rafe into Atrice. Will note did I too! -this year Africa, the other igno Scots. No. 201diere; Gere is nothing but for un, but Or full I, van was been, I might al- what we can visite to with our founds. good for, but certainly brought up, in the Come on, then. Le mrn. The Bernard test of my father, that most excellent more, with more fafety, he control, they

for you are considered. \$13. The Character of HANNIBAL

Hassibal being feat to Spain, on his arrival there attracted the eyes of the whele trace. The entering believed Hamilear was registed and reflored to them : the fame piercing eye, the fame countlexnazadintures. But in albort time his belariour occupiemed this refemblance of his father to contribute the leaft towards his paining their favour, And, introth, never tarthery a gracius more happily formed for two things, must manifelily exertises: to each palier-to obey and to evenerared. This made it difficult to determine, whether the experal or foldiers loved him nuk. Where any enterprize required vigogr and valour in the performance, Alfrabal always chose him to command athe executing it: nor were the troops ever more confident of faccels, or more introd, than when he wasn't their bend, detaking hagardous attempts, or more enfeace of mind and conduct in the exeexten of them. No hardhip could fatigue his body, or dount his courage; he reld countly hear celd and heat. The providery expection of nature, not the pleafor af his walson, he folds recorded in Samuele He made so difference of day ted sight in his watching, or taking reft; and anemorphism on time to firen, but what remained after he had compleated

linder: he never fought for a foll or retired place of repole; but was often feco lyisgonthebare ground, wrapt in a foldier's disk, amongst the centine's and guards, He did not diffinenith bimfelf from his respecious by the magnificence of his drefs, but by the quality of his horfe and ens. At the fame time, he was by far the hell first and harfe foldier in the icuv: ever the firemost in a charge, and

however balanced by great vices; inho- conquest is twofold, to win and to neeman cruelty; more than Carthoginian ferve; and though you may be the great-Prachery a no refeed for truth or honour. ellof warriers, you muff expedit hat to enaso fear of the gods, no regard for the tiensyon conquer will endearour to thake

BOOK III. ORATIONS. CHARACTERS, &c. have their emmonantry behind them, have function of outles, no feafe of religion, places of refuge to fly to, and are fecure. With a disposition thus chequared with from dangerin the roads thither; but for virtues and vices, he ferred three years via there is no middle fortune between tooler Aldrobal, without neglecting to South and victory. Let this be lest well now into or perform any thing that could fired in your minds; and once again, I contribute to make him hereafter a com-

Hoole, plete general, 6 to. The Seyman Anderledore to AttEXANDER, on his meking Preparakings to utrack their Country,

If your perfor were as gigantie as your defires, the world would not contain you. Your right hand would tour hitherest and your left the well at the fatar time; you grafo at more than you are consists. From Errope you track Afair from Afairms lay hold on Europe. And if you thould conquer all neaskind, you feen difrofed rivers and wild beats, and to attempt to fabdue nature. Bathave you confidenced the usual course of things ! have you me fielded, that creat trees are many women down in an hour? it is foolifh to think of the fruit only, without conference the height you have to climb to come at it.

Take care left, while you firive to reach the top, you fall to the ground with the Scythians, or the Scythians with you? We have never invaded Macedon; why to be the punifier of robbers ; and are yourfulf the general robber of manking You have taxen Leding you bere found Series : vortage mytered floring machines feldool the Bottrians, and attacked Inding all this will not fatisfy you, unlefa was lay your greedy and infarinhish ands upon our flocks and our berds. How improduct is your conduct! you reafe at riches the path flore of which only increafes your avarice. You increase your hunper by what thould produce fation; futhan the more you have, the more was defen-But have you forgot how long the conquefoof the Botte ans detained you! while was were fullified them the Sordingers. valied. Yourvictories/creeto montherpurthe ligh who feelt the field after the battle procedure to be you comply ment by prowas beens. Their finiar qualities were docing new wars: furthebulockal every

therefore confider with yourfelf, whether you had better have a people of fach a charafter, and to fitsuted as to bave it is their power either to ferve you or to amony you, according as you treat then, for allies or for enquies.

t. Junes Burres over the deal Endy of Lucarres, who had flabled herielf in consciouence of the Rope of

thing but royal villainy could have polany of that family, or of any other what-

Theor, Romans, turn your over to that hand! See there a nobic lady, whom the her innocence. Hofoitably extertained by the perfelience ward became her bestal raviller. The chair, the greeress Lucertia could not farrive the infult. Glodured. Lucretia, a woman, diffaired a faull we, faull men, with fach an exactple before our ever, and after five-andfhall we, through a fear of dying, defer one faule infant to affect our liberty? No. Resonant mow is the time; the favoucable moment we have to long waited for in come. Tarquin is not at Rome; the prines the city is abundantly presided with men, press, and all things secufary. There is nothing wasting to focure the faccels, if our own courage does not fail us. And thall thefe watrices who have were to be feblued, or when corrects

the effects of mea will not hefiate to by the army which Tarquin now com-

ELEGANT EXTRACTS IN PROSE. off the voke as full as pollible; for what offend the gods by periory,-You purrecords charle to be under forcing domi-

If you will cross the Tanais, you may tenfice a territory we inhabit. But to entruer na is quite another befinefe : you your perfect; and at another time, when you, you will have no formeife you in your camp ; for the Scytnians attack with no lefe vigour those they fly. It will there- . Yes, noble lade, I fwear by this blood

fore he year wiflers to keep with first attestion what you have goined; excluing at more, you may lefe what you have. only with hands to difficients her expectnottedeprive them of what they have. But if you are no said, reflect on the precariflow more willow, than by dwelling on these subjects which have passed up your

by attempting the conquet of Sevenia, have in us a valuable allower. We com-Atia. There is nothing between us and turricory extends to Thence, which, as we you may have our friendfrip. Nations. dence is repoted in a conquered people; there can be an factor friendly in between We will if you think good, enter into a treaty with you, according toour manner, which is not by faming, fealing, and take over been falledne when foreign enemies cution; but by daing actual fernious, were to be made to gratify the arrivation The Seythiam are not used to promite, and aspece of Tarrein, be then only but perfects without possibleg. And they consults, when they are to deliver themthink an appeal to the goals taperfluous; felres from favery? for that these who have no regard for . Some of you are perhaps intimidated

BOOK III. ORATIONS CHARACTERS AC.

mands; the fabliers, you imagine, will not suferturate brother, and has driven take the part of their general. Bunith me from my throne and native equatry, ersia the can a few other weight of on ordfon with an onick a feufe ar you that are in Romer they will as exceptly frige the scrafes of throwing off the voice. But let election, will be diffused to favor the ternet - the number of thefe can be but froil and we have more fufficient in our have left us builtness more dear to these fahers, their mothers, are here in the city. Corners. Remans, the cods are for no few, and libations made with nollated

evaluelefouge spinted crimes committed Vegada, who greatested our forefathers! ind place of Borne! do you infaire us with courage and maximity in this glo-

Man Sunary, implusion their Africance Easters ! It is known to you that Ling Micipfa, to father and indepeloled, left in charge

with my unfortunate beatler Hernold todowaldf the children of his own bade. wide, discribing us to confider the feaste ral turnle of Morne as approprietors of it. tole force cable to the Rosan constant walth, in person and warr sellating as being a north all enemies, and would be obtal of armine, furtifications, and trees.

Whilemy bestlerand I were thinking efficher_lagurtha-thressliafamousef poskind! foresting through all ties of

sicharmandi-fafeur: thelamof liberty though he knows I inherit, from my rists, the friendhip and alliance of the

For a prince to be reduced, by villains. toury-differ folial circumstances, is calmity.

felf obliged to folkit your addance. Farender you in my own person. Jugantia. to you. And yet, if Heal to plea but not one monarche, find myfelf without any finit of my own, defitate of every funping foreign affidance against an enemy who has fried my thouse and kingdom; of the Honorcommonwralth, the arbitrets enerhelplefeinsernee, But, topmynie

6 feed year worthin from all profacution, technik the trimpol, of daring wir keylas fa 1 id. Speed of Austrana to the Rohas dejon me from the very dominions whichthrienove, and people of Roser gave father and my father, under your um-

bruge, expelled Syrmax, and the Carthaminima. Then follows your kindsoft to injuring mr. throse contenut on you. fortune! O fother Mininfe! in this time confectioner of your reagnifies, that he with your ewn children, fiscald by the mandareref your children? Muttisanhe remained, we fulfered, as was to be exprobab, all firsts of kandiding from their

edite emerks; executery near; our only powerfulally, the Roman commonwealth, of nothing but how to excelled surfelying at a different white we were to clayure screeting up the directions of our decay. Blaced, we were always in army, and in action. Whenthatforurgeof Africawas no more. We consentabled such from on Putteds to left common learning and the realized of ethal (Andrews Co. templing on the authority of the Homan fired of peace, behold the kingsion of congresses the more well the merdered. Namical breached with road blood, and the only farriving fon of its late king theing from an adopted murderer, and locking that fafety in foreign parts, which he Whither O whither full I fe! If I veture testic recal reduces for according. my father's throne is feized by the murderes of my brother. What can I there imbrociomy blood thefelands which are now recking with my boother's? If I were to by for reference or for allifance, to any other courts, from what prince can I hape for protection, if the Benan commonutealth cires me un? From my sonn family or friends I have no expectations. My royal father is no more; he is beyond the reach of violence, and out of lararing Were my brother alive, our methalfymby the very hand which fould have been the last to injure now of the royal family of Nunidia. The bloody Juguetha has batchered all whom he suspected to be in ny introd. Some have been delirored

by the lingering terment of the cross?

evens, there to drag out a life more into-Look down, illustrious fenatures of Rese! from that beight of comer to which you are raifed, on the unexampled distreties of a prince, who is, be the cruelty of a wicked introder, become anostcaftfennall markind. Let not the erafty inferation of him wise returns mander for adoption, prejudice your judgment. Do the for and relations of a king, who gave him power to fit on the fame thouse with his ownfuns .- I have been informed that he labours by his emiliative to percent your determining any thing against him inhis abfence, peetending that I magniful my different and might for him have fluid in mance in you come binordom. But, if ever the time comes when the due vengroupe from above foll overtake him, he will then differable as I do. Throubs who marriages with us, but to what is of much poer, hardened in wirkedness, triumphs coverhale whem his violence has laid low. will in his turn feel diffrefs, and fuffer for his imprious ingratitude to my father, and

his blood thirty cruelty to my beather.

O murdered, butchered, brother! O describ to my heart—new gone for ever from my fight! - But why flould I largest his death? He is indeed deprived of the blidfed light of begues, of life, and king, ought to have been the first to bagard his own life in defence of any one of Micigfa's family? Betasthingsare, my brother is not in much deprived of their consists. and-live or different cross, from flight, from mile, and the callefe train of milesen which render life to meaberden. Belies full lear, growd with wounds, and feforing firely upon of the miferies which read my fool with agrey and difraction, whill I am fer my a forestacle to all markind, of the uncertainty of human affairs. Sofar from having it is my power to reveal? his death. I am not mafter of the means of farming my own Dia: to far from being in a condition to defend my kingdoes from the vislence of the source. I

Fathers! Senators of Rome! the artitern of the world laste year I fly for to ethers have been given a perty to wild fage from the murderous fary of Jagurbeats, and their anguithmade the Sport of tha .- De sooraffection for your children. reconsecutives wild heats. It there commonwealth, by all that is facred, and all that is dear to you male liver a wretched uniace from undeferred, unprovoked injury, and fase the kimplemed Numidia, which is your own property. from being the prey of violence, uturpation, and

for my own perion.

CEUCKY.

. Sporch of Cancernes, a Remon Trabure, to the Consider in which he demends that the Picicians may be admiand investe Confeithip, and that the Law prohibition Patricians and Physica from intermurrying, may be repealed. What as infulturen us is this! If we are not in rich as the natricians, are we net citigent of Rome as well as they? inhabitants of the time country? members of the fame community? The nations boodering upon Rome, and even frangers more remote, are admitted not only to greater importance, the freedom of the

city. Are we, because we are commoners, to be workstreated than first over ?- And,

BOOK III. ORATIONS CHARACTERS, &c.

when they please, do we alk any thing predouble or new? do we claim more than their principal inherent right? What profes then for all this unwar, saif the sairerfewere falling to enin !- They were infi ming to lay violent hands upon me

refly fink at once, if a plebeiun, worfor of the office. Sould be miled to the evaluation? The patricians, I am perfinded, of they could, would denote you of the common light. It certainly offends then that you breathe, that you foruk, that you have the flunes of men. Nov. let to make a communer a conful, would be, far they, a mell enermous thing, is much as a Roman ritizen, was made king of Eome; the clier Tarquin, by beth not even an italian, was occupribilities tilters man the theater Servine Tulling. the fee of a captive woman (neboly knows who his father was) obtained the kinedom as the reward of his wildom and rittee thene confinences was rejected, or defeif-d, on acceptat of his race and defront. And did the finte neufore left for that? were not these firangers the very that a nichesian thought have their taleurs

end morit, must not be be follored to go-But, " we find that, upon the abolition "of the recal power, no remmener was "chelen to the confedate." And what of fat! Before Numa's time there were no pentills in Rome. Before Servins Tol. invisions there was no Centus, no division of the people into classes and contract, pelius of Tarquin the Proud? Dictators, we all know, are of modern invention; sed to are the effices of tribanes, rediby, qualters. Within those ten years we have indo decempies, and we have unmade them. Is nothing to be done but what its been done before? That year law beliefling marriages of patricians with phicing, is not that a new thing? was then any fach law before the decenvirs mailed it? and a most shameful one it is on free eflate. Such marriages, it feems, will tried the case blood of the policity! why, if they think fo, let them take cure woutch their filters and daughters with Swanftheir own fort. No plebeins will to when you are nevertheless indekted

do violence to the daughter of a patricism; those are exploits for ove prime unbles. There is no need to fear, that we fiall Bet, to make an express law to prohibit

what is this but to flow the utmok con-What I must this empire then be un- tempt of us, and to declare one part of the avoidable overturaed? must Rome of ne- community to be impure and unclean? They talk to m of the confiden there will be in families, if this flarate thould be rypeaked. I wonder they do not make a law against a commoner's living near a nobleman, or going the fame road that he is exing, or being prefent at the fame food, or annearing in the fame marketplace: they might as well pretend, that thefe things make confesson in families, as that intermarriages will do it. Does not every one know, that the child will be ranked according to the quality of his fabase nothing in view but to be treated as mea and citizens; nor can they who cobut the larged degringering. I would him knowed yea, confub and patricing, in the or in you? I hope you will allow, that the people can, at their pleaface, either betofallour kings? And feprofest now, makes lower repeal one. And will you pretend to Sil them inspecliately for the war, and hinder them from giving their -

followers, by leading them into the field? Hear me, confale; whether the news of the war vootalk of by true, or whether it be endy a falfe remour, foread abroad for nobland in our country's cause, one nominready to arm for its defence and its glory, if they may be referred to their natural eights, and you will no longer treat to like firangers in our own country: but if you account as unworthy of your alliance by intermarriages; if you will not fuffer the entrepes to the chief offices in the fints to be open to all perfors of merit indifferently, but will conduct your choice of ma-as much as ever you pleafe; paint, in year endingry difcouries, the league and dreadful than you do now-I declare that this records, whom you for such defails and for all year videories, dual never more inlik themselves; not a mon of them shall take sense, not a mon of them shall expess his life for imperious leads, with whombe can reither thare the dignificent theiliers, nor in pairsta life have any alliance by

\$ 18. Life of Cocano.

Lys. Model Curtus.

The top of Curtus And rectioned sign that a qualitative sign and the same of the s

Lity, herewer, whole candour male Augment Mills are Dispoirs, while, we are consistent to the contract of the contract to the contract the critics of Cherryl another, yet after a high conceivant of this sixtee, but there, that is prouge him as the deliveral, and the contract the critics of Cherryl another, but they can be deliveral. Arguettes to, as of Plazarth this granulia for a contract the contract the contract to the cont

death of folder whole private interecht and particular quarriels had energed to late particular quarriels and energed to the find his same and memory began to three social in the proper lattice; and is the reign resumed Talenca, when are calcular feature and linkings, Cereminal Cortex, waters, and channed to the far proping Brates, yet Pater calculational and inches hard lates to the first particular to the contract of the cortex and the contract of the cortex of the cortex of the cortex of the contract of the cortex of the cort

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line in pepal Enne, where he read at have finded, an Indianous Fay, from their names of the fifth, of obtaining the humil and third of point.

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ROOF III. ORATIONS CHARACTERS, &c.

it, as to enable him to furport all the fationes of the most affice, as well as the mut findings life, with perpetual health and vigure. The care that he employed spender body, confided chiefly in bathing inhis randess, for the refrehment of his were from the labour of the bar; yet in etercife of a journey, to with his feveral elates and villaging different parts of italy. ed bissfelf from all violent disempers; and when he happened to be attacked by aux first indiffruition, afed to enforce the feverity of his abitineace, and flaree

it prefeatly by faling In his charthy and deels, which the wife have utually confidered as an ludex of the wind, he observed, what he prescribes is his book of Offices, a modelly and dea enter adapted to his rank and character; a perpetual elegaliseds, without the apbrigance of pains; free from the affects. on of ingularity, and avoiding the extrumes of a ruttic negligence and foppills delicacy; both of which are entrally contrary to true-dirulty; the one intoly on an investors or illiberal contents of it the other a childfully peride and officiation of

bries was very aniable; he was a mell infolgent parent, a forcer and avaluafired, a kind and ornerons notice. His interview full of the tenderell expections of lose for his children; in whose cadeuring converticion, as he often tell to, he violta deco all histories and relieve him-Siffernall his flruggles in the fenate and te form. The fame affection, in an infeting decrees, was extended also to his fires, when by their fidelits and fervices whereife different from the ref, than in "my reader, is dead : a hopeful wouth; receise, but to cade its inswerted. "which has afflicted me more than one He entertained very high actions of

ed franzyry and philotophers of Greece friendlip, and of its excellent ale and and Air ; feveral of whom were confirmed "

benefittohumanlife; which hehasbeurtidally illufrated in his cotestaining treano other rules than what he exemplified by his practice. For in all the variety of friendthins in which his coninent rank ongaged him, he herer was charged with deceiving, deferting, or even flighting any enewhorn behade acceptalled austriend, or eficemed an housit trans. It was his delightteadsancetheir profession, toreliese their advertity a the lame friend to both bad, where his help was most wanted, and his fery ices the ment drintered ed; looking good offices are to be weighed by a nice efficience of rain and lafe. He calls oratitude the notion of pirmer; rockens it the most expital of all duties; and uses the character, His writing cabound with feutiments of this fort, as his life did with friends, in apologizing for the importunitruth, that the tenor of his life would be a fufficient exercise for it a force he had etial. blithed feels a cuttom, of dising everything

Yet he was not more generous to his Alle condenianthe greatest injuries, sman was in his power to heat, he fought out reafeasts foreign and whenever he was tion with his most involunte enemies; of they had recommended themselves to his which there are non-reconstance in his favore. We have from a remarkable in biliery. He declared outling to be more ture of it in Tire, whele case was no leadable and worthy of a great now than placetility; and laid down for a record his merit. In one of his letters to At- a temper in purpling ; stell held repentence fene, "I have nothing more," fave be, to be a diclored ground for remaring it? "towaite; and my mind indeed is force- and it was one of his faviner, delivered to "what suffled at prefent; for Socithers, a public afrenhly, that his exertise were Ble marner of fixing was necreable to "world imagine the death of a face the dignity of his character, fpleastid and noiste this house was open to all the learn-

calci-

front their whole lives with him. His by a green and the constraint of the profits net distrining to frequent it. The great-(i) part came not only to pay their combuting & to the fourteen the former where. upon any delute or transaction of moment they confirmtly waited to conduct when thefe merning vifes were ever, as thry ufuelly were before ten, he retired to but what his children affected to the first. intercals of his leifure. His femour was the greatest meal; and the afeal feating with all the great of enjoying their friends at table, which was frompractly profouged of his bed every morning before it was Lebts and never wied to done equiv at noss, avail others generally did, and as it is commonly practifed in Rome to this

findion, yet when he was engaged today. with others, either at heers or abroad, he and was gay and fprightly, and the very met together, to beighten the comfectaci forial life, he thought it inhespitable not to contribute his there to their commons pole. But he was really a later of cheurful entertainments, being of a nature repetalance of an adverfacy; relieve the fotime of a tediore can't a direct the mindred the judges; and mitigate the rigour of a fentence, by making both the bench and

audience merry at the expense of the The use of it was always thought fair, and creatly applanded in public trials; but in private convertitions, he was charged fornetizees with pushing his raillery too far: and through a coefciculus furfawithout reflecting what cruel wounds his labor indicted. Yet of all his forestical jokes, which are transpired to us by antiquity, we shall not observe any but what were peinted spainfigharacters, either ridiculouser profigates forh as he defailed

extension dimit reproceed his family, and the their follow, or hated for their siese. and quicken the malice of his enemies more than was confident with a rogard to his ownerafe, yet be never appears to have hust or luti a friend, or any see when he was as celebrated as that of his eloquetey, and that feveral ferrious collections of his facines were banded about in Rome in his-life-time, till his friend Torbogias, after he had been conful, thought it worth while to publificanguatheratic celition of therain

60°. Cefar likewife, in the height of his Apoplologue, or memorable fayings of eminent men, gave first orders to all his friendewho shed to frequent Cicero, et being him every thing of that fast, which hoppowed todrop from Limin their company But Tire, Cicero's freedman, who kreed fairs, published after his death the mot erfect collection of his Sopiage, in three that he had been more fouring in the same her, and indictors in the chaire of then nor any other specimen of the jeds, but what are incidently feathered in different olderees, through the change of tale in different ages, and the want of that after or gogiace, which give the chief fairit to tourny of them, could never be explained to authopeculiar fathious, humour, and take of wit in that age? Yet even in thefe, as Quintilian alia tella us, as well as in his other compositions, people would focuer

find wher they might rejelf, then wher they could not it to them. He had a great number of fine house in different parts of Italy; fome writers recken up eicloses; which excepting the family feat at Arpinson, feers to have been all purchased, or built by himself. They mere founted generally acceptathe fee, and advend at necessary differences above the lower coall, between Bome and Pomptii, which was about four leagues beyond Naples ; and for the elegance of firecture, and

by him the eyez, or the fearties of Buly. and winally spent some part of every year, were his Tufculum, Antison, Aftera, Arniners - his Fermina, Compa, Petrolan, and Pompeion villas; all of them large easurh for the reception not only of his

non guele; many of whom, of the first emite, used to pais several days with him in their excurtions from Rome. But beidenthele that may properly be reckoard fore, with large plantations and gardens award them, he had feveral little issu, as he calls there, or baiting-places on the read, built for his accumusdation in paling from one boule to another. His Tudeston haste had been bylla's. the dictator ; and in one of its appartments had a rejuting of his memorable villory

war Note, in the Marke war, in which Genolad ferved under him as a volonteer; it was about four leagues from it own, on the tan of a hemstiful hill covered with the villag of the nobility, and affording as agreeable profped of the city, and the recory around it, with recenty of water fiving through his grounds in a large framer canal, for which he paid a rest to the cursoration of Tulculum. Its prichlosebased to Rome gave him the oppertunity of a petreat at any lover from be fitigues of the bar or the fenate, to leff with his friends or family: to that

his was the place in which he took the of his ledger; and for that reason improved and adsessed it beyond all his When a greater fitiety of the city, or

I hoper vacation in the forest, dispeled him to feek a calmer feene, and more un-Anism or Atlura. At Antimo be placed his best collection of books, and as it was have daily intelligence there of every

ting that puffed in the city. Afters war a stridend at the mouth of a river of the ane name, about two leagues farther to-Webshefouth between the promoutaries of Antiom and Circums, and in the view Others bath- an lace neculiarly adapted to the purposes of folitude, and a fevere rebear, overed with a thick wood cut out Wetherly walks, in which be used to frend

ROOK III. ORATIONS, CHARACTERS, &c. the delights of their fituation, are called the gloomy and fplenetic moments of his

> In the height of farence, the manious house at Arpeners, and the little iffand adjoining, by the advantage of its groves and calcades, afforded the best defence against the greates that he had ever remembered, we find him refer fring himfelf, as he writer the cool fream of his Fibreurs. His other villas were fituated in the more public of Rome had their houses of pleasure. He had twoat Forgoigs, a lower and upper villa: the one war to the port of Causta. the other upon the mountains adjoining. He had a third on the there of I son, which he calls his Petcelan; a fourth on the hills of Old Corner, called his Corner. villa; and a fifth at Pomoeii, four learnes beyond Naples, in a country famed for the purity of itsair, fertility of its fed, and delieucy of its fruits. His Putcolan house Athens, and called by that same; being adersed with a portice and a green, for Some time after his death, it fell into the ter which happened to burit out in one part of it, pave occation to the following epieraca, made by Laurea Tallies, one of

to tan Bonnan vindes clariffine lingue His etimo apporent lympior non auto repert

Nut pierry, occulis con medianter, acur-Park Hill Not & to a. "Where stores, once thing, now with firefa wer-* Great Parent of the ringumer of Bone. " And where thy Academy, formulae feat, " New to Author yields at feest retreat.

" A golding threats built out, of wood tous pow'r, "To heal they yes, and weaken'd fade reflues. "The place, which all its pride from Cicero drew, " Espays the houses to his memory due, "That face his weeks throughout the world agu "And with fach cappanels by all are read "New fprings or beating quality that! cife "To cafe the ingreafe of belour to the eyes."

The furniture of his houses was faitable must of their effects, as the melt effected of his remaining in Pliny's time, faid to be the fed which was ever feen in Rome, and forre an uniformity of character in every article of his conduct, and to illufrate his dignite by the folesday of his life. This was the reason of the great variety of his heafor, and of their tenation in the meli confinementation Italy, about the consisof the Appian road; that they might occur at every flage to the observation of tra-

The reader, perhaps, when he reflects on what the old writers have faid on the mediacrity of his naternal effects, will be noes flowed, that enabled him to fulicin foistion will be eafy, when we recollect proving his original factories. The two toes of Rome, were first, the public marriflexies, and provincial commonder fee condiv. the prefents of kings, princes, and foreign flates, whom they had obliged by thefe advantages than Cicero, yet to one of his prodence, occounty, and contennt folkeient to answer all his expenses: for is his province of Cificia, after all the mewhich he faved to the public a full million feeling, which all other governoeshad anthe publicate in diameter success cloudend

pough, referred from the first days of his words at Reene But there was another war of acquiring menoy, efficused the mid reputable glavy, which be night large and frequent supplies to him, the legacion of deepeld friends. It was the peculiar cuf-

to the elegance of his take, and the magni- tellimony of their refuelt and resitudefigure of his buildings; his calleries were and the spect aman received in this way. adversed with flatters and naintings of the the more it ordinated to his credit. Thus beli Greeian mafters; and his veticle and Cierro mentions it to the boson of Lamorephies were of the bett work and callies, that while he governed Na as choicelt materials. There was need or table - menocoaful, more creat obsess were left to him have itte and Nerson tellems in praife of Attions, that he faceerded to many inherito have out him cirile negate. He thought tenered the fame kind, henceothed takin it the part of an eminent citizen to new, on masther account than so his friendly and amiable temper. Cicers had his full flame of these testamentary donations; as we fee from the many infrances of them. falfely represented by Antony, with being in his ready. That he had exinted from this fingle article about two hundred thorised vellors, and lie commodious for the recou- rounds, but for and substant rife of

fore unisons so him, with which he charred Astony, His meralcharafter was some blemided addining pattern of virtue to an agr, of all others the most licentiess and modifiers. pallions which engrefs little fouls; avarice, cave, malice, let. If we fift his fafoireful sepections, betausuitemprisfinends and country, flowing through the whole, and infoiring all his thoughts and actions. Though no man ever felt the effectivel other namele's read more ferrors by than be, yet no tran was ever more free from it: this is allowed to him by all the old writers, and is evident indeed from his works; where we find him perpenally leudable, enen in a rival or an advertier : whether in the ancients or his contemporaries: whether in Greeks or Remons; ciared in a freech to the fenate, that as man could be excious of another's pitter.

who was confrience of his over. His forightly wit would naturally have when young, and with many of whom of the first quality, he was oft earneed in his death to their parrour, issue confide able were ablent from Bomer yet we meet with

BOOK III. ORATIONS CHARACTERS Ac.

to trace of any criminal callantry or in- third of profe; a palion that he not only trives with any of them. In a letter to newed, but freely indulerd; and fore-Parameters and of his life harrison, times as he himself confesse, and decree s incofe account of his function with their erre of rasite. This often gave his encfriend Volumeier, an emergeian wit of the mice a relactible handle of reliceling his fed class when the formula contribute Co. prode and arrowance; while the formula land tiens, who had been Volumeirs's flare, pristhat he thewed to celebrate his own and was then his mitteels, made one of the company at table: where, after feverid okes on that incident, he fave, that he seperty; and though he was always a lover of charful entertainments, not nothing of see lady, however, called Carfellia, with

and correspondence of letters; on which Disablardis ground-frene little feastfal, secretald. She is frequently mentioned in Cicero's letters as a lover of books and obilefonly, and author accounts food of to her uncommon talents, he treated her always with refresh yet by the hints every that the had no there of his offertions, or away real authority with him. fondigany emisent region; foch as flowed from his conditation, not his wills and histography, than to the fault of the man, to perfuade himfelf in each fecture, that emuldancer have an end. This is Politics

Actuary, put him greatly in mind, that he hinfelfallomatic ferund and for chas? my autopastimarass or great and \$10, 5000 eres, appeales liez alvess the work, reend if that was a fault, confelles himself way be feet from it; yet in explaining offerencie the nature of this timidity, it

is one of his letters to him; and when

things were mine andormale around

that is forefreing dangers, than is consusterfer them; an explication which the latter all his death, which no man could fullain with enumer courses and refulction. hat the most engineers and chains pellion of his feel was the late of play and

mentsinallhismilisciperches, fermedta instife their renderest and force this is penerally confidered as the grand faible effectly from arctance, without ever heaing fairly examined, or rightly underflood, it will be proper to lay open the fource from which the nation it is if flowed, and

definition of it, is a wide and illufriour func of more and creet benefits conferred cante blod of popular Sevens, or the epplant of a video multitude, which all more than himfelf; but the conjecting project of all board men, and the incorture religious of these who can index of excellent merit, which refounds already to virtue, or the echo to the poice; and face. iti-the general companion of good actions. eacht not to be rejected by good men. That these who afoired to this glore were lity of life for their pains; but med give up their even proce, to fecure the paper of buntes with the and seious and the miched. Browns of him. which forms in remember between Brenton terrobantian first control in citizens confe to privice that they had ever here here. This is the petien that he in-Sewed to another success bis honey; and he it; and always found the througest in the which we onverery thing prestand builable, that hillory has to offer us through all the a recof the beathen world. There existing hinfelf ever talk praise and virtue in the dayers of his course, who and a report to policity. Give me a dor, fare Shrietilian, whom provid cucher,

fore to antiver all his hopes, and do credit

to his difficulties. " Whether pedurity " will have any respect for me," favo Play, "I know not, but I am fore that I " for hy my wit, for that would be some " gost; but by the seal, by the pains, by " the reverence which I have always " paid to its" t will not feen frange, toobferee the

ciple to fo great a length, and evalidering glery as the amplett reward of a well-fpent life, when wereflect, that the greatest part of them had annotice of any other reward orfeturity; and even those who believed a date of happiness to the good, yet entestained it with formuch difficiency, that they indulged it rather as a with than a well-group led bogs, and were gladtherebe within their reach; a futurity of their owneresting; animmertality of fame and placy from the appairance of patierity. This. by a pleafing fiction, they looked upon as a preparation of life, and as eternicy of exittences and had no finall comfort in magining, that though the frufe of it thought not reach to themfolves, it would extend at leaft to others; and that they thould be doing good till when dond, by bearing the example of their virtues to the imitation of mankind. Thus Cicero, as he often der lares, never hooked upon that to be his life, which was confined to this

as long or learning, virtue, and liberty preferve any credit in the world, he will be great and glorious in the memory of all poficrity. As to the other part of the charge, or the proof of his vanity, drawn from his booking to frequently of hinglif in his forcehes both to the finate and the people, though it may appear to a comman reader to be abundantly confirmed by his writings; yet if we attend to the circumdances of the times, and the part which he afted in them, we thall find it not only exceptable, but in force decrees even necessary. The fate of Rome was new brought to a crife, and the control-

ing parties were making their laft efforts

was the head of those who tood up for by liberty, which entirely depended on the influences of his countels; he had many years, therefore, been the common nark of the race and malice of all wha were niming at illegal powers, or a tyranay in the flate; and while their were renerally faunorted by the military power of the empire, he had no other arms, or means of defeating them but his authority with the feaste and people, grounded on the experience of his services, and the perfinden of his integrity; fo that to about was obliged to inculcate the merit and good effects of his counsels, in order to confirm meanle in their union and adherence to them, against the intrigues of

their who were employing all arts to fel-

" tion of his ach," fays Quintilian, "was " not made to much for glory as fer " defences to repel culumny, and vindi-" gate his menfores when they were it. " tacked;" and this is what Cicero himfelf declared in all his foreches, "That so - but when he was forced to it; that when " he was urged with firtitions crimes. " it was his cuffors to answer them with his real ferrices; and if ever he faid any thing glorious of himfelf, it was not pel an accufation; that no man who had been converted in great affire. to raife up the fruit of glory and immertality to him through a factvellon of infiout touching upon his own position and after all his belongs for the common his hope, or difappointed of hisead; but fafety, if a just indignation had down as long as the name of Rome foblids, or " from him, of may time, what might " form to be vain-glorious, it might res-" foughts be forgiven to him; that when " others ware licet about him, if he could " not then forbear to foeak of hindelf. " that indeed would be frameful; but when he was injured, accused, expeled

to normar odium, he mail certainly be alliamed to affect his liberty, if they " woold not fuffer him to retain his dig-" nity." his then was the true flate of the cale, as it is evident from the facts of his hifery: he had an anient love of elery, and an eager thirst of praise; was pleafed, when living to hear his acts applanted; yet more full with imagining, that they either to opports or preferve it: Cicero dead; a police which, for the reaftes at-

BOOK HL ORATIONS, CHARACTERS, &c. save of them had perithed, would have

reads bisered, had always the report if force on the greaten foult; but it would needs referencement and indignation, to fee mery conceited neduct, and triffing declaimer, who knew little of Cicero's real cheester, and frill left of their own, pre-But there is un point of light in which we can view him with more advantage or friefaction to confelnes, than in the conpring extent of his knowledge. This dipte to confeic possinal the monuments

which remain of hem, that it even leffers the dignity of his general character; while the idea of the Scholar abforbs that the greated writer, we are agt to forget, that he was the createst magabrate also of Rone. We leave our Latin from him at febool; our file and festiments at the college; here the generality take their leave of him, and felden think of him were but as of an orator, a morald, or philefunder of nationity. But it is with characters as with nichages t we connect judge well of a fingle part, without fartion to the reft; while in viewing them all tugether, they mutually ryfled an additional prace upon each other. His learning, confidered feparately, will appear simirable; wet much more fo, when it is found in the moffellion of the first flavel. nun of a mighty empior. His abilities as a intelman are glorious; vet forprife us All more when they are observed in the shirth Scholar and philotopher of his age; but an union of both their characters exlibits that fishlims from one of runfertion, to which the belignarts, with the bell culture, can exalt human nature.

No man, whose life had been wholly fpent in findy, ever left more numerous,

te meer valgable fruits of his learning in

every branch of feience, and the politer

tets; in orusery, poetry, philosophy, less,

which he equalled the eventell regions of

his time; in four of them excelled all

nee of all times. His remaining works.

as voluminous as they appear, are but a

feall part of what he really published; und

Ge intermediate ages, yet they are jully

elected the melt precious remains of all

foch wonders, and reconciled perpetual findy with perpetual affairs. He fulfered no yout of his leifure to be idle, or the leafl interval of it to be left; But what other as foods, now even to deep, and the ordinary refreshments of nurses, he generally gave to his looks, and the entergement of his knowledge. On days of buisefs, when he had any thing particular to compose, he had noother time for meditating but when where heafed to dictate his thoughts so his feriles who attended him. We find many fome foren the jenute; others from his moule; No reconstitions afford more pleafure the beart of the render by laying opention. eminent febrolars, eminent fintefinen, are all observed in their feweral kinds; but purity of flile, the lumportunes of the mated in three. We have above a thoughted fill remaining, all written after he was embred what he wrote, but of what were attently published other his death by his utterly lott ; make feel books flor Letterate. a Second book to his for ; a fecond alfana Corn. Nepous a third book to J. Carine a shird to Orbivists a third offi to Panis . on righth doed to M. Brutus; and a minch to A. Hirtius, Of all which, exception a few to J. Carfar and Brutus, we make mothing more left than fame (cattered phrases and tentences, gathered from the citations of the old critics and prammarians. What makes thefe letters full more offinable is, that he had sever designed them for the reablic, nor kent any conies of them - for the year before his death, when Attieus thrugh many of these are come down to was making fame enquiry about them, he is mained by time, and the barbarity of feet him word, that he had made on cal-

tofting ; and that Then had rectioned make

olest ference. Here then we may expect

satispary, and. like she Sphillier books, if to fee the genuine man, without difguide

His indefery was incredible, beyond the

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as off-Astism refrecially in his letters to term and alleges recognity from national Atticus, to whom he talked with the fame frankrefs as to himfelf; opened the rife and proceed of each thought, and prove entered iato any affair without his particular advice; fo that thefe may be confollowed, on the memairs of his times : comtaining the most arthratic materials for the hittery of that age, and haine ones. events that happened in it; and it is the want of attention to them that makes the everylity of writers on these times to fachafe to transcribe the dry and imperfect

relations of the later Greek historium, en-

a principal after in them. to his familiar letters be affected no particular elegance or choice of words, wit was cally and natural; flowing always concentration of partificial property and when it ferved to make his founds laugh. le letters of compliment, feme of which were addressed to the erested men who prefed in a manner agreeable to nature of festimentand diction, yet without any

barbarifu, and the ciforts of degeneracy both in take and manners. In his polipilir turns; forfers the danger, and to fellow upon the neglect of his counfels; of which there were to many infinetizer observed to birn, his pradence sound to be a lived of divination, which foresteld the verseity of a propher. But passe of his letters do him more credit than those of region for his peculiar real in the carie. and that his own honour was concerned But his letters are not more valuable on any account, than for their being the soly us from for Rome. They breathe the left woodsed expering liberty; a great part of them having been written in the year critis of its room, to roofe up all the virtue that was left in the bonest and the brave. to the defence of their country. The adcumtance, will eafily be observed by comparing them with the cuitles of the

belt and greated, who flourithed after-

wards in Inperial Rome. Pling's letters are intily sentired by men of tale; they man; yetwo caused but obderce a peresty and harvessels through the whole, that betrays the averef a matter. All in their and reflections terminate in private lie; there is nothing important in politics; to great affairs explained a no account of the notices of public counfels : he had here all the fame offices with Ciceso, whose is all points he affected to equalate 1 yet his becomes were in effect nominal, conferred a superior will; and with the old titles of entitled and appearful, we want fill the fiatefining the politician, and the magiof their pompous titlesand folly epithets, strate. In his pravincial command, where which modern ention has introduced into famped with the name of pointeness; unders, Pline durit not venture to report though they are the real offenior of a both, or as punits a fertilize days, or inemperate a company of accious, tall he had first consisted and obtained the leave of

the Hittory of his own Affairs, to his re-Assectator; as well as the pieces that he published on Natural History, of which Nature, and moether on Perfumes. He was meditating likewifeageneral Hidore of Rome, to which he was frequently urged by his friends, as the only man Gpublic of adding that glory also to his country, of excelling the Greeks in a ferhis wit and his parts, their his besero- circust writing, which of all others was leace and his probity, he folicits the inat that time the leaft cultivated by the terest of his formule, with all the warrath. Economy. But he never found his pre- ?!

and force of weeds of which he was made execute for great a talk; yet he has

Commentaries of his Confolfsip in Greek;

BOOK IIL ORATIONS, CHARACTERS, &c. forched set a plan of it, which, front as lay open to them; hence flowed that perit is formam be the helt that can be form-

at for the deferm of a merfelt history " He declares it to be the first and "fordamental law of hidney, that it " was falle, or fear to fay any thing that " was true, nor eine pay out fulpicion vi-" thereof farmerer diffications that in the

" relation of things, the writer thould ob-"first the order of time, and add also "the description of places; that is all " great and memorable transactions, he "though first explain the councils, then "theafts, table the events; that in coun-" calche foodd interpefe his own judg-"nest, or the merit of them; in the affs, "floatd relate not only what was done, "but how it was done; in the events, * floald thew what finne chonce, or raft-" sels, or prodence had in them; that in "regard to prefitor, he thould describe " not only their particular afterns, but the " lives and characture of all thefe who " bear an eminent part in the flory; that "he flood diluterate the whole in a clear, "only, natural tiple, flowing with a per-

"from the affectation of points and fee-"traces, or the roughness of indicial "piralines." putry, except from fragments occufrontitte vetthefe, as I have before abferred. refulls irut to convince us, that his porical genius, if it had been cultivated with skied, that an excellence in the one feems winted a conacity for the other, the time qualities being effectial to them beh; a forightly forcy, fertile invention.

Grow's time, that the old ruticity of the Leris made first began to be poliched by the veraments of drefs, and the harmony of numbers; but the height of perfection to which it was carried after his death by the forceding generation, as it left to edipted the fame of Cicren. Fer the weld always indees of things be com-

netual raillery which fablifly to this day. on his famous verfes :

Culant arms to en courried barra littree.

And two had lines picked out by the malice of a remies, and transmitted to nothto down many thoulands of good ones, For Plotarch reckons him amount the mod cwinns of the Roman Phete; and Pline the Yourger was proud of consisting him in his poetic charafter; and Quintifianferms principle of melignity. But his own verles cretius, whose overs he is faid to have profest and corrected for its publication. after Lucustina's death. This however is certain, that he was the coaffast friend hilius, Lucretius, Catallus, who pays his thanks to him in the following lines, for

him :--Shall rife of all the form of Bonne,

But poetry wasthe amufementonly, and bate; to this he devoted all the facultie of his fool, and attained to a degree of nerfortion in it, that no mortal ever formation. forther as a relite hithering abforcer Blome had but fee oreters before him, whom it could proif a none whom it could admire. Demothence trantho pattern by which be formed himfelf; whom he emulated with fuch faccefs, as to merit what St. Torons. calls that beautiful eloge: Demoffenes has put as Virgil and Horace, he was decried fout the the plory of being the fed ; to more at all; effectably in the courts of show from Demotheres, that of being she only Autory and Augustus, where it was a gracer. The genius, the capacity, the file compliment to the forereign, and a fallion and manner of them both, were much the enforcedly among their flatteress, to feme; their eloquence of that great, fals: line, and comprehensive kind which directed imitate; and thosels their way of nified every fabrech, and gave it all the speaking, he fays, might pleafe the ear of force and beauty of which it was capable; it was that rounded of feeding, as the ancients call it, where there was nothing either redundant or deficient; nothing's therto be addedor retrenched : their perfections were inall points fortranscendent. and yet to finish, that the critics are not flutte of applical; and on which there arrood on which fide to give the preference. Quintilian indeed, the mail indicious of them, has given it on the whole to Cicero; but if, as others have thought, Cicerohad not all the nerves, the energy, or, as he himfelf calls it, the shander of Donathors, he excelled him in the cupicatorfe and elegance of his diction, the

variety of his fentiments, and, above all in the vicarity of his wit, and increasing his railfery. Depothenes had nothing speak or factions in him; yet, by attempting forestires to jeff, threeod, sharshothing trieff did not disbloofe, but did not belong to culsus; and if he hongored to raile a langh. itwarehigly speakingly. Whereas Cicero. had the power always to pleafe, when he found himfelf unable to convince, and when he had custs to be afraid of their Granter a for that, by the oppositually of a gett-eined joke, he is taid to have preferred pures of his clients from banniful rate.

at the favor time in Rome, men of parts of his grains, yet confured his diction, as rant. Their men affected a microte and ble to fpare in them, as if the perfection of orstory confided in a franciscs of words. narrowell compain. The chief natmen of thistafts were M. Brutus, Licinius, Calvus, feemsts treat as the author of the obscure, abryot, and f-utentious fille. Cieves often ridicules thefr pretenders to anic elegance as judging of elequence not by the force age, he has acquired such fame with per-

a critic or a felcler, yet it was not of that fiebligge and fonormickind, whole end you not only trialles of botto mercan and ency an eloquence, born for the multitele; where merit was always flown by itselforbs of excitive admirection, and experies sever was now difference of indenest between the learned and the populare. This was the genuine eloquence that pervailed in Romeas long as Cicerolisel; lithed or admired by the city; while thole attic ormors, as they called themfelves defected by the audience, in the midt of their harangues. But after Cicero's death

and the rule of the republic, the Renau practices from a few or the little liberty, and a falle species anivertally poevailed; when infeed of that elace, corrious, and flowing every fabjort, there faccorded a guarded dry, featentions kind, full of laboured for the occasion on which it was employed, the making panegaries and ferrie of the may be observed in all their win ters, from Cicero's time to the yearger Pline; who exerted it to its utmen perfection, in his celebrated paneggric on the emperur Trainn; which, as it is juffy admired for the elegancy of diction, the itscompliments, fo it is become in a restpertenders to criticitie, defenating on the relieus leauth and fairitlefs exuberance of the Cicconies periods. But the fastric ority of Cicero's eloquency, as it was kknowledged by the policett are of free tic confirmation that the nature of things can admit, from the concurrent feefe of of his rivals and contemporaries have preferred to us his ineffiguable remains, as a specimen of the most perfect master

of speaking, to which the language of mortals can be exalted : fo that, as Quin-

tiling declared of him even in that early

of the art, but their case meatures; and turing, that Cicero is not reckneed to refolving to-decry what they could not at- much the name of a man, as of elequence tain, and to admire nothing but what they itfelf.

BOOK III. OBATIONS CHADACTURE A.

But we have hitherto been confidening the same of Peripareties, or the Walking the extense part of Circus's characket. and stall any any and a constant of the pay for in a format and a constant in the land celles of his mind, and different the real feercy and principle of his actions, from a view of that philosophy which he profelfed to follow, as the seneral rule of his toracl made: trucht describence of a God. life. This as he often deviants, was a providence electronic for other and Annual from the applicate district which does a feature of the of course hand transformer tage from a celebrated geomogram, or called the Academy, where the profefort was the first who basished physics out of shiftedness, which till his time had been the falls whitest of it, and down it off from the obscure and intricate inquiries into nature, and the conditation of the bramore immediate afe and importance to difference of road and ill; and as by found Was not to affert any opinion of his rays, but Vieta perparing sora for the reception of truth, or what came the argred to it, prof-finitudance mothing he used total portion ferend doctrines of all the pretenders to positions, to contrived as to reduce them, by the course of their nativers, to so tvi-

feet abdurday, and the impeliation of But Plata did not firidly adhere to the followers wholly defected it: for infead of the Sarratic modely of affirming noturned philosophy, as it weer, into an art, they delinered to their disciples, as the pecaliar tenets of their fell. Plate's nethey Sagainess, who was left the hair his faccellies also did in the academy, and professed the same of academies While Arifotle, the most emissent of Place Glief the Laverner where four a culture

Philosophers, These two feets, though dislofothy; they placed the chief hannine it of most in virter, with a competency of ex-This was the flate of the academic februl under five facestive matters, who successed it after Platon Secretaries V. reserves, Polemo, Crates, Coustor - till Arceilas the fash diferent at once all tivolthe Socrationay, of affroing auching. desiting of all those and throughouther nity of the reigning spinions. He aibelood the necessary of making this refermoreon. from that observes of them, which had reslaced Socrates, and ail ric ancients before him, to a confession of their innarrance that the fingle were surrous, region inferlife thort, truth immeried in the door, entiries and college every where productions and all this rejection is durbacti. He mustic therefore, "That there was no certain "knowledge or percention of my thin-" reach and fulfebonds that nothing was " fo detectable as ruthrefs, nothing to " fraudalous to a philosopher, as to age-" felt what was either folle or noknown

" pendent wheat; and infload of protend-"opinion, grounded on probability, " which was all that a rational mind hid. " to acquistice in." This was called she and acquired in difficultion from the Pitonic, or the old: which maintained its cellion of able mafters; the chief of whom was Corneades, the fourth from Accelilas, who carried it to its usuall height of quity for the viracity of his wit, and

" to him; that we doubt to affect poshing " degreatically, but in all cases to fai-

We need not becover impoise, that thefe scarlonics continued doubting and Cartaglian All their lives in Constitution and or fettled principle of judging and afting : no : their role was as certain and confilwhich he and his followers observed, of est authat of any other feet, as it is forbricking and didputing as they underfine quently explained by Cicero, incomparis the tractions of the relies, they obtained of his works. "We are not of that for "

fave

face he, "whose mind is perpetually maintaining all of them to be equally to " wandering in error, without any parti-" be worth, which had no determinate " But the difference between my and the " reft is, that whereas they call fome " things cretain, and others moretain; we " call the one probable the other improba-"Mr. For what reades then, thould not "I until the tradable, wieftthe contract, " and declining the armounce of affirm-" which of all things is the ferthell re-"maned from wifeem?" Agains "we do

" thing as truth; but that all troths have " to afferd no certain note of diffination, Wallant: whence it follows alfa of comfe-"that there are many things probable; fary to all, or rather to dogmatical phili-" which theugh not perfectly country-"bended veten accounted the eather live "and foer resappearance, are fulficient to "covern the life of a wifeman." In unother place," there is no difference," fires he, "between us, and those who pretend " to know things; but that they never " tain: whereas we have many probabili-" tics, which we readily embrace, bet days " not affirm. By this we preferre our " judgment free and unprejudiced, and " are endergo peculaty of detending what "isoreferiled and entitled to use where-" as in other feels, men are tied down to " certain dockrines, before they are excu-"ble of indeing what is the bett, and in

" to whatever februal they chance to be " driven by the tide, cleave to it as faft " as the oyder to the rock." Thus the academy held the nonner medifference of the freptic : the floics embraced all their doctrines, as formany find and immedable trucks, from which it was infamous to depart; and by making this their point of bonour, held all their difelples in an invisiable attackment to them. The feretice, on theother hand, observed a period postrality towards all opinion - continue of affirming; and the sex, only

"ther by the authority of a friend, or

" charged with the first nucley whom

" they happen to hear, they form a judg-

cortains and that we could not after of any thing, that it was this or that, love there was an much reason to take it for the one as for the other, or for neither of these: and whally indifferent which of them we thought it to be; thus they lived, without a quetion, directing their lives in the meantime by natural effections, and the laws and cultums of their country. Bet in an excel prife between the two coto observe a moderation in all their epinions; and as Pletarch who was our of them, tells us, no ine a erest regard ofways to that old maxim.

Malie kops :- ne enid ninis. As this febool then was in no particu-

funds in progral, fo every other fetnext to itself, readily cave it the nexterence to the roll; which univerfal coeceies of the feesed place, is cormonly we reflect on the date of the beatire. weeld, and what they themfelves feel ro them, and the infinite differious of the lefand wifet on the fundamental quefies of religion and morality, we won't proofinby allow, that the academic matner of philosophiging was of all others the mall rational and model, and the beliefunction character it was to encounage impairs: to life every quelion to the better; !* "the most infirm part of life, drawn eitry the force of every argument, till it

citie quantity of its weight. This it was that induced Cicere, is his " meat of things unknown to them; and advanced life and ripeared judgment, to defect should academy, and declarefer he new; when, from a long experience of the vanitured these feels who called the racives the proprieters of truth, and the fele guides of life, and through a defrair of finding on they certain, he was glad, other all his pains, to take in with the pra-Juide. But the service and courtal citractor of both the academies was in force measure fill the force; for the old, though it profesied to teach a peculiar feren cf

had found its real moment, or the pre-

BOOK III. ORATIONS, CHARACTERS, &c. the more firmpulsus and forgotical of the worst writings, that perplexes the gene

Cicera-Merces, nothing is abbitately af-Yet there was another realisa that recornled fried to the profession of an orator: lebtef fpeaking readily spoud! fulgacts. lie sails it therefore the turnst of elegance

Thiskhool, however, was almobilefest-2 Rose when Green endertook in trotrange, and endeasoused to revise its innaine crofit. The reason is obvious: directing against every felt, and on every call, as Cicero lays, to be mader of any rembert on those who profeded them-Shesaradenics. Towardertheatlat it kgnowl every where, in proportion to no in relation to which there is a fourt lying recorded of Accelita, who being to Epicureum, but none ever come back 5 m then, realized, that wen might be made

couche, but expects could never be made N's again. This general view of Cicrro's philosotive, will beloom to present, in force mean ler, for that difficulty which people fretotaly complain of in discovering his ttil festiments, 2s well as for the mil-Werehichthey are not to fell into in that tole of the acadeses to refute the animints bainty and different charafters of his fo- induce his friend the meft readily to grant

rality of his readers; for wherever they themselvespolicifed of hisfertiments, and ferred, nothing delivered for cortain, but to opete then indifferently as fuch, when his Letters, without attraiding to the peculiar nature of the work, or the different

Hisorations are generally of the judiof his coafe; and to deliver, not formuch gave him the best occurrencies of perfect- what was true, as what was af-ful to his client; the patronage of trath belonging in feeth rafes to the judge, and not to the pleader. It would be about therefore to

themail. - That may, "favole, "is truck " frecings of our opinions; they are the " rasies could fpeak of therafelves, no " are employed to Ipeak, not what we " would undertake to affirm spon our au-" thority, but what is seggetted by the " confearable thing itfelt." Approach to this notion, Quintilian tells us, " that " their time in public affiles, and not in " idledifpates, though they has crefolved " with themselves to be frict and issuesh " fervice to the casse which they have " undertaken to defend." In his ornfloar, therefore, where we often meet with the festences and maxims of philosophy, but as topics applied to move his audi-

ence, or add an air of gravity and profault; incrite authorities sufficient of the second of the Vollers, realer than declare any of their heart; yet in these some distinction must un. Yet the chief difficulty does not lie never farily be observed; for in letters of bert: for Green was not ferunalous us consultment, condulency, or recommenthat head, nor affected any obscurity in driven, or were he is foliciting any point tiedelinery of his thoughts, when it was of importance, he adapts his arguments liebung-Gra-explain them; but it is the to the occasion; and vice such as would

ELEGANT EXTRACTS IN PROSE.

by recur to his philefophical works, Now the reasted manufe of the females. was to nice a higher rather of the conical and to explain to his fellow-citizens in their own language, whatever the phibiophres of all feets, and all ages, had treel to a covery important question, in co-

tife called de Figiker, or on the third family or Ill of Mary in that man the Yatanaal rieffeder inhis Tefreles Difestations; and is his broken the Academic Philosophyin all which beforestimes takes upon himfelf the part of a Stoir; forestimes of an ty the different ductrines of each feft; and fate the other, to in his proper charafter against themself; while the unager product. takes Circum trill for the perpetual founder; and under that miliake, offermmore, a him only inorder to be confuced. But in their delogers, as in althinother morks. wherever he treats any folious medicales. It, rither in his own perion, or that of on whole, and in more part of the rible Acadomic, there he delivers his own ani-

pour in the forme, he takes care of sally as reform us, to which of the characters be has affigued the patronage of his own fentimests: who was personally the principal Groker of the distorney as Craffes in his trentile on the Orecor: Scipio, in that of the Republic; Cato, in his piece on Old Acr. which I thall now proceed to give a fluct.

Acts Photo, or Natural Philosophy. he found to have find the face notion

why he defend. But as his horses in with Spreader that a minute and attrice. general feldom touck-upon our questions. for attention to it, and the unking it the of picked salv, expect 6-bits and lastic fide and and about of our increion, was to using the discovery of his Photological controlleding but tittle to the improve-Onlyings, which are the fallight of the one- meet of Lyana life. For the other was tenned all the philosophers of key tene, from the excist autiquity, and has exphilyophy, then any account of his own, not think it worth while either to firm pay diffined opinions of his own, or it however, of those fetices we may chforce, that feveral of the feedamental note for the principal differencies of their later times, are the resiral eather of apnotice in biflery; as the Motion of the universid Generation, or extendior duline of Motor, which holds the Bord is

> and merality, which are of more invethe being of a God; a pentitator; for immortality of the feel: a future flat of records and positioneter and the speed It and clearly declared hismind in naiv parts of his writings. He maistaired that there was our God, or Surrow Ro. ing: incorpored, eternal, felf-evilen, the tained it by his procedurer. This be in ferred from the content of all nations; the orexident marks of complet, upidom, and a famir es certain cufe, chierrable is de

> > of the mone of a man, who can believe all the to have been made by chance; takes aidthe atmost decords of houses wildow or count pentrose the depth of that will in

the believed also a Divine Possiday enalizativ prefeling overthe whole feters, and entruding its care to all the principal realizeradult and affices of new, but leavour the minute and inferior parts to the exected his general laws. This he colletted from the sature and attributes of and extanguedagh; that could never be-

He held likewife the immeration of the a date of happeness or maye. This he isty, which was always the moil confpicuous in the best and most escalted morely; sature must needs be drawn, from its unwired and individide of my, which had upits wooderful powers and faculties; its conpetible with depositionation. The Steven forced that the fool was a fultilized, for ry hidrage, which furrised the hody after draft, and fubilitied a long time, yet not sterably, but was topershatlast in the geteral confluencions in which they allowed, as Cicuro fays, alcooly sking shat tree hard to conceive, its fearnate existence from second decarion. Arithmete saught, that befrom their being, there was a Arik criwe or senters. Recoding to God and the fool, which had nothing init that was recention e say of the reft. This spindss Cicres fillowed, and illufrated with his ufual

perfairably in the following poffage : "The origin of the homon feel," fave "earth; there is nothing mixed, concrete, "or earthly a mothing of water, air, or fire "in it. For these suppers are not fel-"ceptible of memory, intelligence, or "thought; have nothing that can retain "the profest; which faculties are purely drive and could not politic be de-" ture of the feel therefore is of a fargo-" let kind, diffine from the fe known and " five and provenied, elearfrom all user- as the dety of all good citizens. "Bicoscretion; obferving and nowing all

As to a fuver, tota of records and prowithmour, by could gred it as a confequence the acribates of God, and the condition of man's life on certh; and thought it to highly neshable, that my could fundle doubt of it, he trees, notet it should happen sensily at the tim, that finding their fight dutiled, they pier over looking of all. In-Plato, for whose judgment he preferred to great a reverence, that if they had given no reation, where yet they had given many, he should here been perfended, be firen, by their foir authority. Socrates, therefore, no "That there were two ways appointed " to the kernau fools at their exparture "had been immerfed in feufual pleaface " and lefts, and had policed themfolyes " with private vicet, or public crimes " against their curatry, took an old: see " and devices read, remote from the feat " and afferably of the codes whill their " who had perferred their integrity, and " received little or no contaging from " the hedy, from which they had eas-" frantly altiruited themselves, and in the " hodies of men imitated the life of the " multi-bad an enfy aforest briggs come be-

" for them to those gods from whem " they derived their being." From what has obroady been field the reader will easily imagine what Cicero's eninion must have been concerning the eucd by the noble principles just fined, could not polifiely harbeer a thought or the truth or divinity of fir shifted a west but all the old writers take, in ridiculing "shed to man, except from God; the ma- the characters of their gods, and the fire tions of their inferred terments, Cores, that there was not a man of liberal education. "thrings natures : and whatever it be who did not ceefsler it as an engine of "that feel and tailes, that lives and moves Rate, or political fefters; contrived by the in me. is much be homeonic and divine, afterefavoremented, and to keep the nearly and for that seafan eternal. Nor is God in order; in this light Cicero always again indeed blindelf, whose existence we can meanly it as a wife infligation, Propulating clearly different to be comprehended adapted to the genies of Reps., and by to in any other manner, but as a flantly inculcates entalled on the region Their religiou confitted of two princip-

gier,

RLEGANT EXTRACTS IN PROSE

faiors, and showership of the rode; the field was indicated by Romatus; the feoral for his facceffor, Nama; who drew up a riteal overdered ceremonics, to be observed in the different facelifiers of their ferenal wants added, relating to Jinisco floorings of broke in facrifier; and the prophecies of the Abile. The College of August neerestorate the ritter Tooks and determined the other cufes relating to religion, as well of what concerned the nobic wer-

thin, as that of private families. Now the pricts of all desceninations were of the first nobility of Rome, and nators of confular rank, who had praifed put an immediate flop to all peacerdings, and diffulre at once all the affemblies of The interpretation of the chil's prophediffinguithed mak, choice afailly from the miefs. And the province of interpretenscittutes in all their farrifices, and who never fiiled to accommodate their anivers to the views of those who con-

This conditation of a religion among a neonle naturally funerditions, neorfacily these the chief influence of affairs into the hands of the fenate, and the better forte who by this advantage fragmently and the factious attempts of the tellumes; lie; though confidered all the while by mitted say difeste concerning itsorigia was carary, or their method of divining by avoices. The Stairs held that God. ect of his goodsefs to men, had imprinted on the nature of things certain marks or Leeds, the dight of birds, thunder, and other colotial Agra, which, by long observation.

and the experience of ages, were sedeced into an act, by which the meaning of enck fign might be determined, and to-This they called emificial divination is Supposed to flow from an indial, or natis etted always with the greaten efficacy. when it was the soul free and difeagaged But this notion was ocnerally ridicaled by lege of August, there was but one who dies, who was laughed at for hispains by faced basever a facut contensed; her

tween him and his colleague Macvilse, ed the whole affair to be the contrinues of Sarrison: Appiles, on the contrary, that there was a real art and never of division siddfier to the sugard distrible, and saw, in by the august books. Arming tohe preferred Marceller's notion, yet od not wholly agree with either, but believed that any one winks went ably he indirectly feel upon a perfection of its director; and polon, by the imprincements of arts and conding ages, yet the thing in it'll you willy rutnined for the fake of its not to the re-But whatever was the origin of the religion of Rome, Circre's religion was madeabandly of horrowly expending built.

earth as a finte of trial, or a kind of febool, in which we were to impress and normary mariely as for that everylty of exifence which was provided for us hereafter; that we were placed therefore here her our Cerutar, wet formach an inhabit the earth, as to contemplate the horsest; on which were impristed, in Itrible characwas given to us. He observed, that this fireflucia belevered to no other paints! but given an evell and spriple form, with core not broom or fired upon the ground. I've and falling, in a lituation the most peoper for this colonial contemplation, to remove

as we have feen, on the foundation of a

God: a providence: on immarpolity. He

· BOOK III. ORATIONS, CHARACTERS, &c.

tim perpetually of his talk, and to ac- "nal, insusable law, comprehends all or the vighle works of God, to be she "of this law; and whosever will not attributes, so we could trace the reasons "nithment, though he should escape all alle and motives of his affine; till, by "the other tornests which are comthat we ought to da, and, by the operations " wicked." of the divine reasons, he indirected how to nas coulded in the imitation of God. vill of God manifefed in his works; or from that exernal reader, fourly and relation of the creation. This he calls the origitol, impatable low; the criterion of road end ill, of just and aspiral; imprinted on the nature of things, as the rule by which al knowless are fremed; which, wheneverther deviate from this pattern, ought, he fare, to be called anything rather than icus, and are in effect nothing bet offe " rithable who divine and eternal ; who a of force, violence, and syrange. That to rangine the difficulties of good and ill not vice, or homes inflication, is more folly and wadani ; which would everthrow all fotrongk men; that this was the contant pinion of the wifet of all ages; who tings by eternal reafon, was the principle end Josephiga Sun ; whale Jubilizate on earth we the rought or mind of the wife; to

eugiful paffages feathered occasionally "The true law," fayshe, " is right rea-"ica conformable to the nature of things; "confunt, stornal, difficied through all a "which calls us to duty by command-"ing; determus from its by forbidding; "which never lufes its influence with the "good, nor over preferves it with the "vicked. This cannot possibly be over-"raied by any other law, nor abregated "in the whole, or in part : nor can we be "ablideed from it either by the feaste or "the people; nor are we to feek any "other comment or interpreter of it but "idelf: nor can there be one law at "Rome, another at Athena; one now, "another hereafter; but the fame eter- could never have the face to look insuchem

which paraele there are many tirong and

quist him with the place on which he "notions, at all times, under one common formg, and for which he was finally de- "Mafer and Governor of all, GOD. leved. He took the fuffern of the world, "He is the insentor, propounder, quador promaination of God's dear, or the declara- "obey it, mail first resonance himself, and ton of his will to mankind; whence, as "throw off the nature of man; by doing we might collect his bring nature, and "which, he will fuffer the greatest pu-

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In another place he tells us, that the courle, yo know oppositive a that is, to know our true nature and rank in the univerful feders, the relation that we hear to all other things, and the numofes for which we were fent into the world, "When a men," fave he, " has atten-" the fea, and all things in them, ob-" found whence they farong, and whi-"ther they all tend; when and how they " are tornd; what part is meetal and me-" he los aleseft reached and touched, as " all, and differently himfelf not to be " confined to the walls of any cretain " place, but a citizen of the world, as of " one common city; in this magnificent " view of things, in this enlarged prof. " pect and knowledge of nature, good " gods! how will be learn to from him-" fet at neaght all those things which " the valeur efteen the mod foleralid and

Thefewere the principles on which Cierrobuilthiareligion and merality, which thine indeed through all his writings, but were largely and explicitly illufrated by book of Offices, to make the Scheme complete: velocros which, as the older Pline face tothe amorror Tites, cought not nely to be reed, but to be got by heart. Set and eresteft of thefe works islod, except a few fragments, in which he had delivered his real thoughts fo professedly. that in a letter to Atticus, he calls slove for books on the republic. So more plodress life: from which, if ever he forered, he

agein.

State. In his look of Loca, he nurfeed commentation take their temperaturbles the fame argument, and deduced the erigin of law from the will of the Scorene. Lete below, and without any father fest of his belief, and the book of Offices, kinpenetice; where he has traced out all the du-

to the divise principles, which he had etablished in the other two; to which be often refers, as to the foundation of his whole fy fren. This work was one of the tice of most Chridians. This was that had ever been acquainted with; the utport effect that human untere could make Supreme good for which the Creater had

deligned it; upon the contemplation of keather, Erafuss could not be hoperfoad-

the Deire Bet after all their glorinan fentiments that we have been aferthing to Circus. and collecting from his writings, force have been and to consider them as the Seprifies rather of his closure over then the conclutions of his region, face in other parts of his works he feems to incimpte netoely a diffidence, but a diffiction of the immericity of the feel, and a future floor of recordered punishments; and especially in his letters, where he is funnafed to declare his mind with the executed frankmale this objection, where he is imprined to

wee, as they are addedled to friends in

diffrels by way of engiolation : to force

splint is stone atom curth; wet floodd they be underflood to relate, as perhaps they max, so on other extensition of our being; in all probability to Epicureans, and acby offering fack tonics of comfort to them. led that he finished, for the ufe of his few, frives held to be the most effectual. But to when he addressed it : being defense, if this also fleeby from agreement, we to him the maxims by which he had ga- nonfosic; and although he believed offing through the world with insuccess, clases hindelf pelidsed never as port wit views, and true glory, to an immortality if; set he believed it as probably only, set of hypringle; where the fridgefeed his merciain; and approbability in also fore eigenstances of human life, will feyor, of more and lefs, fo it admits also fore variety in the flability of our perfudon; thus, in a melancholy lover, when his force : bandoubts and difficulties get the

> kind, and written in the feafen of hirdeand though we allow them to have all the force that they can polithly bear, and to time; yet they power at his nothing rece, than that, agreeably to the characters and But, after all, whatever be the feele of able to oppose a few feattered hints, reeidentally therein out, when he was not residence the februit, to the release that he had deliberately written on the

other fide of the surlive. Auto his malitical conduct, no man wit everamere determined patriot, or a wanserlovered his coursey than he; his whole charafter, natural temper, choice of life and principles, made itstrue interchinfeparable from his own. His general view, public in that from and confitution of it, to them. He looked ween that to the endfoundation on which it could be supported, to its ascired memory and decipling.

It is one of his maxims, which he incultick in arrest, traveled in view, content to certar, which he do here to be the greatis as to balance the impromacy of the chef justisence. This was the sid conflictsto all its grandour; whilst all its saidortimes were entired to the contrary princitro rival powers ; it was the great olgoth, therefore, of his trolicy, to throw she of all power, not built woon the laws or to conditions with the rights and Election of stafe it at leaft if he could not control it: to; people; which will always be the gescendar conscionments.

ed from the beginning, and perfect to pulsars of his hittory, he may be thought pericusated any derinted fragait sytuation as accounted view of the cut, we shall though he had cicanged his meafanes of turning it, when mannifed to it by the face, and a neoning regard to his own fifore: So that he much! for, with erest in excuse of his incontinues; that he had kinder for some to the speaking and been elishis academic philolophy Seshatahave theread its function of a in serufficul naveril liberty of acting which nature and reafon require; and when the times and things too high, to the Epicerones depreched in .

therefolious new chanced, allowing a Breato for the attainment of the fare end. begrief in fact trian this, and a restord othern of each other's virtue a har the her first and assessed the different marie then was the bell adapted to premote the good of ficiety. The Stoics were she biregrarentheau de in philosophy, who held trianel of every other good; afterned all the to be excelled desirebens from viola a wife man could sever forgive, never be money has an one freeze against a newer has derrived a neary report a never chance his mind. With their principles Cato en-Cicero five, as if he had lived in the pelive of Phone, not in the drawn of Horney les. He made no diffication of times or things; no allowance for the weakness of the regulation and the never of thefe who controlled it a it was his passion to combat

and whateverobirections he not with, colaboral field to could on, and either formound them or nerith in the attempt; taking it for balence and confession of being conyear and to describe a tittle from the true road, Imanings, therefore, of the atmost %berginitio, when the public difficuling was het and the convenient of life tottering. he arangeled with the time real against all recognice, and waced a perpension was with a fermine force; whill the risus of his principles teached without to allogate near object the never that he could not Sabelow, briged to haften that rain which he was firiting to avert; fo that after a nerrotal carrie of Afranciaments and perpentil course of enterpointment and help an way any farther, infleted of taking a new one he was driven by his philatewho to nee to end to his life. But as the Stoics exalted human nature

ELEGANT EXTRACTS IN PROSE. too low; as thefe raifed to the heroic, thefe

pleafure to be the chief good of a more death enjoyment of a pleafitable life, efferming virtue so no other account, then as it was a hand-maid to pleafure; and helped to eniare the palielion of it, by preferring provide for his own eafe; to decline all Brancles; to retire from public affairs. and to imitate the life of their gods; by paffing his days in a calm, contemplative, fludes and pleafant gredens. This was the trivful to feciety; great parts, learning, indepent, cambon, benevolence, generawhere he was always adviling and orging felf; or never at leak to far as to diffush his cafe, or endanger his fafety. For though he was fo fridly united with Cityro, and valued him above all men. with the opposite party faction, and a friendbip even with his mortal ensuries. Chalinard Antony , that he might fecure

he had in view, the peace and tranquillity He made a just diffication between taken notion of virtue, drawn from the principles of their philolophy, were made in a different extreme of life; the one alwaysacting and expeding himself to-danever, without the profess! of doing good a the other without attompting to do any, resolving never to ad at all. Cicero chose Case, and the indolence of Anicus: he preferred always the readieft road to what was right, if it lay open to him; if not, took the pext pand in politics as in mora-ing out in his genuine charafter, of an exlity when he could not arrive at the true, cannested birefull with the probable. He often compares the fixtginum to the pilie, could declare of himfelf with truth, in so whole art confils in managing every turn of the winds, and applying even the must him confrience, that he had always done the perverie to the progress of his voyage | greened ferries to his country, usen is wer to that by changing his course, and en- in his payer; or plen ir young, had seper larging his ricuited failing, to arrive with Acclassed as sharely of it, but what was

fafety at his defined port. He meations dinine. If we mult needs compare his

likewife an obfervation, which have excethe popular and ambitions, take officed to exmondingry-connends, endsole leaders in the certability, ever chair to about their outs framshe people, till they had hel been repuled bothe fenate. This was verified by all their civil diffentions, from the Gracchi down to Carfar; to that when he faw men meat, who by the fpleadour of their lives and actions had acquired an afcested over the populace; it was his conflict adcompliances, and to gratify their thirtifer nower by a voluntary grant of it, as the beff way to moderate their ambition, and roctain them from desperate council. deut, then white it either did foreign or at leaf not hart; but when faction was green too floors to be withfood, that it was time to give over fighting, and nothing left but to extratt fone good out of the ill, by nithey could not reduce by force, and conciliating it, if politile, to the interest of what he pealtifed; and it will account, in a great meafage, for those parts of his exprise, on the account of that complacence, which he is fuppefed to have paid, at different times, to the feveral afarners of illegal power.

heering what we connet help, and converter what we ought to condenn; and faborited therefore, yet never confeated to their comply with them, did it always with a reluctance, that he experiled very keeply that force was removed, and he was it liberty to purise his principles and at procisor, and after Carlor's donth, the only mader of himself : there we fee him thincellost citizen; a creat magificate; a gioappeal to Atticus, as to the bell witzels of

ROOK HIL ORATIONS, CHARACTERS, &c.

Confirmation Coto, as forme writers affect to doe it is contain, that if Cataly virtue feeus more foloadid in theury, Circen's will be found therefore in neather; the cost our always unforcefeful, often hurtful; the other always benefit ind, often fabriary

To conclude a Cicero's death, though was the reposer and of furb a life, which had awed its perferention to Autory. It was therefore what he not only expedied, ed. For he, who had before been timid in the time of Carlor's death, readed by the depends thate of the republic, affused the futinde of a burn; difearded all fear; defor his country from a tyranay, provoked become address of the There is a result after on the stage, he referred himself on it were for the helt oft; and ofter he had ployed his part with dignity, referred to

finds it with glary. Middleton's Circre. 5 p. The Character of Manney Lorenza. White sensormore of depart delle incrains, and the tennell which had been both in all its violence against the protestswehoreis. Luther was found by a feaforedradise rage. Having goos, theuch a relationing that of braith, and dering a rigerous feation, to his native city of Killey ben, in order to sampaie, by his authority, s differion among the counts of Marifeld, he was feined with a violent inflamfire put an end to his life, in the ferty, thed was of his new As he was sailed of the greatest and must intereding group. Mana revended in hifteen, there is not my person, perhaps, whose character has less deven with fuch sensites colours. It his own ner, one many, fleuck with berrye and inflamed with rare, when they for with what a daring hand he over- own coinions were well founded, anferral every thing which they held to be neverted to provence; his courses in erred, or valued as beneficial, imported to afferting them, to radioefs; his firmness

a man, but the qualities of a demon. The other, warned with admiration and erati-Christian chareth, aferthed to him perfectionsalor ethe condition of humanity, and viewed all his actions with a veneration beniering on that which flould be paid distribution of Heaven It is bis some condact, not the undiffinguithing conface,

nor the exaggerated peacle of his contemaccuries, which mucht to regulate the spinions of the recent age concerning him. Zeed for what he remoded as truth, one descated intropidity to maintain it, abiliin every part of his behaviors, that even felfed them in an emiscot degree. their may be added, with equal judice, of a reformer; fuch fundity of life as faited preferentian of his forcerity. Superior to

facilitied bissfulf in his original flate of amfelier in the university, and nafter to rate appointments annexed to the feuffices. His extenordinary qualities were allowed frailty, and humas paffons. Thefe, however, were of fuch a nature, that they came tion of heart, but form to have taken their rife from the fame faces with many of his in all its operations, roufed by great obinfly or arounded by violent pullions, broken est, on many occasions, with an importarits, or fuch as are placed in a more transsuil fination. The currying free peakleworthy dispositions to excess, he bordered forcetimes on what was calpable, and was after betrayed into aftions which expended him to confire. His confidence shat his

has not cally all the defeth and view of in adhering to them, to obligacy; and his

goal in confuting his adverfacies, to rage ther's would have thrush back from the and fenerality, Accordoned himfelf prenafider every thing as feloredinate to truth. other men; and, without making now aihe powed forth, against these who disppointed him in this particular, a terrent of invertise minuted with contenut. Regardlefe of any diffication of rook or chanotely, with the fame rough hand; neither the royal dignity of Henry VIII, nor the

ferenced them from the fame abuse with which he treated Total or Eccius. was guilty, must not be imputed wholly to the violence of his temper. They ought the age. Among a rade people, unocof individuals, have pelithed faciety, and readcred is agreeable, diffastes of every gauge, without referve or delicacy. At

not only authorized, by the example of their arragonits with the most illiberal fewrility; but, in a dead tongue, indecenthan in a living language, whose idioms and phrases from gross, because they are Inputing indepretapenthecharalters

· riples and maxima of their awa new, not by those of mother. For although virtue and vice are at all times the force, manpersonal cuttons vary continually. Some appear mot culpable, gave no difgett to blame, that he was fitted for accomplishor fugerkition, and to encounter the rage per during to excels. A gentle call would

there again ble, but lefe vigorous thou La- any maion can prefent to us. He feems,

dangers which be beyond and formeasted. or abilities, the infirmities of his tenger more possible, more trafeible, and note imputest of contradiction. Having lood to fee a great part of Europe embrace is doctrines; and to hake the forndains of exmonarchelad trembled, hedicoverel, more than man, if, upon evertruphing all that he adually accound thed, he had Some time before his death he felt his

were out by a predigious multiplicity of butaris, added to the labour of discharging diligrace, to the fittigue of ceedant field, believe the composition of works as vote leifure and retirement. His natural intopidity did not forlake him at the approach forced for good men in a feture world, of light natural to one who expected and withed to enter foon upon the enjeaters of it. The account of his death filled the Roman Catholic pasts with exceller at well as indecent joy, and damped the

> were now to firmly rected, as to be in a condition to flourish, independent of the funeral was relebrated by order of the Elector of Syxony, with extraordizary menon. He left teneral children by his wife, Catherine Bore, who furvived him: towards the end of the last century, there

feicits of all Ma fellowers; neither party

in decent and honourable flations. Robertfor.

\$ 40. Chrader of Austro, King of The merical thingrings, both in private and public life, may with advantage be fet in expedition to that of any menarch

ROOK III. ORATIONS, CHARACTERS, &c. inleed to be the complete model of that - ry thing that could contribute to the fi-co-

perior character, which, under the dense rity of his kingdom. He was not heref that minution of a fage or wife man, the phis inchimable privilege peculiar to the fulhiphers have feen foul of delineating, jects of this nation, which confide in their ration as a fiction of their imagination, being tried by their pener; for he first intian in hopes of ever feeing it reduced to thitsted juries, or at least improved upon practice: So happily were all his virtues tompened together, fo juffly were they blonded, and fo gove crititle did each pre- extending their power to trials of properbounds. He knew how to conciliate the not execupating fairlt with the cool ft ance with the exist flexibilty; the modfenere indice with the preated lenity; the greatest affability of deportment; the cumfantered his people's conveniously. highest enpacity and inclination for (c). He introduced the set of brick-making, tion. His civil and his military virtues are which being much more durable and feshoot equally the objects of our admira- cure from arcidents than timber, his exmore care among princes, as well as sauce wirld, from chiefly to challenge our toplace. Names also as if defines that is let in the thired light, bud belowed on inhs, dignity of those and sir, and a piralist, engaging, and open country nace. Focuse alone, by theswing him investige burkarous age, deprived him of believing worthy to translant his form to and in more lively colours, and with more purricular tirokes, that we say at but perceive time of those featl forcks and bleenithes, from which, any ease, it is enoughlie be could be entirely exempted.

\$ 43. Another Charafter of Avraca. Alford, that he might be the better ableto-atend hischarity and musificence, accertain number of parts, which he spproprieted tothed diverse expressed the flore, and the excreife of his own private liberating and devotion; nor washe a left economic in the distribution of his time. which he divided into three equal porti-

ber and qualifications of jurymen, and regulation redounded more to his houser and the advantage of his kingdom, than long been committed with impunity. His amade was followed by his fabirely in proarral. He was, doubtlets, an object of most perfect ofgens and adaptation; for one lahim as a warrise and legislator, his perfonal character was amiable in every pespect. Died toy, aged 5%-

6 42. Glansfler of William the

Pew princes have been more fictionate entitled to prosperity and grandeur, the difeleved in all his combalt. His fairle was bold and enterprising, yet guided by prodency. His autition, which was exof jestice, and kill befounder those of humanity, ever fabritted to the dicintes of reafer and found policy. Hore in an new when the minds of men were intractable and unacquaisted with falmidien, he was yet able to direct three to his purpules; and, partly from the afcendant of his vebeneat difportion, mustly from art and difficulative, techablish so unlimited monarchy. Though not infentible to generefits, he was hardened against enough." fore, and feemed countly oftentations and ens, allotting soorts fleep, meals, and exer- ambition of eclat in his clemency and his elle; and denoting the other two to write. freenty. The engine of his phainithming, rending, beings, and prayer. That tion were fevere; but might have been thirdinison might not be excreashed up-So endocates the mentioned them by the prefer ting under in an etablished convenpercof an equal tize, which he kept conti-ment; they were ill calculated for folianstudy burning betweetherbrines of relies, ing the riginars which under the more pos-Alfred formed to be a genius felf-taught, the management are infeparable form which contrived and comprehended eve- compact. His attempt against England

was the last enterprize of this kind, which during the courfe of feven hundred years, had fully fucceeded in Europe; and the greatness of his genius broke through those limits, which first the feudal institutions, then the refined policy of princes, have fixed on the feveral frates of Chriftendom. Though he rendered himfelf infinitely edious to his English subjects, he transmitted his power to his posterity, and the throne is ftill filled by his defeendants: a proof that the foundation which he laid was firm and folid, and that amongft all his violences, while he feemed only to gratify the prefent passion, he had fill an eye towards futurity. Died Sept. 9, 1087, aged 03*.

§ 43. Another Character of WILLIAM the Conqueror.

From the transactions of William's reign, he appears to have been a prince of great courage, capacity, and ambition; politic, cruel, vindictive, and rapacious; itern and baughty in his deportment, refervedand jealous in his disposition. Hewas fond of glory; and, though parlimonious in his household, delighted much in oftentation. Though fudden and impetuous in his enterprizes, he was cool, deliberate, and indefatigable in times of danger and difficulty. His afpect was nobly fevere and imperious, his ftature tall and portly: his conflitution robust, and the composition of his bones and muscles ftrong: there was hardly a man of that age, who could bend his bow, or handle his arms.

§ 44. Another Character of WILLIAM the Conqueror.

The character of this prince has follow been fet in its true light; fome eminent writers having been dazzled fo much by the more filming parts of it, that they have hardly feen his faults; while others, out of a firong detellation of tyramy, have been unwilling to allow him the praise he deferres.

He may with justice be ranked among the greateft generals may age has produced. There was united in him activity, vigilance, interpliety, caution, great force of judgment, and never-failing prefence of mind. He was first in his ditripline, and kept his foldiers in perfect obteinments of the produced by the produced produced by the produced produced by the produced produced to the produced produced by the produced by

Smollet fay: 61.

he joined to all the capacity that genius could give, all the knowledge and faill that experience could teach, and was a perfect mafter of the military art, as it was practifed in the timeswherein belived, His constitution enabled him to endure any hardfhips, and very few were equal to him in perfonal firength, which was an excellence of more importance than it is now, from the manner of fighting then in ule. It is faid of him, that none except himfelf could bend his bow. His courage was heroic, and he pollefied it not only in the field, but (which is more uncommon) in the cabinet, attempting great things with means that to other men appeared totally unequal to fuch undertakings, and fleadily profecuting what he had boldly refolved; being never diffurbed or difficurtened by difficulties in the course of his enterprizes; but having that noble vigour of mind, which, initead of bending to opposition, rifes against it, and feems to have a power of controlling and commanding Fortuse

Nor washe lefs fuperior to pleafure than to fear: no luxury foftened him, no riot difordered, no floth relaxed. It helped not a little to maintain the high respecthis subjects had for him, that the majefty of his character was never let down by any incontinence or indecentexcefs. Histenperance and his chaftity were confrant guards, that fecured his mind from all weakness, supported its dignity, and kept it always, as it were, on the throne, Through his whole life he had no partner of his bed but his queen; a most extraordinary virtue in one who had lived, even from his earlieft youth, amidft all the licence of comps, the allurements of a court. and the feductions of fovereign power! Had he kept his oaths to his people as well as he did his marriage vow, hewould have been the beft of kings; but he indulged other passions of a worse nature, and infinitelymore detrimental to the public than those he restrained. A lust of power, which no regard to justice could limit, the most unrelenting cruelty, and the most infatiable avarice, poffeffed his foul. It is true, indeed, that among many acts of extreme inhumanity, fome thining infrances of great clemency may be produced, that were either effects of his policy, which taught him this method of acquiring friends, or of his magnanimity, which made him flight a weak and fubdued enemy, fuch as was Edgar Atheling, in whom he found neither spirit nor talents able to contend

with him for the crown. But where he had no advantage nor pride in forgiving, his nature diffeovered itself to be utterly void of all sense of compassion; and some barbarities which hecommitted, exceeded the bounds that even tyrants and conquerors preserves to themselves.

Mott of our ancient hiftorians give him the charaker of a very religious prince; but his religion was after the fathion of their times, belief without examination, and devotion without piety. It was a religion that prompted him to endow monulteries, and at the fame time allowed into pillage kingdoms; that three him on his knees before a relic or crofs, but differed him our extrained to strample upon

the liberties and rights of mankind. As to his wifdom in government, of which fome modern writers have fpoken very highly, he was, indeed, fo far wife that, through a long unquiet reign, he knew how to support oppression by terror, and employ the propercit means for the carrying on a very iniquitous and violent administration. But that which alone deferves the name of wildom in the character of a king, the maintaining of authority by the exercise of those virtues which make the happiness of his people, was what, with all his abilities, he does not anpear to have pofferfied. Nor did he excel in those soothing and popular arts, which fometimes change the complexion of a tyranny, and give it a fallacious appearace of freedom. His government was larshand despotic, violating even the prineples of that conftitution which he himfelf had established. Yet so far he performed the duty of a fovereign, that he took care to maintain a good police in his realm; curbing licentiousnels with a strong hand, which, in the tumultuous state of his goternment, was a great and difficult work. How well he performed it, we may learn even from the testimony of a contemporary Saxon historian, who fays, that during his reign a man might have travelled in perfeet fecurity all over the kingdom with his botom full of gold, nor durft any kill another in revenge of the greatest offences, not offer violence to the chaftity of a woman. But it was a poor compensation, that the highways were fafe, when the courts of justice were dens of thieves, and when almostevery maninauthority, or in office, used his power to oppress and pillage the people. The king himfelf did not only tolerate, but encourage, support, and even hare these extortions. Though the greatnels of the ancient landed estate of the crown, and the feudal profits to which he legally was entitled, rendered him one of the richest monarchs in Europe, he was not content with all that opulence, but by authorifing the theriffs, who collected his revenues in the feveral counties, to practife the most grievous vexations and abuser, for the raising of them higher, by a perpetual auction of the crown-lands, fo that none of his tenants could be fecure of policition, if any other would come and offer more; by various iniquities in the court of exchequer, which was entirely Norman; by forfeitures wrongfully taken; and, laftly, by arbitrary andillegal taxations, he drew into his treafury much too great a proportion of the wealth of

his kingdom. It must however be owned, that if his avarice was infatiably and unjuftly rapacious, it was not meanly parfimonious, nor of that fordid kind which brings on a prince difhonour and contempt. He fupported the dignity of his crown with a decent magnificence; and though he never was lavish, he fornetimes was liberal, more especially to his foldiers and to the church. But looking on money as a necessary means of maintaining and increafing power, he defired to accumulate as much as he could, rather, perhaps, from an ambitious than a covetous nature : at leaft his avarice was fubfervient to his ambition, and he laid up wealth in his coffers, as he did arms in his magazines, to be drawn out, when any proper occafion required it, for the defence and enlargement of his dominions.

Upon the whole, he had many great qualities, but few virtues; and if those actions that most particularly diffinguish the man or the king are impartially confidered, we shall find that in his character there is much to admire, but fill more to abhor. Lyttelton.

§ 45. The Character of WILLIAM RUFUS.

The memory of this monarch is transferred to us with little advantage by the churchmen whom he had offended; and though we may fospet in general that caught with the characteristic constraints of the caught of the caught with the caught of the caught of

dangerous neighbour; an unkind and ungenerous relation. He was equally prodigal and rapacious in the management of the treasury; and, if he possessed abilities, he lay fo much under the government of impetuous paffions, that he made little ufe of them in his administration; and he indulged intirely the domineering policy which fuited his temper, and which, if supported, as it was in him, with courage and vigour, proves often more fuccelsful in diford-rly times, than the deepeft forefight and most refined artifice. The monuments which remain of this prince in England are, the Tower, Westminster-Hall, and London Bridge, which he built. Died August 2, 1100, aged 40. Hume.

§ 46. Another Character of WILLIAM RUFUS.

Thus fell William *, fornamed Rufus, from his red hair and florid complexion, after he had lived four-and-forty years, and reigned near thirteen; during which , time he oppreffed his people in every form of tyranny and infult. He was equally void of learning, principle, and honour; haughty, paffionate, and ungrateful; a fcoffer at religion, a fcourge to the clergy; vain-glerious, talkative, rapacious, lavish, and diffolute; and an inveterate enemy to the English, though he owed his crown to their valour and fidelity, when the Norman lords intended to expel him from the throne. In return for this inflance of their loyalty, he took all opportunities to fleece and enflave them; and at one time imprisoned fifty of the best families in the kingdom, on pretence of killing his deer: to that they were compelled to purchase their liberty at the expence of their wealth, though not before they had undergone the fiery ordeal. He lived in a feandalous commerce with profitutes, profelling his contempt for marriage, and having no legitimate iffue, the crown devolved to his brother Henry, who was fo intent upon the fuccession, that he paid very little regard to the funeral of the deceased king.

Smollett.

By the hand of Tyrell, a French gentleman, remarkable for his addrest in archery, attending him is the recreation of hunting, as William had diffusemated after a chaic. Tyrel, in patrice to their his choice of the chair of the choice of the free him.

§ 47. Character of HENRY I.

This prince was one of the not accomplified that has filled the Eaglifa throne; and poffeffed all the qualities both of body and mind, natural and acquired, which could fit him for the high fration to which he attained : his perfor was monly; his countenance engaging; his eyes clear, ferene, and penetrating. The affability of hisaddrefs encouraged those who might be overawed by the fenfe of his dignity or his wifdom; and though he often indulged his facetious humour, he knew how to temper it with diferetion, and ever kept at a diffance from all indecent familiarities with his courtiers. His fuperiorelequence and judgment would have given him an afrendant, even if he had been born in a private fiation; and his perforal bravery would have procured him refoet, even though it had been less forported by art and policy. By his great progrefs in literature, he acquired the name of Bean Clerc, or the Scholar ; but his application to fedentary purfuits abated nothing of the activity and vigilance of his government; and though the learning of that age was better fitted to corrupt than improve the understanding, his natural good fenfe preferved itfelf untainted both from the pedantry and fuperfition which were then fo prevalent among men of letters. His temper was very fulceptible of the fentiments as well of friendthip as refentment; and his ambition, though high, might be effected moderate, had not his conduct towards his brother thewed, that he was too much disposed to facrifice to it all the maxims of justice and equity. Died December 1, 1135, aged 67, having reigned 35 years.

§ 48. Another Character of HENRY I.

Henry wasofa middlednature and robde make, with dark bewen hair, and blueferene eyes. He was facetions, fuent, and alfable to his frootries. His exparity, naturally good, was improved an object the same of Box Clerch by his learning. He was cool, cautions, politic, and percetanging his courage was unquestioned, and the control of the offender, sight and deverein the execution of justice; and, though temperate in the diet, a coloparary inhistoneur control of the control of produced a numerous family of illegitimate ifine. His Norman defeent and connexions with the continent inspired him with a contempt for the English, whom he opprefied in the molityrannical manner.

§ 49. Character of STEPHEN.

England fuffered great miferies during the reign of this prince; but his perfonal character, allowing for the temerity and injustice of his ufurnation, appears not liabletoany great exception; and he feems to have been well qualified, had he focceeded by a just title, to have promoted the happinels and prosperity of his subjects. He was poffelled of induttry, activity, and courage, to a great degree; was not deficient inability, had he the talent of gainingmen's affections; and not withflanding his precarious fituation, never indulged himself in the exercise of any cruelty of revenge. His advancement to the throne procured him neither tranquillity nor happiness. Died 1154. Hume.

\$ 50. Another Character of STEPHEN.

Stephen was a prince of great courage, fortitude, and activity, and might have reighed with the approbation of his people, had be not been haraffed by the efforts of a powerful competitor, which obliged him to take fuch measures for his fatety aswere inconfittent with the dictates of hopour, which indeed hisambition promptedhim to forego, in his first endeavours to stend the throne. His necessities after-*ards compelled him to infringe the charbr of privileges he granted at his accelbin; and he was intrigated by his jealouly and refentment to commit the most flagrant outrages against gratitude and sound policy. His vices, as a king, feem to have been the effect of troubles, in which he was involved; for, as a man, he was brave, open and liberal; and, during the short calm that succeeded the tempelt of his reign, he made a progress through his kingdom, published an edict to restrain all rapine and violence, and difbanded the foreign mercenaries who had preyed lokag on his people.

5 51. Character of HENRY II.

Thus died, in the 58th year of his age, and thirty-fifth of his reign, the greatest prince of his time for wisdom, virtue, and ability, and the most powerful in extent of dominion, of all those that had ever filled

the throng of England, Hischaracter, both in public and privatelife, is almost without a blemith; and he feems to have poffeffed every accomplishment, both of body and mind, which makes a man citimable or amiable. He was of a middle flature. firong, and well-proportioned; his countenance was lively and engaging, his converfation affable and entertaining: hiselocution eafy, perfusfive, and ever at command. He loved peace, but poffeffed both conduct and bravery in war: was provident without timidity; feverein the execution of justice without rigour; and temperate without aufterity. He preferred health, and kept himfelf from corpulency. to which he was fomewhat inclined, by an abitemious diet, and by frequent exercise, particularly by hunting. When he could enjoy leifure, he recreated himfelf in learned converfation, or in reading; and he cultivated his natural talents by fludy. above any prince of his time. His affice. tions, as well as his enmitties, were warm and durable; and his long experience of ingratitude and infidelity of men never deftroyed the natural fentibility of his temper, which disposed him to friendship and fociety. His character has been transmitted to us by many writers who were his contemporaries; and it refembles extremely. in its most remarkable strokes, that of his maternal grandfather, Henry Lexcepting only that ambition, which was a reling pation in both, found not in the first Henry fuch unexceptionable means of exerting it elf, and puthed that prince into meafures which were both criminal in themselves, and were the cause of furthe revinces, from which his grandfon's conduct was hairpily exempted. Died 1189. Hame.

§ 52. Another Character of HENRY II.

Thus died Henry, in the fifty-feventh year of his age (Hume fays 58) and thirty-fifth of his reign; in the course of which he had, on fundry occidions, difplayed all the abilities of a politician, alt . the fagacity of a legislator, and all the magnanimity of a hero He lived revered above all the princes of his time; and his death was deeply lamented by his fubjects, whose happiness feems to have been the chief aim of all his endeavours. He not only enacted whole formulaws, but faw themexecuted with great punctuality. He was generous, even to admiration, with regard to those who committed offences against his own perion; but he never forgave the

3 B mjuries

injuries that were offered to his people, for atrocious crimes were punished severely without respect of persons. He was of a middle flature, and the most exact proportion; his countenance was round, fair, and ruddy; his blue eyes were mild and engaging, except in atrausport of passion, when they fparkled like lightning, to the terror of the beholders. He was broadchetted, ftrong, mufcular, and inclined to be corpulent, though he prevented the bad effects of this disposition by hard exercise and continual fatigue; he was temperate in his meals, even to a degree of abitinence, and feldomorever fat down, except at supper; he was eloquent, agreeable and facetious; remarkably courteous and polite; compaffionate to all in diffres; fo charitable, that he conftantly allotted onetenth of his boufhold provisions to the poor, and in the time of dearth he maintained ten thousandindigent persons from the beginning of fpring till the end of autumn. His talents, naturally good, he had cultivated with great affiduity, and delighted in the convertation of learned men, to whom he was a generous benefactor. His memory was to furprifingly tenacious, that he never forgot a face nor a circumftance that was worth remembering. Though fuperior to his contemporaries in frength. riches, true courage, and military fkill; he never engaged in war without reluctauce, and was fo averfe to blood hed, that he expressed an uncommon grief at the lofs of every private foldier; yet he was not exempt from human frailties: his paffions, naturally violent, often hurried him to excefs; he was prone to anger, transported with the luft of power, and particularly accused of incontinence, not only in the affair of Rofamond, whom he is faid to have concealed in a labyrinth at Woodfock, from the jealous inquiry of his wife. but also in a supposed commerce with the French princefs Adalais, who was bred in England as the future wife of his fon This infamous breach of ho-Richard. . nour and hospitality, if he was actually guilty, is the foulest flain upon his character: though the fact is doubtful, and we hope the charge untrue. Smollett.

§ 53. Character of Richard I.

The most thining part of this prince's character was hismilitary talents; no man ever in that roinantle age carried courage and interpidity to a greater height; and this quality gained him the appellation of

the lion-hearted, caur de lion. He paffionately loved glory; and as his conduct in the field was not inferior to his valour, he feems to have poffeffed every talent needfary for acquiring it: his refentments also were high, his pride unconquerable, and his fubjects, as well as his neighbours, had therefore reason to apprehend, from the continuance of hisreign, a perpetualicene of blood and violence. Of an impetuous and vehement spirit, he was distinguished by all the good as well as the bad qualities which are incident to that character. He was open, frank, generous, fincere, and brave; he was revengeful, domineering, ambitious, haughty, and cruel, and was thus better calculated to dazzle men by the fplendour of his enterprifes, than either to promote their happiness, or his own grandeur by a found and well-regulated policy. As military talents make great imprefion on the people, he feems to have been much beloved by his English subjects; and he is remarked to have been the first prince of the Norman line who bore a fincereaffection and regard for them. He passed, however, only four months of hisreign in that kingdom: the crufade employed him near three years: he was detained about four months in captivity; the reft of his reign was fpent either in war, or preparations for war against France: and he was so pleafed with the fame which he had acquired in the east, that he feemed determined, notwithstanding all his past missertunes, to have further exhaufted hiskingdom, and to have exposed himself to new hazards, by conducting another expedition against the insidels. Died April 6, 1199, aged 42. Reigned ten years.

§ 54. Another Character of RICHARD I. This renowned prince was tall, ftrong, ftraight, and well-proportioned. Hisams were remarkably long, his eyes blue, and full of vivacity: his hair was of a yellowith colour; his countenance fair and comely, and his air majestic. He was endowed with good natural understanding; his penetration was uncommon; he possessed a fund of manly eloquence; his converfation was spirited, and he was admired for his talents of repartee; as for his courage and ability in war, both Europe and Afa refound with his praife. The Saracens fulled their children with the terror of his name; and Saladine, who was an accomplished prince, admired his valour to fuch a degree of enthulialin, that immediately after

Richard

Richard had defeated him on the plains of Joppa, he fent him a couple of fine Arabian horfes, in token of his efteem; a polite compliment, which Richard returned with magnificent prefents. There are the thining parts of his character, which, however, cannot dazzle the judicious obferver fo much, but that he may perceive a number of blemifhes, which no hiftorian has been able to efface from the memory of this celebrated monarch. His ingratitude and want of filial affection are unpardonable. He was proud, haughty, ambitious, choleric, cruel, vindictive, and debauched; nothing could equal his rapacioutnets but his profution, and, indeed, the one was the effect of the other: he was a tyrant to his wife, as well as to his people, who grouned under his taxations to such a degree, that even the glory of his victories did not exempt him from their execrations: in a word, he has been aptly compared to a lion, a species of animals which he refembled not only in courage,

§ 55. Character of John.

Smollett.

but likewife in ferocity.

The character of this prince is nothing but a complication of vices, equally mean and edious, ruinous to himfelf, and defirective to his people: cowardice, inactivity, folly, levity, licentioufnels, ingratitude, treachery, tyranny, and cruelty; all these qualities too evidently appear in the leveral incidents of his life, to give us from to suspect that the disagreeable picone has been anywife overcharged by the prejudice of the ancient historians. It is hard to fay, whether his conduct to his father, his brother, his nephew, or his fobjects, was most culpable; or whether hiscrimes in these respects were not even exceeded by the baseness which appeared in histranfactions with the king of France. the pope, and the barons. His dominions, when they devolved to him by the death of his brother, were more extensive than have ever fince his time been ruled by my English monarch. But he first lost, by his mifconduct, the flourishing provinets in France; the ancient patrimony of hafamily, He subjected his kingdom to a hameful vaffalage under the feeof Rome; he faw the prerogatives of his crown diminihed by law, and still more reduced by faction; and he died at last when in danger of being totally expelled by a foreign power, and of either ending his life mikrably inaprifon, or feeking thelterasa fugitive from the purfuit of his enemies.

The prejudices against this prince were fo violent, that he was believed to have fent an embaffy to the emperor of Morocco, and to have offered to change his religion and become Mahometan, in order to purchase the protection of that monarch; but, though that flory is told us on plaufible authority, it is in itfelf utterly improbable, except that there is nothing fo incredible as may not become likely from the folly and wickedness of John. Died 1216.

6 56. Another Character of Jons.

John was in his person taller than the middle fize, of a good fhape and agreeable countenance; with respect to his difposition, it is strongly delineated in the transactions of his reign. If his underflanding was contemptible, his heart was the object of deteftation; we find him flothful, shallow, proud, imperious, cowardly, libidinous, and inconfrant, abject in advertity, and overbearing in fuccefs; contemned and hated by his fubjects, over whom he tyrannized to the utmost of his power; abhorred by the clergy, whom he oppreffed with exactions: and defailed by all the neighbouring princes of Europe: though he might have passed through life without incurring fuch a load, of odium and contempt, had not his reign been perplexed by the turbulence of his barons, the rapaciousness of the pope, and the ambition of fuch a monarch as Philip Augustus ; his character could never have afforded one quality that would have exempted him from the difgust and scorn of his people: neverthele's, it must be owned that his reign is not altogether barren of laudable transactions. He regulated the form of the government in the city of London, and feveral other places in the kingdom. He was the first who coined sterling money.

Smollett.

§ 57. Character of HENRY III.

The most obvious circumstance of Henry the Third's character, is his incapacity for government, which rendered him as much a prisoner in the hands of his own ministers and favourites, and as little at his own disposal, as when detained a captive in the hands of his enemies. From this fource, rather than from infincerity and treachery, arose his negligence in obferving his promites; and he was too eafily induced for the fake of prefent conve-

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nience, to facrifice the latting advantages arining from the trust and considence are arranged to the property of the proper

Inftead of accommodating himfelf, by a firset frugality, to the embarated studtion to which his revenue had been left, by the military expedition of his uncle. the diffinations of his father, and the ufurpations of the barons; he was tempted to levy money by irregular exactions. which, without enriching himfelf, impoverified, or at least difgutted, his people, Of all men, nature feemed leaft to have fitted him for being a tyrant; yet are there inflances of oppression in his reign. which, though derived from the precedents left him by his predeceffors, had been carefully guarded against by the great charter; and are inconsident with all rules of good government : and, on the whole, we may fay, that greater abilities, with his good difpolitions, would have prevented him from falling into his faults; or, with worse dispositions, would have enabled him to maintain and defend them. Died November16,1272, aged 64. Reigned 56 years. Hume.

§ 58. Another Character of Hexay III-

Henry was of a middle fize and robuft make, and his countenance had a peculiar caft from his left eye-lid, which hung down fo far as to cover part of his eve. The particulars of his character may be athered from the detail of his conduct. He was certainly a prince of very mean talents; irrefelute, inconftant, and capricious; preud, infolent, and arbitrary; arrogant in prosperity, and abject in advertity; profuse, rapacious, and choleric, though defittute of liberality, aconomy, and courage; yet his continence was praifeworthy, as well as his aversion to cruelty; for he contented himfelf with punithing the rebels in their effects, when he might have glutted his revenge with their bleed. He was prodigal even to exccle, and therefore always in necessity. Notwithstanding the great fums he levied - i8

from his fubjects, and though his occasious were never fo preffing, he could not help fujundering away his money upon worthless favourites, without confidering the difficulty he always found in obtaining fupplies from parliament. Smollet.

§ 59. Character of EDWARD I.

The enterprizes finished by this prince, and the projects which he formed, and brought very near to a conclusion, were more prudent, and more regularly conducted, and more advantageous to the folid interest of this kingdom, than those which were undertaken in any reign either of his ancestors or successors. He reftored authority to the government, difordered by the weakness of his father; he maintained the laws against all the efforts of his turbulent harons; he fully annexed to the crown the principality of Wales: he took the wifeft and most effectual measures for reducing Scotland to a like condition; and though the equity of this latter enterprife may reasonably be questioned, the circumstances of the two kingdoms promifed fuch fuccels, and the advantage was fo vifible, of uniting the whole ifland under one head, that those who give great indulgence to reasons of fiate in the meafures of princes, will not be apt to regard this part of his conduct

with much feverity. But Edward, however exceptionable his character may appear on the head of jultice, is the model of a politic and warlike king. He poffetfed industry, penetration, courage, vigour, and enterprize. He was frugal in all expences that were not necessary; he knew how to open the public treatures on proper occations; he punithed criminals with feverity: he was gracious and affable to his fervants and courtiers; and being of a majeftic figure expert at all bodily exercise, and in the main well-proportioned in his limbs, notwithfianding the great length of his legs, he was as well qualified to captivate the populace by his exterior appearance, as to gain the approbation of men of fenfeby his more folid virtues. Died July 7,1307, aged og. Reigned 35 years.

5 60. Another Character of Enward I. He was a prince of very diguified appearance, tall in finature, regular and comely in his features, with keen piereing eyes, and of an afpect that command of reverence and effects. His conditionion.

was robuft: his firength and dexterity perhaps unequalled in his kingdom; and his shape was unblemished in all other refocets, but that of his legs, which are faid to have been too long in proportion to his body; whence he derived the epithet of Long Shanks. In the qualities of his head, he equalled the greatest monarchs who have fat ou the English throne He was cool, penetrating, fagacious, and circumspect. The remotest corners of the earth founded with the fame of his courage; and all over Europe he was confidered as the flower of chivalry. Nor was he less confummate in his legislative capacity, than eminent for hisprowefs. He may be ftyled the Englith Juftinian: for, befides the excellent fratutes that were enacted in his reign, he new-modelled the administration of justice, fo as to render it more fore and fummary; he fixed proper bounds to the courts of jurifdiction; fettled a new and eafy method of collecting the revenue,and established wife and effectual methods of preferving peace and order among his fubjects. Yet, with all thefe good qualities, he cherithed a dangerous ambition, to which he did not feruple to facrifice the good of his country; witnesshis ruinouswar with Scotland, which drained the kingdom of men and money, and gave rife to that rancorous enmity which proved to prejudicial to both nations. Though he is celebrated for his chaftity and regular depositment, there is not in the whole course of his reign, one infrance of his liberality and munificence. He had great abilities, but no genius; and was an accomplished warrier, without the least

§ 61. Character of EDWARD II.

Smollett.

foork of heroilm.

It is not eafy to imagine a man more. innocent or inoffentive than this unhappy king; nor a prince lefs fitted for governing that herce and turbulent people fubjected to his authority. He was obliged to devolve on others the weight of government, which he had neither ability nor inclination to bear: the fame indolence and want of penetration led him to make choice of ministers and favourites, which were not always belt qualified for the truti committed to them. The feditions grandees, pleafed with his weak nefs, and complaining of it, under prefence of attacking his minifiers, infulted his person, andinvaded his authority; and the impatient populace, ignorant of the foorce of their

grievances, threwall the blame upon the king, and increased the public diforders by their faction and infolence. It was in vain to look for protection from the laws. whose voice always feeble in those times. was not heard in the din of arms: what could not defend the king, was lefs able to give thelter to any one of his people; the whole machine of government was torn in pieces, with fury and violence; and men, inflead of complaining against the manners of the age, and the form of their constitution, which required the most fleady and the most skilful hand to conduct them, imputed all errors to the person who had the misfortune to be intrufted with the reins of empire. Murdered 21 September, 1327.

§ 62. Another Character of EDWARD II.

Thus perished Edward II. after having atoned by his fufferings for all the errors of his conduct. He is faid to have refembled his father in the accomplishments of his perfon, as well as in his countenance: but in other respects he seems only, to have inherited the defects of his character: for he was cruel and illiberal, without his valeur or capacity. He had levity, indolence, and irrefolution, in common with otherweak princes; but the difting uithing foible of his character was that unaccountable pation for the reigning favourites, to which he facrificed every other consideration of policy and convenience, and at laft fell a miferable victim. Smoilett.

63. Character of EDWARD HI.

The English are ant to confider with neculiar fondness the history of Edward the Third, and to effeem his reign, as it was one of the longest, the most glorious also, which occurs in the annals of the nation, The afcendant which they began to have over France, their rival and national encmy, makes them east their eyes on this period with great complacency, and fanctitles every measure which Laward embraced for that end. But the dons-fric government is really more admirable than his foreign victories; and England enjoyed, by his prudence and vigour of adminifiration, a longer interval of domethic peace and tranquillity, than the has been bleft with in any former period, or than the experienced for many years after. He gained the affections of the great, and curbed their licentiousness; he made them feel his power, without their daring, or зВз

even being inclined to murmur at it his affable and obliging behaviour, his munificence and generolity, made them fubmit with pleafure to his dominion; his valour and conduct made them fuccefsful in most of their enterprizes; and their unquiet fpirits, directed against a public enemy. had no leifure to breed diffurbances, to which they were naturally formuch inclined, and which the form of the government, feemed to much to authorize. This was the chief benefit which refulted from Edward's victories and conquefts. His foreign wars were, in other respects, neither founded in justice, nor directed to any very falutary purpose. His attempt against the king of Scotland, a minor, and a brother-in-law, and the revival of his grandfather's claim of funeriority over that kingdom, were both unreafonable and ungenerous : and he allowed himfelf to be too foon feduced by the glaring profeects of French conquest, from the acquisition . of a point which was practicable, and which might really, if attained, have been of lafting utility to his country, and to his fuccessors. But the glory of a conqueror is to dazzling to the vulgar, and the animostly of nations so extreme, that the fruitless desolation of so fine a part of Europe as France is totally difregarded by us. and never confidered as a blemish in the character or conduct of this prince; and indeed, from the unfortunate fate of human nature, it will commonly happen that a fovereign of great genius, fuch as Edward, who ufually finds every thing eafy in the domestic government, will turn himfelf towards military enterprizes, where alone he meets opposition, and where he has full exercise for his industry and capacity. Died 24ft of June, aged 65, in the 51ft year of his reign. Hume.

& 64. Another Character of EDWARD III. Edward's conftitution had been impaired by the fatigues of his youth; fo that he began to feel the infirmities of old age, before they approach the common course of nature: and now he was feized with a malignant fever, attended with eruptions. that foon put a period to his life. When his differs per became so violent, that no hope of his recovery remained, all his attendants forfook him, as a bankrupt no longer able to requite their fervices. The ungrateful ALICE, waiting until the perceived him in the agonies of death, was fo iphuman as to firip him of his rings and

iewels, and leave him without one domeftic to close his eyes, and do the lait offices to his breathlefs corfe. In this deplorable condition, bereft of comfort and affiftance, the mighty Edward lay expiring; when a priest not quite so favage as the rest of his domestics, approached his bed; and, finding him ftill breathing, began to adminifter fome comfort to his foul. Edward had not yet loft all perception, when he found himfelf thus abandoned and forlorn, in the last moments of his life. He was just able to express a deep sense of forrow and contrition for the errors of his conduct, and died pronouncing the name of

Jugue. Such was the piteous and obscure end of Edward the Third, undoubtedly one of the greatest princes that ever swayed the fceptre of England: whether we respect him as a warrior, a lawgiver, a monarch, or aman. He poffeffed all the romantic spirit of Alexander; the penetration, the fortitude, the polished manners of Julius; the liberality, the munificence, the wildomed Augustus Carfar, Hewastall, majestic, finely shaped, with a piercing eye, and a quiline vifage. He excelled all his contemporaries in feats of arms and perfonal address. He was courteous, affable, and eloquent; of a free deportment, and agreeable convertation; and had the art of commanding the affection of his fubjects, without feeming to folicit popularity. The love of glery was certainly the predominant paffion of Edward, to the gratification of which he did not scruple to facrifice the feelingsof humanity, the lives of his fubiects, and the interests of his country. And nothing could have induced or enabled his people to bear the load of taxes with which they were incumbered in his reign, but the love and admiration of his person, the fame of his victories, and the excellent laws and regulations which the parliament enacted with his advice and concur-Smollett.

rence. 6 65. Character of RICHARD II.

All the writers who have transmitted to us the history of Richard, composed their worksduring the reign of the Lancastrian princes; and candour requires that we should not give entire credit to the reproaches which have been thrown upon his memory. But after making all proper abatements, he ftill appears to have been a weak prince, and unfit for government; less for want of natural parts and capa-

city, than of folid judgment and good education. He was violent in his temper. profuse in his expenses, fond of idle show and magnificence, devoted to favourites, and addicted to pleasure; passions, all of them, the most inconsistent with a prudent@conomy,and confequently dangerous in a limited and mixed government. Had he policifed the talents of gaining, and, ftill more, of overawing his great barons, he might have eicaped all the misfortunes of his reign, and been allowed to carry much further his oppressions over his people, if he really was guilty of any, without their daring to rebel, or even murmur against him. But when the grandees were tempted, by his want of prudence and rigour, to relift his authority, and execute the most violent enterprizes upon him, he was naturally led to kek for an opportunity of retaliation; justice was neglected; the lives of the chief nobility facrificed; and all thefe evils feem to have proceeded more from a fettled defign of establishing arbitrary power, than from the infolence of victor; and the necessities of the king's situation. Themanners, indeed, of theage, were the chief fources of fuch violence; laws, which were feebly executed in peaceable times, loft all their authority in public convultions. Both parties were alike guilty; or, if any difference may be remarked between them, we shall find the authority of the crown, being more legal, was commonly carried, when it prevailed, to less desperate extremities than those of

66. Another Character of RICHARD II.

anflocracy *.

Such was the laß conclution of Richard II, a weak, van, frevloots, inconfant, prince; without weight to balance the other control of the confant of the control to thooke a good maintify; without virtue to oppose the measures, or advice, of evil confellors, even where they happened to clash with hisowa principle and opinion. It was not to be a superior of the confant tion, and not more gat to give mine radou to the finggelision of fycophants and irious ministers, than to facrifice their ministers to his facty. He was side, proting the confine of the confine of the confine of the with the confine of the confine of the confine of the without the confine of the confine of the confine of the without the confine of the confine of the confine of the without the confine of the confine of the confine of the without the confine of the confine of the confine of the without the confine of the without the confine of th

folite. His pride and refentment prompted him to cruelly and breach of faith while his necellities obliged him to fietce his people, and degrade the digarity of his character and fustation. Though we find none of his charities on record, all his high critical agree, that he excelled all his predecellors in flate hofpitality, and fed a thouland every day from his kitchen.

§ 67. Another Charucter of RICHARD II.

Richard of Bourdeaux (fo called from the place of his birth) was remarkably beautiful and handsome in his perfon: and doth not feem to be naturally defective, either in courage or understanding. For on fome occasions, particularly in the dangerous infurrections of the crown, he acted with a degree of fpirit and prudence superior to his years. But his education was miferably neglected; or, rather, he was intentionally corrupted and debauched by three ambitious uncles, who, being defirous of retaining the management of his affairs, encouraged him to found his time in the company of diffolute young people of both fexes, in a continual course of feating and diffipation. By this means, he contracted a tafte for pomp and pleafure, and a diflike to bufinefs. The greatest foible in the character of this unhappy prince was an exceftive fondness for, and unbounded liberality to his favourites, which enraged his uncles, particularly the Duke of Gloucester, and difguited fuch of the nobility as did not partake of his bounty. He was an affectionate hufband, a generous mafter, and a faithful friend; and if he had received a proper education, might have proved a great and good king.

6 68. Character of HENRY IV.

The great popularity which Heary rejuyed before he attained the crown, and which had 6 much hided him in the acquition of it, was entirely left, many years before the end of his reign, and he governed the peptile was policy than their femile of duty and allegiance. When men to reflect in each bood on the crimes which hed him to the throne; and the rebellion agaid his prince; the department of the crimes which he did not be the crimes which hed him to the throne; and the reduced him to the crimes which he had been considered to the crimes and the crimes which had been and the crimes and the

3 B 4

[•] He was flarved to death in prison, or murdered, after having been dethroned, A. D. 1399, in the year of his age \$4; of his reign 23.

the murder of his fovereign and near relation: these were such enormities, as drew on him the hatred of his fubjects, fanctified all the rebellions against him, and made the executions, though not remarkably fevere, which he found neceffary for the maintenance of his authority, appear cruel as well as iniquitous to his people. Yet, without pretending to apologize for these crimes, which mutt ever be held in detetlation, it may be remarked. that he was infentibly led into this blameable conduct, by atrain of incidents, which few men poffels virtue enough to withfrand. The injuffice with which his predeceffor had treated him, in first condemning him to banifement, and then defpoiling him of his patrimony, made him naturally think of revenge, and of recovering his loft rights; the headftrong zeal of the people hurried him into the throne; the care of his own fecurity, as well as his ambition, made him an ufurper; and the fleps have always been to few between the prifonsof princes and their graves, that we need not wonder that Richard's fate was no exception to the general rule. All thefe confiderations made the king's fituation, if he retained any fenfe of virtue, very much to be lamented; and the inquietudes with which he poficifed his envied greatness, and the remorfes by which, it is faid, he was continually bounted, rendered him an object of our pity, even when feated upon the throne. But it must be owned, that his prudence, vigilance, and forefight in maintaining his power, were admirable; his command of temper remarkable: his courage, both military and political, without blemish: and he possessed many qualities, which fitted him for his high fration, and which rendered his usurpation of it. though pernicious in after times, rather falutary during his own reign, to the

English nation.
Died 1413. Aged 48. Hour.

E 60. Another Character of Henry IV.

Henry IV. was of a middle flature, wellpopertined, and perfect in all the secciles of orms and chivalry; his countenance was fever, either time ference, and bis dig-left of the positioned growt flater of corrage, on the side of the section of the second of the second of the second of the positioned growt flater of corrage, on the second of the position of the second of the second of the second of the position of the second of the second of the second of the position of the second of the second of the second of the position of the second of the seco

nious, though justly centured for want of economy, and ill-judged profusion. He was turny and action, humble from for, ruel from poil (e), and rapacious from indigence. He role to the throne by peridy and trending and edublished his authority in the blood of his fubjects, and died a penitent for his fins, because he could no longer asjoy the fruit of his transgration.

§ 70. Character of HENRY V.

This prince posselled many canineatives; and, if we given induspence to ambition in a monarch, or rank it, as the vulgar do, among his virtues, they were undiased by any considerable blemsith; his abilities appeared equally in the cabinate and in the field; the boldness of his enterprise was no less remarkable than his perfound valour in condocting them. He had the talent of attaching his friends by affibility, and goining his enemies by address and clements.

The Englith, dazzled by the lattree of by character, fall more by that of his victories, were reconciled to the defected his title. The French almost fine for the first his title. The French almost fine the first his title fine for the first with a first with a first his armier, made fome amends to both mitions for the countries infeprable from Indee warin the first high contract of the first his armier, made fome amends to both mitions for the countries infeprable from Indee warin the first his first his armier, made for the first his armier, but he first his armier, and prefer his first his first

blifted character for candour and fincerity.
There remain, in history, few inflances
of such mutual truft; and fill fewer, where
neither found reason to repent it.
The exterior figure of this great prince,

as well as his deportment, was engaging. His fiature was fomewhat above the middle fize; his conhtenance beautiful, his limbs genteel and flender, but full of vigour; and he excelled in all warlike and

Died 31st August, 1422: in the year of his age 34; of his reign, the 10th. Hume.

§ 71. Another Character of HENRY V.

Henry was tall and flender, with a long neck, and engaging afpect, and limbs of the moit elegant turn. He excelled all the youth of that age, in agility, and the exercife of arms; was hardy, patient, laborious.

rious, and more capable of enduring cold, bunger, and fatigue, than any individual in his army. His valour was fuch as no danger could startle, and no difficulty oppole; nor was his policy inferior to his courage.

He managed the diffentions among his enemies with fuch address, as spoke him confummate in the arts of the cabinet. He fomented their jealouly, and converted their mutual refenument to his own ad-

vantage.

Henry possessed a felf-taught genius, that blazed out at once, without the aid of instruction and experience: and a fund of uaturalfagacity, that made ample amends for all their defects. He was chafte, temperate, moderate, and devout, icrupulouily mit in his administration, and severely exact in the discipline of his army; upon which he knew his glory and fuccets, in a great measure, depended. In a word, it muit be owned, he was without an equal in the arts of war, policy, and government. But we cannot be fo far dazzled with his great qualities, as to overlook the defects in bis character. His pride and imperious temper lost him the hearts of the French nobility, and frequently fellout into outrage and abuse; as at the siege of Melun, when he treated the Marechal l'Ifle d'Adam with the utmost indignity, although that nobleman had given him no other offence, than that of coming into his prefence in plain decent apparel. Smollett.

HUME'S Account of HENRY VI. § 72. (for there is no regular Character of this Prince given by this Historian) is expressed in the following manner.

In this manner finished the reign of Henry VI. who, while yet in his cradle, had been proclaimed king both of France and England, and who began his life with the most splendid prospects which any prince in Europe had ever enjoyed. The revolution was unhappy for his people, as it was the fource of civil wars; but was almost entirely indifferent to Henry himelf, who was utterly incapable of exercif-Aghisauthority, and who, provided he met perpetually with good ufage, was equally cafe, as he was equally enflaved, in the hands of his enemies and of his friends. His weakness, and his disputed title, were the chief causes of his public misfortunes; but whether his queen and his minifiers were not guilty of some great abuses of

power, it is not eafy for us, at this diftance of time, to determine. There remain no proofs on record of any confiderable viclation of the laws, except in the death of the Duke of Gloucefier, which was a private crime, formed no precedent, and was but too much of a piece with the ufual ferocity and crueity of the times.

§ 73. SHOLLETT's Account of the Death of HENRY VI. with fome Strictures of Character; is as follows.

This infurrection* in all probability haftened the death of the unfortunate Henry, who was found dead in the Tower. in which he had been confined ince the refloration of Edward. The greater part of historians have alleged, that he was affaifinated by the Duke of Glonceher, who was a prince of the most brutal disposition: while fome moderns from an affectation of fingularity, affirm that Henry died of grief and vexation. This, no doubt. might have been the case; and it must be owned, that nothing appears in history, from which either Edward or Richard could be convicted of having contrived or perpetrated his murder: but, at the fame time, we must observe some concurring circumitancesthatamount to firong prefumption againft the reigning monarch, Henry was of a hale confritution, but juft turned of fifty, naturally infensible of affliction, and hackneyed in the viciflitudes of fortune, fo that one would not expect he should have died of age and infirmity, or that his life would have been affected by grief arifing from his laft difafter. His fudden death was suspicious, as well as the conjuncture at which he died, immediately after the fuppreflion of a rebellion, which feemed to declare that Edward would never be quiet. while the head of the house of Lancaster remained alive: and laftly, the fulpicion is confirmed by the characters of the reigning king and his brother Richard, who were bloody, barbarous, and unrelenting. Very different was the disposition of the ill-fated Henry, who, without any princely virtue or qualification, was totally free from cruelty orrevenge; on the contrary, he could not, without reluctance, confent to the punishment of those male factors who were facrificed to the public fafety; and frequently fultained indignities of the groff-ft nature, without discovering the least mark of refentment. He was chafte, pious, compaf-

Revolt of the bastard of Falconbridge.

fignate, and charitable; and fo inoffentive. that the bithop, who was his confessor for ten years, declares, that in all that time he had never committed any fin that required penance or rebuke. In a word, he would have adorned a cloiffer, though he differenced a crown; and was rather refoedable for those vices he wanted than for these virtues he possessed. He sounded the colleges of Eton and Windfor, and King's College in Cambridge, for the recention of those scholars who had begun their ftudies at Eton.

On the morning that fucceeded his death, his body was exposed at St. Paul's church, in order to prevent unfavourable conjectures, and, next day, fent by water to the abbey of Chertfey, where he was interred: but it was afterwards removed. by order of Richard III. to Windfor. and there buried with great funeral folemnity.

§ 74. Character of EDWARD IV.

Edward IV. was a prince more splendid and flewy, than either prudent or virtuous; brave, though cruel; addicted to pleafure, though capable of activity in great emergencies; and less fitted to prevent ills by wife precautions, than to remedy them after they took place, by his vigour and enterprize. Hume.

§ 75. Another Character of EDWARD IV. He was a prince of the moft elegant perfon and infinuating address; endowed with the utmost fortitude and intrepidity; pollelled of uncommon lagacity and penetration: but, like all his ancestors, was brutally cruel and vindictive, perfidious, lewd, perjured, and rapacious; without one liberal thought, without one fentiment of humanity. Smollett.

§ 76. Another Character of EDWARD IV. When Edward afcended the throne, he

was one of the handfomest men in England, and perhaps in Europe. His noble mien, his free and eafy way, his affable carriage, won the hearts of all at first fight. These qualities gained him esteem and asfection, which flood him in great flead in feveral circumftances of his life, For fome time he was exceeding liberal: but at length he grew covetous, not fo much from his natural temper, as out of a neceffity to bear the immediate expences which his pleafures ran him into.

Though he had a great deal of wit, and

a found judgment, he committed, however, feveral overlights. But the crimes Edward is most justly charged with, are his cruelty, perjury, and incontinence. The first appears in the great number of princes and lords he put to death on the feaffold, after be had taken them in battle. If there ever was reason to shew mercy in cafe of rebellion, it was at that fatal time. when it was almost impossible to stand neuter, and so difficult to chuse the justest fide between the two houses that were contending for the crown.

And yet we do not fee that Edward had any regard to that confideration. As for Edward's incontinence, one may fay, that his whole life was one continued frene of excefs that way; he had abundance of mistresses, but especially three, of whom he faid, that one was the merrieft, the other the wittief, and the other the holiest in the world fince the would not ftir from the church but when he fent for her .-What is most astonishing in the life of this prince is his good fortune, which feemed

to be prodigious. He was raifed to the throne, after the loss of two battles, one by the Duke his father, the other by the Farl of Warwick. who was devoted to the house of York. The head of the father was ftill upon the walls of York, when the fon was pro-

claimed in London.

Edward escaped, as it were, by miracle, out of his confinement at Middleham. He was reftored to the throne, or at leaft received into London, at his return from Holland, before he had overcome, and whilft his fortune yet depended upon the iffue of a battle, which the Earl of Warwick was ready to give him. In a word, he was ever victorious in all the battles wherein he fought in person. Edward died the 9th of April, in the 42d year of his age, after a reign of twenty-two years and one month.

§ 77. EDWARD V.

Immediately after the death of the fourth Edward, his fon was proclaimed king of England, by the name of Edward V. though that young prince was but just turned of twelve years of age, never received the crown, nor exercised any function of royalty; fo that the interval between the death of his father, and the usurpation of his uncle, the Duke of Gloucester, afterwards Richard III. was properly an interregroup, during which the uncle took his measures for wresting the crown from his nephew.

§ 78. Character of RICHARD III.

Those historians who favour Richard. for even He has met partizans among later writers, maintain that he was well qualified for government, had he legally obtained it; and that he committed no crimes but fuch as were necessary to procure him podeffion of the crown : but this is a very poor apology, when it is confessed that he was ready to commit the most horrid crimes which appeared necessary for that purpole: and it is certain that all his courage and capacity, qualities in which hereally feems not to have been deficient, would neverhave made compensation to the people, for the danger of the precedent, and for the contagious example of vice and murder, exalted upon the throne. This prince was of fmail flature hump-backed. and had a very harsh disagreeable visage; fo that his body was in every particular no less deformed than his mind. Hune.

\$ 70. Another Character of RICHARD III.

Such was the end * of Richard III. the most cruel unrelenting tyrant that ever fat on the throne of England. He feems to have been an utter stranger to the fofter emotions of the human heart, and entirely destitute of every social enjoyment. His ruling passion was ambition: for the gratification of which be trampled upon every law, both human and divine: but this thirth of dominion was unattended with the least work of generofity, or any defire of rendering himfelf agreeable to his fellow-creatures: it was the ambition of a favage, not of a prince; for he was a folitary king, altogether detached from the rest of mankind, and incapable of that fatisfaction which refults from private friendship and difinterested society. We must acknowledge, however, that after his accession to the throne, his administration in general was conducted by the rules of justice; that he enacted falutary laws, and established wife regulations; and that if his reign had been protracted, he might have proved an excellent king to the English nation. He was dark, filent, and referved, and fo much mafter of diffimulation, that it was almost impossible to dive into his real fentiments. when he wanted to conceal his defigns, ilis frature was finall, his afpect cloudy. fevere, and forbidding : one of his arms

* Slain at the battle of Bolworth.

was withered, and one shoulder higher than another, from which circumstance of deformity he acquired the epithet of Smallett. Crookbacked.

§ 80. Character of HENRY VII. The reign of Henry VII. was in the main fortunate for his people at home, and honourable abroad. He put an end to the civil wars with which the nation had been fo long haraffed; he maintained peace and order to the state; he depressed the former exorbitant power of the nobility; and, together with the friendship of fome foreign princes, he acquired the confideration and regard of all He loved peace, without fearing war;

though agitated with criminal fufpicions of his fervants and ministers, he difcovered no timidity, either in the conduct of his affairs, or in the day of battle; and, though often fevere in his punishments, he was commonly less actuated by revenge than by the maxims of policy.

The fervices which he rendered his people were derived from his views of private interest, rather than the motives of public [pirit; and where he deviated from felfish regards, it was unknown to himfelf, and ever from malignant prejudices, or the mean projects of avarice; not from the fallies of pation, or allurements of pleasure; still less from the benigh motives of friendship and generosity.

His capacity was excellent, but fomewhat contracted by the narrowness of his heart; he possessed infinuation and address. but never employed these talents except fome great point of interest was to be gained : and while he neglected to conciliate the affections of his people, he often felt the danger of resting his authority on their fear and reverence alone. He was always extremely attentive to his affairs; but pollefied not the faculty of feeing far into futurity; and was more expert at promoting a remedy for his mittakes, than judicious in avoiding them. Avarice was on the whole his ruling passion; and he remained an inftance almost fingular, of a man placed in a high fiation, and poffeffed of talents for great affairs, in whom that paffion predominated above ambition. Even among private persons, avarice is nothing but a species of ambition, and is chiefly incited by the prospect of that regard, diffinction, and confideration, which attends on riches.

Died April 12th, 1509, aged 52, having reigned 23 years. € 81.

\$ 81. Another Character of HENRY VII. Henry wastall firaight and well-thaned. though flender; of a grave afpect, and faturnine complexion: authere in his drefs. and referved in converfation, except when he had a favourite point to carry; and then he would fawn, flatter, and practife all the arts of infiguration. He inherited a natural fund of fagacity, which was improved by fludy and experience: por was he deficient in perfonal bravery and political courage, Hewascool, ciofe cunning, dark, diffruftful, and defigning; and of all the princes who had fat on the English throne, the most fordid, felfish, and igporant. He poffcffed: in a peculiar manner the art of turning all his dometric troubles, and all his foreign diffoutes, to his own advantage; hence he acquired the appellation of the English Solomon; and all the nowers of the continent courted his alliance, on account of his wealth, wifdom, and uninterrupted profperity.

The nobility he excluded entirely from the administration of public affairs, and conloyed eletevines and lawyers, who, as they had no interest in the nation, and depended entirely upon his favour, were · more obsequious to his will, and ready to concur in all his arbitrary measures. At the fame time it must be owned, he was a wife legislator; chafte, temperate, and alliduous atheexercife of religious deties; decent in hisdeportment, and exact in the administration of jettice, when his private Satereflwas net concerned; though he freforecitly used religion and justice as cloaks for periody and outpredien. His foul was continuedly accounted by two ruling paffions, equally base and unkingly, namely, . the far of h fing his grown, and the delire of amating riches; and thefe motives in-· fluenced his whole conduct, Neverthelefs, his apprehension and averice redounded. on the whole, to the advantage of the nation. They first induced him todepress the pobility, and abolith the feudal tenures, which rendered them equally formidable to the prince and people; and his avarice prompted him to encourage indufiry and trade, because it improved his customs, and curiched his inbjects, whom he could afterwards pillage at diferetion. Smollett:

. & 82. Charafter of HENRY VIII.

· It is difficult to give a just fummary of this prince squalities; he was to different from bimfelf in different parts of his reign. that, as is well remarked by Lord Herbert, his hiftory is his best character and defeription. The absolute and uncontropled authority which he maintained at home. and the regard be obtained among ferrion nations, are circumstances which entitle him to the appellation of a great prince: while his tyraphy and cruelty from to exclude him from the characteruf a cool

He poffeffed, indeed, great vigour of mind, which qualified him for exercifing dominion over men; courage, intrepidity, vigilance, inflexibility; and though thefe qualities lay not always under the guidance of a regular and folid judgment, they were accompanied with good parts, and an ententive capacity; and every one dreaded a contest with a man who was never known to yield, or to forgive; and who, in every controverly, was determined to ruin himfelf, or his antegonift.

A catalogue of his vices would comprehend many of the worft qualities incident to human nature. Violence, crnelty, profution, rapacity, injuffice, obstinacy, arrogance, bigotry, prefumption, caprice; but neither was he fubiect to all thefe vices in the most extreme degree, nor was he at intervals altogether devoid of virtues. He was fincere, open, gallant, liberal, and capable at least of a temporary friendship and attachment. In this respect he was usfortunate, that the incidents of his times ferved to display his faults in their full light; the treatment he met with from the court of Rome provoked him to violence; the danger of a revolt from his toperfiitious fubiccts feemed to require the most extreme feverity. But it must at the same time be acknowledged, that his fituation tended to throw an additional luftre on what was great and magnanimous in his

character. The cumulation between the Emperor and the French King rendered his alliance, notwithfranding his impolitic conduct, of great importance to Europe. The extensive powers of his prerogative, and the fubmittion, not to fay flavish dispostion of his parliament, made it more easy for him to affirme and maintain that entire dominion, by which his reign is fo

much diftinguithed in English hiftory. It may feem a little extraordinary, that notwithfianding his cruelty, his extortion, his violence, his arbitrary administration, this prince not only acquired the regard of his tubjects, but never was the object of

their hatred: he feems even, in fome degree, to have poffeffed their love and affection. His exterior qualities were advantageous, and fit to captivate the multitude; his magnificence and perfonal bravery, rendered him illustrious to vulgar eyes : and it may be faid with truth, that the English in that age were so thoroughly fubdued, that, like eaftern flaves, they were inclined to admire even those acts of violence and tyranny, which were exercifed over themselves, and at their own expence.

Died January 28th, 1547, anno atatis 57, regni 37. Hame

§ 83. Another Charafter of HENRY VIII.

Henry VIII, before he became cornulent, was a prince of a goodly perfonage, and commanding afpect, rather imperious than dignified. He excelled in all the exercifes of youth, and poffeffed a good understanding, which was not much improved by the nature of his education. Inflead of learning that philosophy which opens the mind, and extends the qualities of the heart, he was confined to the findy of gloomy and scholastic disquistions. which ferved to cramp his ideas, and pervert the faculty of reason, qualifying him for the disputant of a clouter, rather than the lawgiver of a people. In the first years of his reign, his pride and vanity feemed to domineer over all his other pations; though from the beginning he was impetions, headftrong, impatient of contradiction and advice. He was rath arrogant. prodigal, vain-glorious, pedantic, and fo-He delighted in pomp and perfititious. ageantry, the baubles of a weak mind. llis pattions, foothed by adulation, rejected all refiraint; and as he was an otter franger to the finer feelings of the foul, he gratified them at the expence of juftice and humanity, without remorfe or compunction.

He wrested the supremacy from the bidop of Rome, partly on confcientious motives, and partly from reasons of state and conveniency. He suppressed the momiteries, in order to supply his extravagance with their spoils; but he would not have made those acquisitions, had they not been productive of advantage to his nobility, and agreeable to the nation in general. He was frequently at war : but the greatest conquest he obtained wasover his own parliament and people.-Religious disputes had divided them into two fac-

tions. As he had it in is power to make either feale preponderate, each courted his fayour with the most observious submillion, and in tritmming the balance, he kept them both in fubiection. In accustoming them to thefe abject compliances, they degenerated into flaves, and he from their profitution acquired the most defootic authority. He became rapacious, arbitrary, froward, fretful, and focused that he feemed to delight in the blood of his fabiects.

He never feemed to betray the leaft fymptoms of tenderne sin his difficultion: and, as we already observed, his kindness to Cranmer was an inconfittence in his character. He feemed to live in defiance of centure, whether eccletiaftical or feenlar; he died in apprehention of futurity; and was buried at Windfor, with idle proceffions and childith pageantry, which in those days passed for real tasteandmagnificence. Smollett.

§ 84. Character of EDWARD VI.

Thusdied Edward VI, in the fixteenth year of his age. He was counted the wonder of his time; he was not only learned in the tongues and the liberal feiences, but he new well the flate of his kingdom. He kept a table-book, in which he had written the characters of all. the emineut men of the nation: be fludied fortification, and understood the mint well. He knew the harbours in all his dominions, with the depth of the water, and way of coming into them. He understood foreign affairs to well, that the ambadadors who were fent into England, publithed very extraordinary things of him, in all the courts of Europe. He had great quickness of apprehension; but being distruitful of his memory, he took notes of every thing he heard (that was confiderable) in Greek characters, that those about him might not understand what he writ. which heafterwards copied out fair in the journal that he kept. His virtues were wonderful: when he was made to believe that his uncle was guilty of conspiring the death of the other counfeilors, he upon that abandoned him.

Barnaby Fitz Patrick washis favourite: and when he fent him to travel, he writ oft to him to keep good company, to avoid excefs and luxury; and to improve himfelf in those things that might render him capable of employment at his return. He was afterwards made Lord of Upper Offory in Ireland, by Queen Elizabeth, and

did answer the hopes this excellent king had of him. He was very merciful in his nature, which appeared in his unwillingnefs to fign the warrant for burning the maid of Kent. He took great care to have his debts well paid, reckoning that a prince who breaks his faith, and lofes his credit, has thrown up that which he can never recover, and made himfelf liable to perpetual diffruft, and extreme contempt. He took special care of the petitions that were given him by poor and oppreft people. Buthisgreat zeal for religion crowned all the reft-it was not an angry heat about it that actuated him, but it was a true tenderness of conscience, founded on the love of God and his neighbour. Thefe extraordinary qualities, fet off with great (weetness and affability, made him univerfally beloved by his people. Burnet.

& 85. Another Character of EDWARD VI. All the English historians dwell with pleafure on the excellencies of this young prince, whom the flattering promises of hope, joined to many real virtues, had made an object of the most tender affections of the public. He possessed mildness of difposition, application to findy and bufiness, a capacity to learn and judge, and an attachment to equity and justice. He feems only to have contracted, from his education, and from the age in which he lived, too much of a narrow prepoffeffion in matters of religion, which made him incline fomewhat to bigotry and perfecution. But as the bigotry of Protestants, less governed by priests, lies under more restraints than that of Catholics, the effects of this malignant quality were the less to be apprehended, if a longer life had been granted to young Edward. Hume.

§ 86. Another Character of EDWARD VI.

Edward is celebrated by historians for the beauty of his person, the sweetness of his difpolition, and the extent of his knowledge. By the time he had attained his fixteenth year, he understood the Greek, Latin, French, Italian, and Spanish languages; he was verfed in the feiences of logic, mulic, natural philosophy, and mafter of all theological disputes; insomuch that the famous Cardanus, in his return from Scotland, vifiting the English court, was aftonished at the progress he had made in learning; and afterwards extolled him in his works as a prodigy of nature. Notwithhanding thefe encomiums, he feems to have had an ingredient of bigotry in his disposition, that would have rendered him very troublefome to those of tender confriences, who might have happened to differ with him in religious principles; nor can we reconcile either to his boafted humanity or penetration, his confenting to the death of his uncle, who had ferved him faithfully; unlesswe suppose he wanted refolution to withfland the importunities of his ministers, and was deficient in that vigour of mind, which often exifts independent of learning and culture. Smollett.

6 87. Character of MARY. It is not necessary to employ many words in drawing the character of this princefs. She potfeffedfew qualities either estimable or amiable, and her person was as little engaging as her behaviour and address. Obstinacy, bigotry, violence cruelty, malignity, revenge, and tyranny : every circumflance of her character took a tincture from her had temper and narrow understanding. And amidst that complication of vices which entered into her composition, we shall fearcely find any virtue but fincerity, a quality which the feems to have maintained throughout her whole life, except in the beginning of her reign, when the necessity of her affairs obliged her to make fome promifes to the Protestants, which she certainly never intended to perform. But in those cases a weak bigotted woman, under the government of priefts, eafily finds cafuiltry fufficient to justify to herfelf the violation of an engagement. She appears, as well as her father, to have been fusceptible of fome attachment of friendship; and that without caprice and inconfiancy, which were fo remarkable in the conduct of that monarch. To which we may add, that in many circumstances of her life, the gave indications of resolution and vigour of mind; a quality which feems to

have been inherent in her family. Died Nov. 7, A. D. 1558. Hume.

§ 88. Another Character of MARY.

We have already observed, that the characteriftics of Mary were bigotry and revenge: we shall only add, that she was proud, imperious, froward, avaricious, and wholly destitute of every agreeable qualification.

§ 89. Character of ELIZABETH. Elizabeth had a great deal of wit, and was naturally of a found and folid judgement. This was visible by her vision management, from one end of her reignity more, than her addreds in farmounting all the difficulties and troublest created by her the difficulties and troublest created by her who believe the contraction of the contrac

"her neighbours." Her enemies pretend that her abilities confitted wholly in overftrained diffimulation, and a profound hypocrify. In a word, they fay the was a perfect comedian. For my part, I don't deny that the made great use of diffimulation, as well with regard to the courts of France and Spain, as to the queen of Scotland and the I am also perfusded that, being as much concerned to gain the love and efteem of her fubjects, the affected to fpeak frequently, and with exaggeration, of her tender affection for them. And that the had a mind to make it believed that the did fome things from an excellive love to her people, which she was led to more

by her own intered.

Ararice is another failing which her on friends reproach her with, livilling on the failing which her on friends reproach her with, livilling the failing of the failing which was to be failing the failing the failing which was to fail the maxima the half laid down, not to be atom, yet person but what was abfolistly specific.

If you have been a support to the maxima the half laid down, not to be a failing which will be failing the fail to the fail the fail half which fail the fail half which fail the fail half with great actuality, both in order to preferre the affection of her people, and to the partief all shapes in a condition to the partief all shapes in a condition to

She is accused also of not being so chair as the affected to appear. Nay, some pretend that there are now in England, the defectednates of a daughter she had by the Earl of Loicetier; but as thinten on body has undertaken to produce any proofs of this accusation, one which they calcaverage that have been appeared to the control of the

It is not fo easy to justify her concerning the death of the queen of Scots. Here it must be owned the facrifice dequity, justice, and it may be her own confcience, to her fafety. If Mary was guilty of the murder of her hulband, as there is ground to believe, it was not Elizabeth's bufiness to punith her for it. And truly it was not for that the took away her life; but the made use of that pretence to detain her in prison, under the deceitful colour of making her innocence appear. On this occafion her diffimulation was blame-worthy. This first piece of injustice, drew her in afterwards to use a world of artful devices to get a pretence to render Mary's imprifonment perpetual. From hence arose in the end, the necessity of putting her to death on the feaffold. This doubtlefs is Elizabeth's great blemish, which manifestly proves to what degree the carried the fear of loing a crown. The continual fear and uneafinefs the was under on that necount, is what characterifes her reign, because it was the main spring of almost all her actions. The best thing that can be faid in Elizabeth's behalf is, that the queen of Scots and her friends had brought matters to fuch a pass, that one of the two queens must perish, and it was natural that the weakeft should fall. I don't believe anybody ever questioned her being a true Protestant. But, as it was her interest to be fo, fome have taken occasion to doubt when ther the zeal she expressed for her religion. was the effect of her perfuation or policy. All that can be faid is, that she happened fometimes to prefer her temporal concerns before those of religion. To sum up in two words what may ferve to form Elizabeth's character, I shall add, she was a good . and illustrious queen, with many virtues and noble qualities, and few faults. But what ought above all things to make her memory precious is, that fhe caufed the English to enjoy a state of felicity unknown to their ancestors, under most part

of the kings, her predeceffors.

Died March 24, 1603, aged 70, having
reigned 44 years, 4 months and 8 days.

Rapin.

§ 90. Another Character of ELIZABETH.
There are few great personages in history who have been more exposed to the calumny of enemies, and the adulation of friends, than queen Elizabeth; and yet there is scarce any whose reputation has been more certainly determined, by the

unanimous

unanimous confent of posterity. The unnfual length of her administration, and the frong features of her character, were able to overcome all prejudices: and obliging her detractors to abate much of their invectives, and her admirers fomewhat their panegyricks, have at last, in spite of political factions, and, what is more, of religious animolities, produced an uniform judgment with regard to her conduct. Her vigour; her confiancy, her magnanimity, her penetration, and vigilance, are allowed to merit the highest praise, and anpear not to have been furpaffed by any erfon who everfitled a throne. A conduct efsvigorous lefsimperious; morefucere. more indulgent to her people, would have been requifite to form a perfect character. By the force of her mind, the controuled all her more active and stronger qualities, and prevented them from running into excefs. Her heroifin was exempt from all temerity, her frugality from avarice, her friendthip from partiality, beractive foirit from turbulence and a vain ambition. She guarded not herfelf with equal care, or eggal fuccels from leffer infirmities: the rivalflip of beauty, the defire of admiration, the jealouty of love, and the fallies

of anger. Her fingular talents for government were founded equally on her temper and on her canacity. Endowed with a great command of herfelf, the obtained an uncontrouled afcendant over her people; and while the merited all their ofteen by her real virtues, fhe alfoengaged their affection by her pretended ones. Few fovereigns of England succeeded to the throne in more difficult circumfrances; and none ever conducted the government with fuch uniform fuccels and felicity. Though unacquainted with the practice of toleration. the true fecret for managing religious factions, the preferved her people, by herfuperior providence, from those confusions in which theological controverly had involved all the neighbouring nations; and though her enemies were the most powerful princes in Europe, the most active, the moit enterprizing, the leaft for upulous, the was able by her vigour to make deep impredious on theirstate; herown greatness

meanwhile untouched and unimpaired.
The wife minitiers and brave warriors
who flourithed during her reign, flare the
prafte of her fuecests; hut instead of leftening the applaufe due to her, they make
great addition to it. They owed ail of

them their advancement to her choice, they were flapported by her confline; and with all their ability they were sever able to acquire any units afcendan over the r. In her family, in her court, in her the court of the court, in her court, in her the force of the tender paillons may get over her, but her force of her mindwaffl flapporter; and the combat which her victor yer widthy coth her, force only to display the firmness of her resolutions, and the joint needs of her resolutions features is:

The fame of this princefs though it has furmounted the prejudices both of faction and bigotry, yet lies fill exposed to another prejudice which is more durable, becaufe more natural, and which, according to the different views in which we furvey her, is canable either of exalting beyond meafure, or diminishing the lustre of her character. This prejudice is founded in confideration of her fex. When we contemplate her as a woman, we are apt to be firuck with the highest admiration of her great qualities and extensive capacity; but we are apt also to require some more foftness of disposition, some greater lenity of temper, some of those amiable weakness. es by which her fex is diftinguished. But the true method of effimating her meritis. to lay afide all those considerations, and confider her merely as a rational being, placed in authority, and entrufted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife, or a miffrefs: but her qualities as a fovereign, though with fome confiderable exceptions, are the object of undifputed applaufe and approbation.

thus left unfinished by Hume.

§ 91. Another Character of ELIZABETH. Elizabeth, in her person, was masculine, tall, firaight, and firong-limbed, with an high round forehead, brown eyes, fair complexion, fine white teeth, and yellow hair : the danced with great agility ; her voice was firong and fhrill; the underflood mutic, and played upon feveral infirmments. She poffeiled an excellent memory, and understood the dead and living langunges, and made good proficiency in the fciences, and was well read in history. Her conversation was sprightly and agreeable, her judgment folid, her apprehenson acute, her application indefatigable, and her courage invincible. She was the great

holwark

bulwark of the Protestant religion; the was highly commendable for her general 'regard to the impartial administration of intace; and even for her rigid acconomy, which(avedthepublic money, and evinced that love for her people which the fo warnly profelled. Yet the deviated from julice in fome infrances when her interest and nutions were concerned; and, notwithhanding all her great qualities, we cannot deny the was vain, proud, imperious, and in fome cafes cruel; her predominant pattion was jealouty and avarice; though the was also subject to such violent guits of anger as overwhelmed all regard to the dignity of her fration, and even burried her beyond the common bounds of decency. She was wife and fready in her principles of government, and above all

princes fortunate in a ministry.

Smollett.

§ 92. Character of James I.

James was of a middle frature, of a fine complexion, and a foft fkin; his perfon plump, but not corrollent, his eyes large and rolling, his beard thin, his tongue too big for his mouth, his countenance difogreeable, his air aukward, and his gait remarkably ungraceful, from a weakness in his knees that prevented his walking without affittance: he was tolerably tempetate in his diet, but drank of little elfe than rich and firong wines. His character, funthe variety of proteinequalities that compole it, is not easy to be delineated. The virtues he pulletled were so loaded with a greater proportion of their neighbouring vices, that they exhibit no lights, tylet off the dark thades; his principles of generously were tainted by such a childith profusion, that they left him without means of paying his just obligations, and fubjected bim to the necessity of attempting irregular, illegal, and unjust methods of acquiring money. His friendthip, not to give it thename of vice, was directed by so puerile a fancy, and fo abfurd a caprice, that the objects of it were contemptible, and its unfequences attended with fuch an unmented profusion of favours, that it was perhaps the most exceptionable quality of any he pofferfied. His diffinctions wereformed on principles of felfishness; he valued no person for any endowments that could not be made fubtervient to his pleafores or his intereft; and thus he rarely adsenced any man of real worth to prefer-

ment. His fumiliar converfation, both in writing and in speaking, was stuffed with vulgar and indecent phrases. Though proud and arrogant inhis temper, and full of the importance of his station, he defeended to buffoonery, and suffered his savourites to address him in the most difrespectful terms of gross familianity.

Himfelf affected a fententious wit, but role no higher in those attempts than to ounint, and often fale conceits. His education had been a more learned one than is commonly befowed on princes; this, from the conceit it gave him, turned out a very difadvantageous circumftance, by contracting his opinions to his own parrow views; his pretences to a confummate knowledge in divinity, politics, and the art of governing, expele him to a high degree of ridicule; his conduct thewing him more than commonly deficient in all these points. His romantic idea of the natural rights of princes, caused him publicly to avow pretentions that imprefled into the minds of the people an incurable jealoufy: this, with an affectation of a profound skill in the art of differabling, or kingcraft, as he termed it, rendered him the object of fear and distraft; when at the fame time he was himfelf the only dupe to an impertinent, ufcless hypocrify.

If the laws and contritution of England received no prejudice from his government, it was owing to his want of ability to effect a change fuitable to the purpofe of an arbitrary fway. Stained with thefe vices, and fulfied with thefe weakneffes, if he is even exempt from our batred, the exemption must arife from motives of contempt. Defpicable as he appears through his own Britannie government, his behaviour when king of Scotland was in many points unexceptionable; but, intoxicated with the power hereceived over a people whose privilegeswere but feebly effablished, and who had been long subjected to civil and ecclefiatrical tyranny, he at once flung off that moderation that hid his deformities from the common eye. It is alleged, that the corruption he met with in the court of England, and the time-ferving genius of the English noblemen, were the great means that debauched him from his circomfreed conduct. Among the forwardedt of the worthless tribe was Cecil, afterwards Earl of Salisbury, who told him on his coming to the crown, that he thould find his Englith fubjects like affer, on whom he might lay any burden, and

3 C

fhould

their affes ears. . Died March 27. A. D. Macauley. 162c. Aged 59.

8 93. Another Character of James.

James was in his stature of the middle fize, inclining to corpulency; his forehead was high, his heard feauty, and his afpect mean: hiseves which were weak and languid, he rolled about incessantly, as if in quest of novelty: his tongue was so large. that in fpeaking or drinking, he bellabbered the by-standers: his knees were fo weak as to bend under the weight of his body; his address was aukward, and his appearance flovenly. There was nothing dignified either in the composition of his mind or person. We have in the course of his reign exhibited repeated instances of his ridiculous vanity, prejudices, profution, folly, and littleness of foul. All that we can add in his favour is, that he was averfe to cruelty and injustice; very little addicted to excefs temperate in his meals. kind to his fervants, and even defirous of acquiring the love of his fubiccts, by granting that as a favour, which they claimed as a privilege. His reign, though ignoble to himfelf, was happy to his people. They were enriched by connucrce, which no war interrupted. They felt no fevere impositions; and the commons made confiderable progress in ascertaining the liberties of the nation. Smallett.

§ 04. Another Character of JAMES.

No prince, fo little enterprizing and fo inoffentive, was ever to much expoted to the opposite extremes of calumny and flattery, of fatire and panegyric. And the factions which began in histime, being ftill continued, have made his character be as much disputed to this day, as is commonly that of princes who are our contemporaries. Many virtues, however, it must be owned, he was possessed of; but not one of them pure, or free from the contagion of the neighbouring vices. His generofity bordered on profusion, his learning on pedantry, his pacific disposition on pusillanimity, his wildom on conning, his friendhip on light fancy, and boyith fondness. While he imagined that he was only maintaining his own authority, he may perhaps be fulnected in fome of his actions, and fill more of his pretentions, to have encreached on the liberties of his people.

While he endeavoured, by an exact neutrality, to acquire the good-will of all his neighbours, he was able to preferve fully the etseem and regard of none. His capacity was confiderable, but fitter to discourse on general maxims than to con-

duct any intricate butiness. His intentions were just, but more adapted to the conduct of private life. than to the government of kingdoms. Aukward in his person, and ungainly in his manners, he was ill qualified to command respect : partial and undiscerning in his affections, he was little fitted to acquire general love. Of a feeble temper more than a frugal judgment; exposed to our ridicule from his vanity, but exempt from our hatred by his freedom from pride and arrogance. And upon the whole it may be pronounced of his character, that al: his qualities were fullied with weakness, and embellished by humanity. Political courage he was certainly devoid of; and from thence chiefly is derived the strong prejudice which prevails against his perfonal bravery; an inference, however, which must be owned, from general experience, to be extremely fullacious. Hum.

The principal thing which is made to ferve for matter for king James's panegyric, is the constant peace he caused his fubjects to enjoy. This cannot be faid to be the effect of chance, fince it clearly appears, it was his fole, or at least his chief aim in the whole course of his administration. Nothing, fay his friends, is more worthy a great king than fuch a delign. But the same defigu loses all its merit, if the prince discovers by his conduct, that he preferves peace only out of fear, care-

letinels, excessive love of ease and repose;

and king James's whole behaviour thems

§ 95. Another Character of JAMES.

he acted from these motives, though he coloused it with the pretence of his affection for the people. His liberality, which fome praise him for, is exclaimed against by others as prodigality. These last pretend he gave without measure and discretion, without any regard to his own wants, or the me-

rit of those whom he heaped his favours As to his manners, writers are no leis divided: fome will have him to be looked on as a very wife and virtuous prince;

whilit others speak of him as a prince of a dillolate life, given to drinking, and a. graf fisearer in common converfation, efpecially when in a paffion. He is likewife taxed with disblving the Earl of Effect's marriage, the pardoning the Earl and Countes of Somerfet, the death of Sir Walter Raleigh, and the confidence wherewith in full parliament he called God to witness, that he never had any thoughts of giving the Papilia a tobut by most of flow could not contain most of flow could not contain

means of fome mental refervation.

But whatever may be faid for or against
James's person, it is certain England never stourished lefs than in his reign; the
English faw themselves exposed to the insolution and jests of other nations, and all the
world in goueral threw the blame on the
king. Rapin.

6 06. Character of CHARLES I.

Such was the unworthy and unexampled fate of Charles I. king of England, who fell a facrifice to the most atrocious infolence of treason, in the forty-ninth year of his age, and in the twenty-fourth of his reign. He was a prince of a middling flature, robust, and well-proportioned. His hair was of a dark colour, his forehead high, his complexion pale, his vifage long and his afpect melancholy. He excelled in riding, and other manly exercifes: he inherited a good understanding from nature, and had cultivated it with great affiduity. His perception was clear and acute, his judgment folid and deci-tre; he possessed a refined taste for the libirdarts, and was a munificent patronto those who excelled in painting, sculpture, music, and architecture. In his private morals he was altogether unblemished and exemplary. He was merciful, modeft, chafte, temperate, religious, perfonally brave, and we may join the noble historian in faving, " He was the worthieft gentle-"man, the best master, the best friend, the " best husband, the best father, and the hest "christian of the age in which he lived." He had the misfortune to be bred up in high notions of the prerogative, which he thought his honour and his duty obliged him to maintain. He lived at a time when thespirit of the people became too mighty for those restraints which the regal power derived from the conflitution; and when the tide of fanaticism becan to overbear the religion of his country, to which he was confcientionfly devoted, he fullered himfelf to be guided by counsellors, who were not only inferior to himfelf in knowledge

and judgment, but generally proud, partial, and inflexible; and from an excels of conjugal affection, that bordered upon weaknels, he paid too much deference to the advice and defires of his coulort, who was fuperfittioully attached to the crors of popery, and importuned him incefinate in favour of the Roman Catholics.

Such werethe fources of all that mileovernment which was imputed to him during the first fisteen years of his reign. From the beginning of the civil war to his fatal catafrophy, his conduct ferms to have been unexceptionable. His infirmities and imperfections have been candidle owned in the course of his parcation. He was not very liberal to his dependants : his conversation was not easy, nor his addrefs pleafing; yet the probity of his heart. and the innocence of his manners, won the affection of all who attended his perfon, not even excepting those who had the charge of his confinement. In a word, he certainly deferved the epithet of a virtuous prince, though he wanted fome of those shining qualities which constitute the character of a great monarch. Beheaded January 30, 1648-9. Smollett.

§ 97. Another Character of CHARLES I.

The character of this prince, as that of most men, if not of all men, was mixed, but his virtues predominated extremely above hisvices; or, more properly speaking, his imperfections: for scarce any of his faults arole to that pitch, as to merit the appellation of vices. To confider him in the most favourable light, it may be affirmed, that his dignity was exempted from pride. his humanity from weakness, his bravery from raffinels, his temperance from aufterity, and his fragality from avarice; all thefe virtues in him maintained their proger bounds and merited unreferred praife. To freak the most harshly of him, we may affirm, that many of his good qualities were attended with fome latent frailty, which, though feemingly inconfiderable, was able. when feconded by the extreme malevelence of his fortune, to difappoint them of all their influence. His beneficent difpoition was clouded by a manner not gracious, his virtue wastinctured with funerflition. his good feafe was distigured by a deference to perfonsof a capacity much inferior to his own, and his moderate temperexempted him not from bafty and precipitate refolutions. He deferves the epithet

was more fitted to rule in a regular chab-Lithed government, than either to give way to the enerogehments of a popular aftern-My, or finally to inhaugtheir pretentions. He wanted suppleness and dexterity sufficient for the first measure; he was not endowed with vigour requisite for the fecond. Had he been born an absolute prince, his humanity and good feete had rendered his reign happy, and his memory precious. Had the limitations on the prerogative been in his time quite fixed and certain, his integrity, had made him regard as facted the hoppdaries of the conflitation. Unhappily his fate threw him into a period when the precedents of many former reigns favoured frongly of arbitrary power, and the genius of tho neonle ran violentlytowards liberty. And if his political prodence was not fufficient to extricate him from fo perilous a fituation, he may be excuted : fince, even after the event, when it is commonly easy to correct all errors, one is at a lots to determine what conduct in his circumfrances would have maintained the authority of the crown, and preferved the peace of the nafion. Exposed without revenue, without arms, to the affault of furious, implacable, and bigoted factions; it was pever permitted him, but with the most fatal confequences, to commit the fmallest miftake ; a condition too rigorous to be impoled on the greatest human capacity.

Some historians have rashly questioned the good faith of this prince : but for this reproach, the most malignant scrutiny of his conduct, which in every circumitance . is now thoroughly known, affordsnot any reasonable foundation. On the contrary, if we consider the extreme difficulties to which he was fo frequently reduced, and compare the fincerity of his professions and declarations, we shall avow, that probity and honour ought juftly to be numbered among his most thining qualities. In every treaty, those concessions which he thought in confcience he could not maintain, he never would by any motive or perfusion be induced to make.

And though fome violations of the petition of right may be imputed to him, those are more to be ascribed to the necetity of his situation, and to the lofty ideas of royal prerogative, which he had imbibed, than to any failure of the integrity of his principles. This prince was o'acomely prefence; of a fivest and melaucholy aspect; his face was regular, bandfome, and well complexioned; his body if rong, healthy, and juffly propertioned; and being of middle listure, he was capable of enduring the greater intiques. Hexcelled in beframmlip and other exercises; and he pulitide all the exercises when it is many of the cilential, qualities, which form an accomplished prince. Hance

. § 98. Another Character of CHARLES !.

In the character of Charles, as reprefented by hisnanes writes, we said the qualities of temperance, chaftity, regularity, piety, equity, humanity, dignity, condefcention, and equanisarity; fome have gone to far as to allow him integrity, and many writers, who condemn his political principles, give him the title of a moral man. In the comparison of this representation with Charles's conduct, accurately and justly deferibed, it is differnible that vices of the work tendency, when staded by a planfible and formal carriage, when concordant to the interests of a faction. and the prejudices of the valgar, atome the appearances of, and are imposed on the credulous world as, virtues of the

first rank.

Passion for power was Charles's predominant vice; idolatry to his regal prerogatives, his governing principle. The interests of the crown, legitimated every neasure, and fauclified, in his eye, the widet deviation from mortal rule.

Neither gratitude, clemeney, humanity, equity, nor generofity, have place in the fair part of Charles's character; of the virtues of temperance, fortitude, and perfonal bravery he was undeniably policied. His manners partook of difficuation and his convertation of the indecency of a court-Hischafity has been called in queftion, by an author of the highest reporte ; and were it allowed, it was tainted by an excess of uxoriouineis, which gave it the properties and the confequences of vice. The want of integrity is manifeft in every part of his conduct; which, whether the corruption of his indement or heart, left him fair opportunities of reinfratement in the throne, and was the vice for which above all others he paid the tribute of his life. His intellectual powers were naturally good, and fo improved by a continual exercise, that though in the beginning of his reign he fpoke with difficulty and hefitation, towards the close of his life he discovered in his writings purity of language and dignitt of fiyle; in his debates, elocution, and quickness of perception. The high opinion he entertained of regal dignity, eccasioned him to observe a fixteliness and imperioriness in his manuer; which, to the rational and intelligent, was unamiable and offenire; by the weak and

formal it was miftaken for dignity. In the exercise of horsemanthip he excelled; had a good taite, and even fkill, in feveral of the polite arts; but though a proficient in fome branches of literature, was no encourager of ufeful learning, and only patronized adepts in jargon of the divine right, and utility of kings and biflops. His underfranding in this point was so deprayed by the prejudices of his education, the flattery of pricits, and the affections of his heart, that he would never endure convertation which tended to inculcate the principles of equal right in men; and notwithfianding that the particularity of his fituation enforced his attention to doctrines of this kind, he went out of the world with the fame fond prejudices with which he had been foftered in his nurfery, and cajoled in the zenith of

Charles was of a middle flature, his body frong, healthy, and justly propositioned; and his affect melancholy, yet not unplesting. His furriving filter were three fors and three daughters. Hewas exeuted in the 49th year of his age, and bared, by the appointment of the parfament, at Windfor, decently yet without pomp. Macaulay.

his power.

3 99. Character of OLIVER CEON-WELL*.

Direc Cromwell was of a robult make all conditions, in slip city analy though chemith. His education can be single the many though chemith. His education extended not a condition to the slip condition of the slip condition and the slip condition as the cash of the slip condition as the cash of the slip condition as the cash of the slip condition. His characteristic conditions are slip conditionated by religious contains. His characteristic conditions are download to the slip condition and the slip condition and the slip condition. He was plostfield of courage gers, and faw no difficulties. He dived is the characteristic of mankind with so the characteristic of t

derful fagacity, whilft he concealed his own purposes, under the impenetrable flield of diffigulation.

He reconciled the most at recious crimes to the most rigid notions of religious obligations. From the fevereft exercise of devotion, he relexed into the most ridiculous and idle buffoonery: yethe preferred the dignity and diffance of his character, in the midft of the coarfest familiarity. He was cruel and tyrannic from policy; just and temperate from inclination; perplexed and despicable in his discourse; clear and conformate in his deligns; ridiculous in his reveries; refpectable in his conduct; in a word, the firangeft compound of villainy and virtue, baleness and magnanimity, abfurdity and good fenfe, that we find on record in the annals of mankind*. Noble . .

§ 100. Character of Character II.

If we furvey the character of Charles. the Second in the different lights which it will admit of, it will appear very various, and give rife to different and even opposite fentiments. When confidered as a companion, he appears the most amiable and engaging of men; and indeed in this views his deportment must be allowed altogether unexceptionable. Histore of raillery was to tempered with good breeding, that it was never offensive. His propensity to fatire wasfochecked with diferetion, that his friends never dreaded their becoming the object of it. His wit, to use the expression of one who knew hun well, and who was himfelfan exquifite judge +, could not be faid fomuch to be very refined or elevated. qualities apt to beget jealousy and approhention in company, as to be a plain, gaining, well-bred, recommending kindof wit. And though perhaps he talked morethan firict rules of behaviour might permit, men were so pleased with the affa-

ble, communicative deportment of the * Croswell died worethan five millions in debt; though the parliament had left him in the treatury above five hundred thouland posseds, and in forer a

to the value of feven hundred shoufand pomotes. Rebard, the four of Counsell, was proclaimed protofor in his room; but Thebard, being of a very different disjoining to his failer, which a different disjoining to his failer, which a distribution in form, and the fixed his abdication in form, and the fixed his abdication in form, and therefore the five feveral versa after his regions, and for the Continent, and alternants upon his paternal future at home.

t Marquis of Halifax,

monarch,

From Noble's Memoure of the Trotectoral bruse of Crouwell.

inonanch, that they always went away contented both with him and with themfelves. This indeed is the most himing part of the king's character, and he feems to have been fensible of it; for he was fond of dropping the formalities of fiste, and of relapsing every moment into the companion.

Constitution of private life, his conduction and an article and a series of the control of the hospitant (free firms exception, was in the main landable. He was an early generous horse, a civil obliging hudand, a friendly brother, an indulgent fisher, and a goodter, and the control of the control of the controling the control of the varyingers afticion. He believed them to have no other motive for ferring him but felf-interest, and he was fill ready, his turn, to farrifee them to prefet a fill that the carifies the control of the control of the painting to the price of the control of the control of the painting to the price of the control of the control of the painting to the price of the control of the control of the painting to the price of the control of the control of the painting to the painting the control of the control of the painting to the painting the control of the control of the control of the control of the painting to the control of the control o

With a detail on his private character we must set bounds to our panegyric on Charles. The other parts of his conduct may admit of fome apology, but can deferve fmall applause. He was indeed so much fitted for private life, preferably to public, that he even possessed order, frugality, occonomy in the former; was profule, thoughtless, negligent in the latter. When we confider him as a fovereign, his character, though not altogether void of virtues, was in the main dangerous to his people, and dishonourable to himself, Negligent of the interests of the nation, carelefs of its glory, averfe to its religion, jealons of its liberty, lavish of its treasure, and fparing only of its blood; he exposed it by his measures (though he appeared ever but in fport) to the danger of a furious civil war, and even to the ruin and ignominy of a foreign contest. Yet may all these enormities, if fairly and candidly examined, be imputed, in a great measure, to the indolence of his temper; a fault which, however unfortunate in a monarch, it is impossible for us to regard with great feverity.

It has been remarked of this king, that he newer faid a foolill thing, nor ever did a wife one: a cenfure, which, though too far carried, feems to have fome foundation in his charafter and deportment. Died Feb. 6, 1685, aged 54. Hunc.

§ 101. Another Character of CHARLES II. Charles II. was in his person tall and

fwarthy and his countenance marked with ftrong, harfh lineaments. His penetration was keen, his judgment clear, his understanding extensive, his conversation lively and entertaining, and he poffelled the talent of wit and ridicule. He was ealy of accefs, polite, and affable; had be been limited to a private flation, he would have paffed for the most agreeable and bestnatured man of the age in which he lived, His greatest enemies allow him to have been a civil husband, an obliging lover, an atlectionate father, and an indulgent maiter; even as a prince he manifested an aversion to cruelty and injustice. Yet these good qualities were more than over-balanced by his weakness and defects. He wasa fcoffer at religion, and a libertine in his morals; carelefs, indolent, profufe, abandoned to effeminate pleafure, incapable of any noble enterprize, a ftranger to any manly friendship and gratitude, deaf . to the voice of honour, blind to the allurements of glory, and, in a word, wholly deftitute of every active virtue. Being himfelf unprincipled, he believed mankind were falle, perfidious, and interested: and therefore practifed diffimulation for his own convenience. He was firongly attached to the French manners, govern-ment, and monarch; he was diffatisfied with his own limited prerogative. The majority of his own subjects he despited or hated, as hypocrites, fanatics, and republicans, who had perfecuted his father and himfelf, and fought the defiruction of the monarchy. In these sentiments, he could not be supposed to pursue the intereft of the nation; on the contrary, be feemed to think that his own fafety was incompatible with the honour and advantage of his pepole.

§ 102. Another Character of CHABLES II. Thus lived and died king Charles the Second. He was the greatest instance in hiftory of the various revolutions of which any one man seemed capable. He was bred up the first twelve years of his life, with the splendour that became the heir of fo great a crown. After that, he passed through eighteen years in great inequalities, unhappy in the war, in the loss of his father, and of the crown of England .- While he was abroad at Paris, Colen, or Bruffels, he never feemed to lay any thing to heart. He purfued all his divertions, and irregular pleafures, in a free career; and feemed to

he as ferene under the lofs of a crown, as the greatest philosopher could have been. Nor did he willingly bearken to any of those projects, with which, he complained often his chancellor perfecuted him. That ia which he feemed most concerned was, to find money for Supporting his expence. And it was often faid, that if Cromwell would have compounded the matter, and have given him a good round pention, he might have been induced to refign his title to him. During his exile, he delivered himself so entirely to his pleasures, that he became incapable of application. He frent little of his time in reading and fludy; and yet lefs in thinking. And in the fatehisaffairs were then in, he accustomed himfelf to fay to every person, and upon all occasions, that which bethought would pleasemost: fo that words or promifes went very eafily from him. And he had fo ill an opinion of mankind, that he thought the great art of living and governing was to manage all things and all perfons, with a depth of craft and diffinulation. He defired to become absolute, and to overturn both our religion and laws; yet he would neither run the rifque, nor give himself the trouble, which so great a deago required. He had an appearance of gentleneß in hisoutward deportment; but be feemed to have no bowels nor tenderbels in his nature: and in the end of his

102. Another Character of CHARLES II. The character of Charles the Second, like the transactions of his reign, has affumed various appearances, in proportion to the paffious and prejudices of different To affirm that be was a great writers. and good king, would be as unjust as to allege that he was destitute of all virtue, and a bloody and inhuman tyrant. The indolence of his disposition, and the dislipation occasioned by his pleasures, as they were at first the source of his missortunes, became afterwards the fafety of the nation. Had he joined the ambition of power, and the perseverance and attention of his brother, to his own infinuating and engaging address, he might have fecared his reputation with writers, by enfaving them with the nation.

life he became cruel.

In hisperfou he wastall and wellmade. His complexion was dark, the lines of his face frong and harth, when fingly traced: but when his f-satures were comprehended in one view, they appeared dignified and

even pleasing. In the motions of his perfon he was early, graceful, and firm. His contitution wastirong and communicated an active vigour to all his limbs. Though a lover of eafe of mind, he was fond of bodily exercife. He rofe early, he walked much, he mixed with the meanett of his fubjects, and joined in their conversation, without diminishing his own dignity, or raifing their prefumption. He was acquainted with many perfons in the lower trations of life. He captivated them with forightly terms of humour, and with a kind of good-natured wit, which rendered thempleafed with themfelves. His mards only attended him on public occasions. He took the air frequently in company with a fingle friend; and though crowds followed him, it was more from a wift to attract his notice, than from an idle curiofity. When evident defigns against his life were daily exhibited before the courts of justice. he changed not his manner of appearing in public. It was foon after the Rye-house plotwas discovered, he is faid to have been fevere on his brother's character, when he exhibited a ttriking feature of his own. The duke returning from hunting with his guards, found the king one day in Hy de Park. He expressed his surprise how his majetty could venture his person alone at fuch a perilous time. "James," (replied the king) "take you care of yourfelf, and "I am fafe. No man in England will Burnet. " kill ME, to make You king."

When he was opposed with most violeace in parliament, he continued the most popular man in the kingdom. His good. . breeding as a gentleman overcame the opinion conceived of his faults as a king. Hisaffability, his eafy address, his attention to the very prejudices of the people, rendered him independent of all the arts of his enemies to inflame the vulgar. He is faid with reason to have died opportunely for his country. Had his life extended to the number of years which the strength of his conflitution fremed to promife, the nation would have loft all memory of their liberties. Had his fate placed Charles the Second in these latter times, when influence supplies the place of obvious power; when the crown has cealed to be diffressed through the channel of its neceffities; when the representatives of the people, in granting supplies for the public fervice, provide for themselves; his want of ambition would have precluded the jealoufy, and his popular qualities secured the utmost

3 C 4 admiration

admiration of his subjects. His gallautry itielf would be confiru slinto spirit, in an age where decency is only an improvement on vice. Macpherion.

§ 104. Character of James II.

In many respects it must be owned, that he was a virtuous man, as well as a good monarch. He was frugal of the public monev; he cucouraged commerce with great attention; he applied himfeif to naval affairs with fuccels; he supported the fleet as the glory and protection of England. He was also zealous for the honour of his country; he was capable of supporting its interests with a degree of dignity in the feale of Europe. In his private life he was almost irreproachable; he was an indulgent parent, a tender hufband, a generous and steady friend; in his deportment he was affable, though frately; he befrowed favours with peculiar grace; he prevented folicitation by the fuddenness of his difpofal of places; though fearer any prince was ever fo generally deferted, few ever had fo many private friends; those who injured him most were the first to implore his forgiveness, and even after they had raifed another prince to the throne, they respected his person, and were anxious for his fafety. To these virtues he added a fleadingle of counsels, a perseverance in his plans, and courage in his enterprifes. He was honourable and fair in all his dealings; he was unjust to men in their principles, but never with regard to their property. Though few monarch severofiended a people more, he yielded to none in his love of his subjects; he even aftirmed that he quitted England to prevent the herrors of a civil war, as much as frem fear of a reftraint upon his person from the prince of Orange, Hisgreat virtue was a firict adherence to facts and truth in all he wrote and faid, though fome parts of his conduct had rendered his fincerity in his political profession suspected by his enemies. Abdicated his throne 1680. Macpherjon.

§ 105. Another Character of JAMES II. The enemies of James did not fail to make the most of the advantages they had gained by their fabtle manœuvres; fome faid, that the king's flight was the effect of a diffurbed confcience, labour-

ing under the load of fecret guilt; and those whose censures were more mode-

had led him even to facrifice his crown to the interests of his pricts; and that he chole rather to depend on the precarious support of a French force to tubdue the refractory spirit of his people, than to abide the fine of events which threatened fuch legal limitations as thould effectually

prevent any further abuse of power, The whole tenor of the king's pat conduct, undoubtedly gave a countenance to intinuations, which were in themselves fulficiently plaufible to answer all the purpoles for which they were induttriouly circulated; but when the following citcumitances are taken into confideration, namely, that timidity is natural to the human mind, when oppretted with an uninterrupted feries of misfortunes; that the king's life was put entirely into the hands of a rival, whose ambitious views were altogether incompatible even with the sladow of regal power in his perion; that the means taken to increase the apprehenious which reflections of this nature multineers. farily occasion, were of the most mortifying kind; it must be acknowledged, that if the principles of heroic virtue might have produced conduct in fome exalted individuals, yet that the generality of mankind would, in James's fituation, have fought flichter in the professed generofity of a truffed friend, from personal infult, perforal danger, and from all the harsling fuspente under which the mind of this imprudent and unfortunate monarch had long laboured.

The opposition of James's religious principles to those of his subjects, his unpopular connexions with the court of France; but, above all, the permament enablifiment of a rival family on the thronc of England basformed in his favour fuch anunica of prejudice and interest, as to desiroy in the minds of posterity, all that sympathy, which, on familar occasions, and in timilar misfortunes, has fo wonderfully operated in favour of other princes; and whilit we pay the tribute of unavailing terrs over the memory of Charlesthe First; whilit, with the Church of England, we venerate him as a martyr to the power and office of prelates; whilst we fee, with regret, that he was ttripped of his dignity and life at the very time when the chaftening hand of affliction had, in a great measure, cornected the errors of a faulty education; the irrefiftible power of truth must oblige us to confess, that the adherence to religious principle, which coft the father his life, rate, afferted, that his incurable bigotry deprised deprived the fonof his dominions; that the enormous abufer of power with which both fovereigns are accused, owed their origin to the fame fource; the errors arising from a bad education, aggravated and extended by the impious flattery of deligning priefts; we shall also be obliged to confels, that the parliament itself, by an unprecedented fervility, helped to confirm James in the exalted idea he had entertained of the royal office, and that the doctrines of an absolute and unconditional submission on the part of fubjects, which, in the reign of his father, was in a great measure confined to the precepts of a Laud, a Sibthorpe, and Maynwaring, were now taught as the avowed doctrines of the Church of England, were acknowledged by the two Univerfities, and implicitly avowed by a large majority of the nation; to great, indeed, was the change in the temper, manners, and opinions of the people, from the commencement of the reign of Charles the First to the commencement of the reign of his fog James, that at this flumeful period the people gloried in having laid all their privileges at the foot of the throne, and execrated every generous principle of freedom, as ariting from a spirit totally

incompatible with the peace of fociety,

and altogether repugnant to the doctrines

of Christianity. This was the fituation of affairs at the acceilion of the unfortunate James; and had he been equally unprincipled as his brother, the decealed king; had he profeifed himfelf a Protestant, whiltt he was in his heart a Papitt; had he not regarded it as his duty to use his omnipotent power for the reftoring to some parts of its ancient dignity a Church which he regarded as the only true Church of Christ; or had ke, infread of attacking the prerogative of the prelacy, fuffered them to thave the regal despotisin which they had fixed on the whisel confeience the most flagrant abuses of civil power would never have been called in judgment against him, and parhament themselves would have lent their confitutional authority to have rivetted the chains of the empire in fuch a manner as should have put it out of the power of the most determined votaries of freedom to have re-eftablished the government on its aucient foundation. From this immediate evil England owes its deliverance to the bigotedforcerity of James; a circumftance which one bt. in fome meafure, to conciliate our affections to the memory of the fufferer, and induce us to treat those errors with

lenity, which have led to the enjoyment of privileges which can never be entirely loit, but by a general corruption of principle and deprayity of manners.

It was faid by the witty duke of Buck. ingham, " that Charles the Second might " do well if he would, and that James " would do well if he could;" an obferration which favs little for the underfranding of James, but a great deal for his heart; and, with all the blemithes with which his public character is stained, he was not deficient in feveral qualities necessary to compole a good fovereign. His industry and butinels were exemplary, he was frugal of the public money, he cherithed and extended the maritime power of the empire, and his encouragement of trade was attended with fuch fuccefs, that, according to the observation of the impartial hittorian Ralph, as the frugulity of his adminitration helped to increase the number of malcontents, fo his extreme attention to trade was not lefs alarming to the whole body of the Dutch, than his refolution not to ruth into a war with France, was mortifying to their fiadtholder,

In domettic life, the character of James. though not irreproachable, was comparatively good. It is true, he was in a great measure tainted with that licentionfuels of manners, which at this time pervaded the whole lociety, and which reigned triumphant within the circle of the court; but he was never carried into any excelles which trenched deeply upon the duties of focial life; and if the qualities of his heart were only to be judged by his different conduct in the different characters of bulkand, father, matter, and friend, he might be pronounced a man of very anniable disposition. But those who know not how to forgive injuries, and can never pardon the errors, the infirmities, the vices, or even the virtues of theirfellow-creatures, when in any respect they affect perforal interest or inclination. will aim against them the sensibility of every humane mind, and can never expect from others that juttice and commiferation which themselves have never exercised: but whilft we execute that rancerous croelty with which James, in the thort hour of triumph, perfecuted all those who endenvoured to thwart his ambitious hopes, it is but juffice to observe, that the rank vices of pride,malice,andrevenge,which blacken his conduct, whill he figured in the flation of prefumptive heir to the crown, and afterwards in the character of fove reign, on the fuccelsful quelling of the Monmouth re-

bellion, were thoroughly collected by the chaftifing hand of affliction; that the whole period of his life from his return to Ireland to the day of his death, was front in the exercife of the first Christian virtues, patience, fortitude, humility, and relignation. Bretonneau, his biographer, records, that he always spoke with an extreme moderation of the individuals who had acted the most successfully in his disfavour; that he reproved those who mentioned their conduct with feverity; that he read, even with a floical apathy, the bitterest writings which were published against him; that he regarded the lofs of empire as a necessary correction of the mildemeanors of his life. and even rebuked those who expressed any concern for the iffue of events, which he

respected asordinations of the divine will. According to the fame biographer, James was exact in his devotion, moderate even to abitirence in his life; full of fentiments of the highest contrition for past offences; and, according to the discipline of the Romith church, was very fevere in the aufterities which he inflicted on his person. As this prince justly regarded himself as a martyr to the Catholic faith, as his warmeft friends were all of this perfuation, as his convertation in his retirement at St. Germains was entirely, in a great measure, confined to priefts and devotees, it is natural that this supersition should increase with the increase of religious fentiment; and as he had made ufeof his power and authority, whilft in England, to enlarge the number of profelytes in popery, fo, in a private station, he laboured inceffantly, by prayer, exhortation, and example, to confirm the picty of his Popith adherents, and to effect a reformation in those who still continued firm to the doftrines of the church of England. He visited the monks of La Trappe once a year, the feverelt order of religionists in France; and his conformity to the difcipline of the convent was fo first and exact, that he impreffed those devotees with fentiments of admiration at his piety, humility, and conftancy.

Thus having spent twelve years with a higher degree of peace and tranquility than he had ever experienced in the most triumphant part of his life, he was feized with a palfy in September 1701, and after having languilled fifteen days, died in the dixty-eighth year of his age, having filled up the interval between his fift feizare and final exit with the whole train of religious exercise enjoined on finish rocca-

fions by the church of Rome, with folema and repeated professions of his faith, and earnest exhortation to his two children. the youngest of whom was born in the second year of his exile, to keep fiedfaft to the religion in which they had been educated. These precepts and commands have acted with a force superior to all the temptations of a crown, and have been adhered to with a firmnefs which obliges an historian to acknowledge the superiority which James's descendants, in the nice points of honour and confeience, have gained over the character of Henry the Fourth, who, at the period when he was looked up to as the great hero of the Protestant cause, made no scruple to accept the crown on the differenceful terms of abjuring the principles of the Reformation, and embracing the principles of a religion, which, from his early infancy, he had been taught to regard as idolatrous and

profane. I'he dominion of error over the minds of the generality of mankind is irrelifible. James, to the last hour of his life, continued as great'a bigot to his political as his religious errors: he could not help confidering the strength and power of the crown as a circumstance necessary to the prefervation and happiness of the people; and in a letter of advice which he wrote to his fon, whilft he conjures him to pay a religious observance to all the duties of a good fovereign, he cautions him against suffering any entrenchment on the royal prerogative. Among feveral heads, containing excellent infructions on the art of reigning happily and juffly, he warns the young prince never to difquiet his fubieds in their property or their religion; and, what is remarkable, to his last breath he perfitted in afferting, that he never attempted to subvert the laws, or procure more than a toleration and equality of privilege to his Catholic fubiects. As there is great reason to believe this affertion to be true, it shews, that the delusion was incurable under which the king laboured, by the truft he had put in the knavish doctrines of lawyers and priefts: and that neither himfelf, nor his Protestant abettors, could fathom the confequences of that enlarged toleration which he endeayoured to establish. Macauley. .

§ 106. Character of WILLIAM III.
William III. was in his person of the
middle stature, a thin body, and delicate
constitution, subject to an assume and con-

tinual cough from his infancy. He had an aquiline nofe, fparkling eyes, a large forehead, and grave folemn aspect. He was very sparing of speech; his conversation was dry, and his manner difgutting, except in battle, when his deportment was free, spirited, and animating. In courage, fortitude, and equanimity, he rivalled the most eminent warriors of antiquity; and his natural fagacity made amends for the defects of his education, which had not been properly superintended. He was religious, temperate, generally just and fincere, a firanger to violent transports of paffion, and might have paffed for one of he best princes of the age in which he lived, had he neverafcended the throneof Great Britain. But the diftinguishing criterion of his character was ambition; to this he facrificed the punctilios of honour and decorum, in depoling his own fatherin-lawand uncle; and this he gratified at the expence of the nation that raifed him to fovereign authority. He aspired to the honour of acting as umpire in all the contefts of Europe; and the fecond object of his attention was, the prosperity of that country to which heowed his birthand extraction. Whether he really thought the interests of the Continent and Great Britain were infeparable, or fought only to drag England into the confederacy as a convenient ally: certain it is, he involved thefe kingdoms in foreign connexions, which, in all probability, will be productive of their rain. In order to establish this favourite point, he forupled not to employ all the engines of corruption, by which means the morals of the nation were totally debauched. He procured a parliamentary fanction for a standing army, which now feens to be interwoven in the conftitution. He introduced the pernicious practice of borrowing upon remote funds; an expedient that necessarily hatched a brood of uturers, brokers, and ftock-jobbers, to prey upon the vitals of their country. He entailed upon the nation a growing debt, and a lystem of politics big with misery, despair, and destruction. To fum up his tharacter in a fewwords, William was a fatalist in religion, indefatigable in war, enterprising in politics, dead to all the warm and generous emotions of the human heart, a cold relation, an indifferent hufband, a difagreeable man, an ungracions prince, and an imperious fovereign. Died March 8th, 1791, aged 52, hav-

ing reigned 13 years. Smollett.

§ 107. Another Character of WILLIAM III. William the Third, king of Great Britain and Ireland, was in his perfon of middle fize, ill-flaped in his limbs, fomewhat round in his fhoulders, light brown in the colour of his hair, and in his complexion. The lines of his face were hard, and his nose was aquiline; but a good and penetrating eye threw a kind of light on his countenance, which tempered its feverity, and rendered his harsh features, in some measure, agreeable. Though his conftitution was weak, delicate, and infirm, he loved the manly exercises of the field; and oftenindulged himfelf in the pleafures, and even fometimes in the excelles, of the table. In his private character he was frequently harth, paffionate, and fevere, with regard to trifles; but when the subject rose equal to his mind, and in the tumult of battle, he was dignified, cool, and ferene. Though he was apt to form bad impreffions, which were not easily removed, he was neither vindictive in his disposition, norobitinate in his resentment. Neglected in his education, and perhaps destitute by nature of an elegance of mind, he had no tafte for literature, none for the friences, none for the beautiful arts. He paid no attention to music, he understood no poetry; he difregarded learning; he encouraged no men of letters, no painters, no artiffs of any kind. In fortification and the mathematics he had a confiderable degree of knowledge. Though unfuccefiful in the field, he underflood military operations by land; but he neither policifed nor pretended to any skill in maritime affairs.

In the distribution of favours he was cold and injudicious. In the punifirment of crimes, often too eafy, and fometimes too fevers. He was parfimonious where he should have been liberal; where he ought to be sparing, frequently profuse. In his temper he was filent and referved. in his address ungraceful; and though not destitute of diffimulation, and qualified for intrigue, less apt to conceal his pattions than his defigus: thefe defects rather than vices of the mind, combining with an indifference about humouring mankind thro' their ruling passions, rendered him extremely unfit for gaining the affections of the English nation. His reign, therea fore, was crowded with mortifications of various kinds; the discontented parties among his subjects found no difficulty in eftrauging the minds of the people from a prince policifed of few talents to make him. popular

popular. He was truited, perhaps, lefs than he deferved, by the moti obsequious of his parliaments; but it feems, upon the whole, apparent, that the nation adhered to his government more from a fear of the return of his predecellor, than from any attachment to his own perfon, or respect for his right to the throne. Macpher/on.

§ 108. Charucter of MARY, Queen Confort of, William III.

. Mary was in her person tall and wellproportioned, with an oval vifage, lively eves, agreeable features, a mild afpect, and an air of dignity. Her apprehension was clear her memory tenacious, and her judgment folid. She was a zealous Proteffant, for unuloufly exact in all the duties of devotion, of an even temper, of a calm and mild convertation; the was ruffled by no paffion, and feems to have been a firanger to the emotions of natural affection. for the afcended the throne from which her father had been depoted, and treated her fifter as an alien to her blood. In a word. Mary, feems to have imbibed the cold disposition and apathy of her humand and to have centeredallherambition in deferving the epithet of an humble and obedient wife. Died a8th December, 1604, aged 93;

. . § 109. Character of Axxe. The queen continued to dole in a lethargic infentibility, with very thort intervals till the first day of August in the morning, when the expired, in the fiftieth year of her age, and in the thirtieth of her reign. Anne Stuart, queen of Great Brifain, was in her perion of the middle fize, well-proportioned; her hair was of a dark brown colour, her complexion ruddy, her features were regular, her countenance was rather round than oval, and her afpect more comely than majeftic: her voice was clearand melodious, and her prefence engaging; her espacity was naturally good. but not much cultivated by learning; nor did the exhibit any marks of extraordinary genius, or perfouel ambition: the was certainly deficient in that vigour of mind by which a prince ought to preferve her independence, and avoid the fuares and fetters of freenhants and favourites; but, whatever her weaknefs in this particular might have been, the virtues of her heart were never called in question; the was a pattern of conjugal affection and fidelity, a tender mother, a warm friend, and indulgent miferels, a munificent patron, a

mildand merciful princels; during whole reign no blood was flied for treafon. Sie was zealoutly attached to the Church of England, from conviction rather than from prepofiction: unaffectedly rious, jutt, charitable, and compaffiquate. She felt'a mother's fondness for her people, by whom the was univerfally beloved with a warmth of affection which even the prejudice of party could not abate. In a word, if the was not the greately, the was certainly one of the best and most unblemished fovereigns that ever well deferred the expressive, though simple epithet of, the "good queen Anne." Smollett.

She died in 1714.

110. Another Character of Anne. Thus died Anne Stuart, queen of Great Britain, and one of the best and greatest monarchs that ever filled that throne. What was most remarkable, was a char harmonious voice, always admired in her graceful delivery of her speeches to parliament, infomuch, that it used to be a common Gying in the month of every one, " that her very speech was music." Good-nature, the true characteristic of the Stuarts, predominated in her temper, which was a compound of benevolence, generofity, indolence, and timidity, but not without a due fenfibility of any flight which the thought was offered to her person or her dignity: to these all her actions, both as a monarch and as a woman, may be afcribed a thefe were the fources both of her virtues and her failings: her greatest blesling upon earth was that entire union of affections and inclinations between her and her royal confort; which made them a perfeel patternof conjugal love. She was a fond and tender mother, an eafy and indulgent miftrefs, and a most gracious fovereign; but the had more than once reafon to repent her giving up her heart, and trufting her fecrets without referve to her favourites. She retained to the last the principle of that true religion which the had imbibed early; being devout without affectation, and charitable without, oftentation. She had a great revergnce for elergymen eminent for learning and good lives, and was particularly beneficent to the poorer forto them, of which the left an evidence which bears her name, and will perpetuate both that and her bounty to all § 111. Another Character of ANNE.

Thus died Anne Stuart, queen of Great Britain and Ireland, in the fiftieth year of her age, and thirteenth of her reign. In ter person the was of a middle thature, and, before the bore children, well made. Her hir was dark, her complexion fanguine, her features firong, but not irregular, her thole countenance more diguified than agreeable. In the accomplithments of the mind, as a woman, the was not deficient: the understood music; she loved painting; the had even some talte for works of genins; the was always generous; fometimes liberal, but never profuse. Like the refrof the family, the was good natured to a degree of weakness; indolent in her difpolition, timid by nature, devoted to the company of her favourites, eafily led. She possessed all the virtues of her father, excopt political courage; the was subject to all his weaknesses, except enthusafin in religion; the was jealous of her authority, and fullenly irreconcileable towards those who treated either herfelf or prerogative with difrespect; but, like him also, the was much better qualified to discharge the daties of a private life, than to aft the part of a fovereign. As a friend, a mother, a wife, the deferved every praife. Her conduct as a daughter could fearcely be excreded by a virtue much fuperior to all thefe. Upon the whole, though her reign was crowded with great events, for cannot, with any justice, he called a great Bincels. Subject to terror, beyond the ontitutional timidity of her fex, the was abgether incapable of decifive counfels. and nothing but her irrefittible popularity could have supported her authority amidit the ferment of those distracted times.

Macpherson.

112. The Character of MANY Queen of To all the charms of beauty, and the atmost elegance of external form, Mary

added those accomplishments which render their impression irresittible. affable, infinuating, fprightly, and capable of speaking and of writing with equal cale and dignity. Sudden, however, and violent in all her attachments; because her heart was warm and unfufpicious. Impatientof contradiction, because the had been accustomed from her infancy to be treated asa queen. No firanger, on fome occafons, to diffirmulation; which, in that per-

fidious court, where the received her education, was reckoned among the necessary arts of government. Not infensible to flattery, or unconfeious of that pleafure, with which almost every woman beholds the influence of her own beauty. Formed with the qualities that we love, not with the talents that we admire; the was an agreeable woman rather than an illustriousqueen. The vivacity of her spirit, not fufficiently tempered with found judgment, and the warmth of her heart, which was not at all times under the reftraint of discretion, betrayed her both into errors and into crimes. To fay that the was always unfortunate, will not account for that long and almost uninterrupted succession of calamities which befel her; we must likewife add, that the was often imprudent, Her pation for Darnly was raffi, youthful, and excessive. And though the sudden transition to the opposite extreme was the natural effect of her ill-requited love, and of his ingratitude, infolence, and brutality; yet neither thefe, nor Bothwell's artful address and important fervices, can' justify her attachments to that nobleman." Even the manners of the age, licentions as they were, are no apology for this onhappy paffion; nor can they induce us to look on that tragical and infamous fcene. which followed upon it, with lefs abborrence. Humanity will draw a veil over this part of her character, which it cannot approve, and may, perhaps, prompt fome to impute heractions to her fauation, more than to her disposition; and to lament the unhappiness of the former, rather than accufethe perverienessof the latter. Mary's fufferings exceed, both in degree and in duration, those tragical distresses which fancy has feigned to excite forrow and commiferation; and while we furvey them, we are apt altogether to forget her frailties, we think of her faults with lefs indignation, and approve of our tears, as if they were fled for a person who had attained much nearer to pure virtue.

With regard to the queen's person, a circumitance not to be omitted in writing the history of a female reign, all contemporary authors agree in afcribing to Mary the utmost beauty of countenance and elegance of thape of which the human form is capable. Her hair was black, though, seconding to the fashion of that age, she frequently wore borrowed locks, and of different colours. Her eyes were a dark grey, her complexion was exquifitely fine

and her hands and arms remarkably delicate, both as to fhape and colour. Her flature was of a height that role to the majestic. She danced, the walked, and rode with equal grace. Her tafte for mufic was just, and she both fung and played upon-the lute with uncommon skill. Towards the end of her life the began to grow fat; and her long confinement, and the coldness of the houses in which she was imprifored, brought on a rheumatifm whichdeprived her of the use of her limbs. No: man, favs Brantome, ever beheld her perfon without admiration and love, or will

read her hiftory without forrow. Robertion.

The Character of FRANCIS I. with some Restections on his Rivalship

with CHABLES V. Francis died at Rambouillet, on the laft day of March, in the fifty-third year of his age, and the thirty-third year of his reign. During twenty-eight years of that time, an avowed rivalship sublisted between him and the emperor, which involved not only their own dominions, but the greater part of Europe in wars, profecuted with more violent animofity, and drawn out to a greater length, than had been known in any former period. Many circumstances contributed to both. Their animofity was founded in opposition of interest heightened by personal emulation, and exasperated not only by mutual injuries, but by reciprocal infults. At the fametime, whatever advantage on efcemed to pollels towards gaining the afcendant, waswonderfully balanced by fome favourable circumstance, peculiar to the other. The emperor's dominions were of great extent, the French king's lay more compact: Francis governed his kingdom with abfolute power: that of Charles was limited. but he supplied the want of authority by address: the troops of the former were more impetuous and enterprising : those of the latter better disciplined, and more patient of fatigue. The talents and abilities of the two monarchs were as different as the advantages which they poffelled, and contributed no lefs to prolong the contest between them. Francis took his refolutions fuddenly, profecuted them at first with warmth, and pushed them into execution with a most adventurous courage; but being defitate of the perfeverance necessary to furmount difficulties, he often abandoned his defigns, or relaxed the vigour of upon their talents for government, but-

surfuit from impatience, and fometimes from levity.

Charles deliberated long, and determined with coolness; but, having ouce fixed his plan, he adhered to it with inflexible obitinacy, and neither danger nor difcouragement could turn himafide from the execution of it. The fuccels of their enterprifes was as different as their characters, and was uniformly influenced by them. Francis, by his impetuous activity, often difconcerted the emperor's beft-laid fchemes; Charles, by a more calm, but fleady profecution of his defigns, checked the rapidity of his rival's career, and baffled or repulfed his most vigorous efforts. The former at the opening of a war, or of a campaigu, broke in upon his cnemy with the violence of a torrent, and carried all before him; the latter waiting until he faw the force of his rival begin to abate, recovered in the end not only all that he had loft, but made new aquifitions. Few of the French monarch's attempts towards conqueft, whatever promiting afpect they might wear at first, were conducted to an happy iffue: many of the emperor's enterprifes, even after they appeared desperate and impracticable, terminated in the mot, profperous manner. Francis was dazzled with the fplendour of an undertaking; Charles was allured by the profpect of its turning to his advantage. The degree, however, of their comparative merit and reputation has not been fixed, either by a first ferutiny into their abilities for government, or by an impartial confideration of the greatness and success of their undertakings; and Francis is one of those monarchs who occupies a higher rank in the temple of fame, than either his talents or performances entitle him to hold. This pre-eminence he owed to many different circumstances. The fuperiority which Charles acquired by the victory of Pavia, and which from that period he preferred through the remainder of his reign, was fo manifest, that Francis's struggle against his exorbitant and growing dominion, was: viewed by most of the other powers, not only with the partiality which naturally ariles from those who gallantly maintain an unequal contest, but with the favour due to one who was refifting a common enemy, and endeavouring to let bounds to a monarch equally formidable to them all. The characters of princes too, especially among their contemporaries, depend not only

as a man have entitled him to greater admiration and praife, than have been beflowed upon the extensive genius and fortunate arts of a more capable, but lefs. amiable rival. Robertion.

§ 114. The Character of CHARLES V.

As Charles was the first prince of his age in rank and dignity, the part which he acted, whether we confider the greatness, the variety, or the success of his undertaking, was the most confpicuous. It is: from an attentive observation to his conduct, not from the exaggerated praises of . . the Spanish historians or the undistinguishing cenfure of the French, that a just idea of Charles's genius and abilities is to be collected. He possessed qualities so peculiar, as firongly mark his character, and not only dittinguith him from the princes who were his contemporaries, but account: for that funeriority overthem which he for long maintained. In forming his schemes. he was, by nature as well as by habit, cautious and confiderate. Born with relents. which unfolded themfelves flowly, and were late in attaining maturity, he was accustomed to ponder every subject that demanded his confideration, with a careful and deliberate attention. He bent the whole force of his mind towards it, and dwelling upon it with ferious application. undiverted by pleafure, and hardly relaxed by any amusement, he revolved it in filence in his own breaft: he theu communicated the matter to his ministers; and after hearing their opinions, took his refolution with a decifive firmnels, which feldom follows fuch flow confuitations. In confequence of this, Charles's meafures, inflead of refembling the defultory and irregular fallies of Henry VIII. or Francis I. had the appearance of a confident fy ftem, in which ali the parts were arranged, the effects were forefeen, and the accidents were provided for. His promptitude in execution was no less remarkable than his patience in deliberation. He confulted with phlegm, but he acted with vigour; and did not discover greater fagacity in his choice of the measures which it was proper topurfue, than fertility of genius in finding out the means for rendering his pursuit of them fuccefsful. Though he had naturally fo little of the martial turn, that during the most ardent and bottling period of life. he remained in the cabinet inactive; yet when he chose at length to appear at the

head of his armies his mind was foformed

BOOK III. ORATIONS. upon their qualities as men. Francis, notwithflanding the many errors confrictions in his foreign policy and domeftic administration. was nevertheless humane, beneficent, generous. sollelled dignity without pride; affabiity free from meannels, and courtely exempt from deceit. All who had accefs to him (and no man of merit was ever denied that privilege) respected and loved him, Cantivated with his perfonal qualities, his fubicees forgot his defects as a moparch, and admiring him as the most accomplified and amiable rentleman in his dominions, they never murmured at acts of mal-administration, which in a prince of less engaging dispositions would have been deemed unpardonable. This admiration, however, must have been temporary only, and would have died away with the courtiers who besowed it; the illusion arising from his private virtues must have ceased. and posterity would have judged of his public conduct with its usual impartiality; but another circumstance prevented this, and his name hath been transmitted to polbrity with increasing reputation. Science and the arts had, at that time, made little progressin France. They were just beginning toadvance beyond the limits of Italy, where they had revived, 'and which had hitherto been their only feat. Francistook them immediately under his protection. and vied with Leo himfelf in the zeal and nunificence with which he encouraged them. He invited learned men to his court : beconverfed with them familiarly, he emplayed them in bufiness; he railed them to offices of dignity, and honoured them with his confidence. That race of men, not more prone to complain when denied the respect to which they fancy themselves entitled, than apt to be pleafed when treated with the diftinction which they confider as their due, though they could not exceed in gratitude to fuch a benefactor,

descriptions of Francis's bounty, adopted . their encomiums, and refined upon them. The appellation of Father of Letters, beflowed upon Francis, hath rendered his memory facred among historians, and they feem to have regarded it as a fort of impiety to uncover his infirmities, or to point out his defects. Thus Francis, notwithstanding his inferiorabilities, and want of fuccefs, bath more than equalled the fame of Charles. The virtues which he poffeffed

frained their invention, and employed

Succeeding authors, warmed with their

all their ingenuity in panegyric.

for vigorous exertions in every direction. that he acquired fuch knowledge in the art of war, and fuch talents for command. as rendered him equal in reputation and forcefs to the most able generals of the age. But Charles peffetted in the most eminent degree, the science which is of greatest importance to a monarch, that of mowing men, and of adapting their talents to the various departments which he allotted to them. From the death of Chiewes to the end of his reign, he employed no general in the field, no avinitier in the cabinet, no ambaffador to a foreign court. propygraph of a province, whole abilities were inadequate to the truft which he reofed in them. Though defitute of that newitching affability of manner, which gained Francis the hearts of all who anproached his perfou, he was no francer to the virtues which fecure fidelity and attachment. He placed unbounded confidence in his generals; he rewarded their fervices with inunificence; he neither envied their fame, nor discovered any icaloufy of their power. Almost all the generals who conducted his armies, may be placed on a level with those illustrious perfonages who have attained the highest eminence of military glory; and his advantages over his rivals are to be afcribed to manifeltly to the function shilities of the commanders whom he fet in oppofition to them, that this might frem to detract, in fome degree, from his own merit, if the talent of discovering and emploving fuch infruments were not the most undoubted proof of his capacity for

government. There were nevertheless desects in his political character, which must considerably abate the admiration due to his extraordinary talents. Charles's ambitionwas infatiable; and though there feems to be no foundation for an opinion prevalent in his own age, that he had formed the chimerical project of enablishing an univerfal monarchy in Europe, it is certain that his defire of being diffinguified as a conqueror involved him in continual wars, which exhautted and opprefled his tubiechs, and left him little leifure for giving attention to the interior police and improvement of hiskingdoms, the great objects of every prince who makes the happinels of his people the end of his government. Charles, at a very early period of life, having added the imperial crown to the kingdoms of Spain, and to the hereditary dominions of the house of Austria

and Burgundy : this opened to himfurba van field of enterprife, and engaged him in felicines to complicated as well acarduous, that feeling his power to be meanal to the execution of thefe, he had often recourfe to low artifices, unbecoming hisfuperior talents; and fometimes ventured on fuch deviations from integrity, as were dithonourable in a great prince. His infidious and fraudulent policy appeared more confuicuous, and was rendered more odious, by a compariton with the open and undergning character of his contemporaries, Francis I. and Henry VIII. This difference, though occasioned chiefly by the divertity of their tempers, mut be atcribed in some degree to such an opposition in the principles of their political conduct, as affords fome excuse for this detect in Charles's behaviour, though it cannot ferve as a junification of it. I rancis and Henry feldom acted but from the impulfe of their pattions, and rushed headlong towards the object in view. Charles's meafures being the refult of cool reflection, were difooled iuto a regular fytiem, and carried on upon a concerted plan. Perfons who act in the former manaer naturally purfue the end in view, without affirming any difguife, or displaying much address. Such as hold the latter course; are apt, in forming, as well as in executing their defigns, to employ fuch refinements, as always lead to artifice in conduct, and often degenerate into deceit. Robertjon.

\$ 115. The Character of Epaminonnas

Epaminoudas was born and educated in that hough poverty which those less corrupted ages accounted the glorious mark . of integrity and virtue. The intiructions of a Pythagorean philosopher, to whom he wasentruited in his earlieft years, formed him to all the temperance and feverity peculiar to that feet, and were received with a docility and pleafure which befooke an ingenuous mind. Mutic, daucing, and all those arts which were accounted honourable diffinctions at Thebes, he received from the greatest matters. In the athirtic exercifes he became confpicuous, but foon learned to apply particularly to those which might prepare him for the labours and occasions of a military life. His modelty and gravity rendered him ready to hear and receive infiruction; and his genius enabled him to learn and improve. A love of truth, a love of virtue, tendernels, and humanity, and an exalted patriotifm, he

hadlearned, and foon displayed. To these glorious qualities he added penetration and fagacity, a happiness in improving every incident, a confummate skill in war, an unconquerable patience of toil and distrefs, a boldness in enterprize, vigour, and magnanimity. Thus did he become great and terrible in war; nor was he lefs distinguished by the tentler virtues of peace and retirement. He had a foul capable of the most exalted and difinterested friendfhip. The warmth of his benevolence supplied the deficiencies of his fortune; his credit and good offices frequently were employed to gain that relief for the neceffities of others, which his own circumstances could not grant them; within the narrow fphere of thefe were his defires regularly confined; no temptations could corrupt him; no prospects of advantage could hake his integrity; to the public he appeared unalterably and folely devoted: norcould neglect or injuries abate his zeal for Thebes. All these illustrious qualitiesheadorned with that eloquence which wasthen in fuch repute, and appeared in conneilequally eminent, equally useful to his country as in action. By him Thebes first role to fovereign power, and with him he lost her greatnefs.

116. A Comparison of the political Principles and Conduct of CATO, ATTICUS, and CICERO.

The three feets which chiefly engroßed by philosphical part of Rome were, the Soy, the Epiceron, and the Academie; with the third ornaments of soch were, on the chief ornaments of soch were, we have been a social to the social part of the so

some an enterty extra believe or earthur, with palls on the better than the control of the contr

and acted in it, as Cicero fays, 'as if he had lived in the polity of Plato, not in the dregs of Romulus.' He made no distinction of times or things; no allowance for the weakness of the republic, and the power of those who eppressed it: it was his maxim to combat all power not built upon the laws, or to defy it at least, if he could not controulit; he knew no way to his end, but the direct; and whatever obstructions he met with, refolved still to ruth on, and either to furmount them, or perify in the attempt; taking it for a bafenefs, and confession of being conquered, to decline a tittle from the true road. In an age, therefore, of the utmost libertinifm, when the public discipline was lost, and the government itself tottering. he struggled with the fame zeal against all corrup ion, and waged a perpetual war with a fuperior force; whilst the rigour of his principles tended rather to alienate his friends, than reconcile enemies; and by provoking the power that he could not fubdue, help to hasten that ruin which he was striving to avert: fo that after a perpetual course of disappointments and repulses, finding himfelf unable to purfue his old way any further, instead of taking a new one, he was driven by his philofophy to putan end to his life.

But as the Stoics exalted human nature too high, so the Epicureans depreffed it too low; as those raised it to the heroic, thefe debafed it to the brutal state; they held pleafure to be the chief good of man, death the extinction of his being; and placed their happiness, confequently, in the fecure enjoyment of a pleafurable life; esteeming virtue on noother account than as it was a handmaid to pleafure, and helped to enfure the policinon of it; by preferving health and conciliating friends. Their wife man, therefore, had no other duty, but to provide for his own eafe. to declineall struggles, to retire from public affairs, and to imitate the life of their . gods, by paffing his days in a calm, contemplative, undisturbed repofe, in the midstof rural madesand pleafaut gardens. This was the scheme that Atticus followed; he had all the talents that could qualify a man to be useful to society; great parts, learning, judgement, candour, benevolence, generofity, the fame love of his country, and the fame fentiments in polities, with Cicero; whom he was always adviting and urging to act, yet determined never to act himfelf; or never, at least,

to far as to disturb his eafe, or endanger his fafety. For though he was fo strictly united with Cicero, and valued him above all men, yet he managed an interestall the while with the opposite faction. and a friendship even with his mortal encmies Clodios and Antony: that he might fecure, against all events, the grand point which he had in view, the peace and tran-quillity of his life. Thus two excellent men, by their mistaken notions of virtue. drawnfrom their principles of philosophy, were made ufelefs in a manner to their country.each in a different extremeof life: the one always acting and exposing himfelf to dangers, without the prospect of doing good: the other, without attempting to do any, refolving never to act at all.

Cicero chose the middle way, between the obstinacy of Cato, and the indolence of Atticus; he preferred always the readiest road to what was right, if it lay open to him; if not, he took the next that feemed Ekely to bring him to the fame end; and in politics, as in morality, when he could not arrive at the true, contented himfelf with the probable. He often compares the statefman to the pilet, whofeart confists in soanaging every turn of the winds, and applying even the most perverie of the progress to his voyage; so as, by changing his course, and enlarging his circuit offilling, to arrive with fafety, though later, at his destined port. He mentions likewife an observation, which long experience had confirmed to him, that cone of the popular and ambitious, who afpired to extraordinary commands, and to be leaders in the republic, ever choic toobtalutheir ands from the people, till they had first been repulfed by the fe-This was verified by all their civil dillenfions, from the Graechidown to Carfar: fothat when he faw men of this spirit at the head of the government, who, by the splendour of their lives and actions, had acquired an afcendant over the populace. it was his constant advice to the fenate, to gain them by gentle compliances, and to gratify their thirst of power by voluntary grants of it, as the best way to moderate their ambition, and reclaim them from detparate councils. He declared contention to be no longer prodent than while it either did fervice, or at least no burt; but when faction was grown too strong to be withstood, that it was time to give over Eghting: and nothing left but to extract time good out of the ill, by mitigating that power by patience, which they could

not roluce by force, and conciliating it if politile, to the interest of the state. This was what he had artified, and what he was what he had artified, and what he needline, for these parts of his conject which are the most liable to exception on the account of that complainate which he is linguposed to have pead, at different times, to the feveral usurpees of its description of the peads of

§ 117. The Character of Lord Town-

Lord Townshead by very long experience, and unwarried application, was critically an able man of basiness, which was his only passion. His parts were neither above nor below it; they were pather low, a defect of the fafer fale. He required time to form his opinion; but who formed, he ablered to it with invincible firames, not to fay obstriancy, whether regist or wrong, and was imparient of coo-

He was a most ungrace ful and conflictle for where in the long of lords, in elegant in his language, perplexed in his arguments, but always used the streets of the question. His manners were coarfe, rustic, and feetingly bratis but always used to be street of the coarfe, rustic, and the streets of the coarse for the was a kind hultand to both his wives, a most includent father totall his children, and a benevole at matter to his formatte furt tests of real good-

nature, for noman can long together limulate or diffimulate at home.

He was a warm friend, and a warm enemy; defects, if defects they are, infeparable in human nature, and often ac-

companying the most generous minds.

Never minister had cleaner hundsihan
he had. Mere domestic economy washis
only care as to money; for he did not add
one acre to his estate, and left his younger
children very moderately provided for,
though he had been in confiderable and

lucrait seemployments hearthirty years.

As he only loved power for the fake of power, in order to preferre it, he was solviged to have a most unwarrantable complainance for the interests and even dictates of the electronte, which was the only way by which a British minister could hold either fravour or power dering the reigns of king George the First and Second.

The coarfness and imperiousees of his manners, made him disagreeable to queen Caroline.

Lord Townshend was not of a temper

to act a fecond part, after having acted a first, as he did during the reign of king George the First. He refolved, therefore, to make one consulfues struggle to revive his expiring power, or, if that did not faceced, to retire from bottness. He tried the experiment upon the king, with whom he had a performi interest. The ought to have forefore, He retired to his fast in the country, and, in a few years,

died of an apoplexy.

Having thus mentioned the flight defects, as well as the many valuable parts

tect, as well as the many valuable parts of his character, I must declare, that I owed the former to truth, and the latter to gratitude and friendfling as well as to truth, fince, for fome years before he retried from bullenfs, we live difference of our age and fittations could admit, during which time he gave me many unafked and unequivocal proofs of his friendflip.

Chefterfield.

§ 118. The Character of Mr. Pors. Pope in convertation was below himfell; he was feltom eafy and natural, and femelafrical that the man should degrade thepset, which made him always attempt within the man should be a superior of the two often unfectionably. I have been with in a week at a time at his houfe at "brickenham, where I necessarily law his Streable and instructive commandon.

His moral character has been warmly attacked, and but weakly defended: the natural confequence of his flining turn to fatire, of which many felt, and all feared the fmart. It must be owned that he was the most irritable of all the genus irritabile ratum, offended with trifles, and never forgetting or forgiving them; but in this I really think that the poet was more in fault than the man. He was as great an instance as any he quotes, of the contrarities and inconfistencies of human nature; for, notwithstanding the malignancy of his fatires, and fome blameable paffages of his life, he was charitable to his power, active in doing good offices, and pioufly attentive to an old bedridden mother, who died but a little time before him. His oor, crazy, deformed body was a mere Pandora's box, containing all the phytical ills that ever afflicted humanity. This, perhaps, whetted the edge of his fatire, and may in fome degree excuse it.

I will fay nothing of his works, they

a fpeak fufficiently for themselves; they will live as long as letters and taste thall remain in this country, and be more and more admired as eavy and refeatment shall lishfield. But will renture thispiece of classical blasshemy, which is, that however he may be supposed to be obliged to him. Cherseld.

§ 119. Character of Lord BOLINGBROKE.
It is impossible to find lights and shades

s strong enough to paint the character of lord Bolingbroke, who was a most mortifying instance of the violence of human paffions, and of the most improved and exalted human reason. His virtues and his vices, his reason and his paffions, sid not blend themselves by a gradation of tints, but formed a thining and sudden contrast. Here the darkest, there the most fishen

did colours, and both rendered more striking from their proximity. Impetuofity, excefs, and almost extravagancy, characterifed not only his paffions, but even his fenfes. His youth was distinguished by all the tumultand storm of pleafures, in which he licentiously triumphed, disdaining all decorum. His fine imagination was often heated and exhausted, with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were puthed to all the extravagancy of frantic bacchanals. These passions were never interrupted but by a stronger ambition. The former impaired both his constitution and his character; but the latter destroyed both his fortune and his reputation.

He engaged young, and distinguished himfelf in bulinefs. His penetration was almost intuition, and he adorned whatever fubject he either fooke or wrote upon, by the most splendid eloquence; not a studied or laboured eloquence, but by fuch a flowing happiness of diction, which from care, perhaps, at first) was become so habitual to him, that even his most familiar converfations, if taken down in writing, would have borne the prefs, without the least correction, eitler as to method or style, He had noble and generous fentiments, rather than fixed reflected principles of good-nature and friendship; but they were more violent than lasting, and fuddenly and often varied to their opposite extremes, with regard even to the fame perfors. He received the common attention of civility as obligations, which he returned with interest; and refented with pattern

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the little inadvertencies of human nature, which he repaid with interest too. Even a difference of opinion upon a philosophical fubject, would provoke and prove him no practical philosopher at least.

Notwithstanding the diffustion of his youth, and the tunultuous agitation of his middle age, he had an infinite fund of various and almost univerfal knowledge, which, from the clearest and quickest concention, and the harmiest memory that ever man was bleffed with, he always carried about him. It was his pocket-uronev. and he never had occasion to draw mon a book for any funt. He excelled more particularly in history, ashis historical works plainly prove. The relative political, and commercial interests of every country in Europe, particularly of bisown, were betterknown to him than perhaps to any man in it: but how steadily be purfued the latter in his public conduct, his enemies of all parties and denominations tell with pleafure.

During his long exclusion France, benginshinding hose onlywith his claracteristical whour; and there he formed, and office the proof of the control of human knowledge were too narrow for his earn and adjuring inscipations in he most power of humans knowledge were too narrow for his earn and adjuring inscipations in he most power of humans in his control of the con

lie had a very handfome perfon, with a most engaging address in his air and manners; he had all the dignity and good-breeding which a man of quality feedle or can have, and which to few, in this country at least, really have

He professed himself a deist, believing in a general Providence, but doubting of, though by nonrans rejecting, (as is commonly supposed) the immertality of the feut, and a future state.

He died of a croef and flocking diftemper, a cancer in his face, which he cadured with firmeds. A week before he died, I took my last leave of him with grief, and he retorned me his last farewell with tendenceds, and faid, "God, who "placed me here, will do what he pleadies with me hereafter; and he knows best "what to de. May he blefs you!"

I for the whole of this extraordinary

character, what can we fay, but, alas! poor human nature! Chelerfield,

§ 100. Guneifer of Mr. PULTESY.
Mr. Pulteney was formed by nature for focial and conxivial pleafures. Refet. He had thought him fell fill for the consequence of the second one only recenge, but there destruction. He had lively and thining parts, for the had lively and concerning the had lively and the had an anomunon-facility. His compositions in that way were functioned fairful of the functions, but always full of vir.

He had a quick and clear conceptions befines; could equally deter and practic fophistry. He could state and explaints most intricate matters, even in figure, with the utmest perspicuity. His part were rather above business; and the warmth of his imagination, joined to the impetatoity and restelledies of his temper, made him incapable of conducting iting together with prudence and steedings of the context of

It was a most complete orater and 6bater in the hone of commons, elequest, enter-taining, perfusiter, strong, and psthetics, as eccision required, for he ladargaments, wit, and tears, at his command. It has been supported by the common like the common strong and the comresponding to the common strong and the comline of the common strong and the comlete, but a arise, the meanest of them all, generally triumpled, ruled aldolists. Iy, and in many instances, which I bebear to mention, most figualization.

His fuelden paffion was outrageous, but fupported by great perfonal courage. Nothing exceeded his ambition, but his avarice; they often accompany, and are frequently and reciprocally the causes and the effects of each other; but the latter is always a clog upon the former. He affected good-nature and compassion; and perhaps his heart might feel the misfortunes and distreffes of his fellowcreatures, but his hand was feldom or never stretched out to relieve them. Though he was an able actor of truth and fincerity, he could occasionally lay them ande, to ferve the purpoles of his ambition or avarice. He was once in the greatest point of

view that ever I faw any fulgert in. When the opposition, of which he was the leader in the heafe of commons, prevailed at left against

the arbiter between the crown and the people; the former imploring his protection, the latter his support. In that critical moment his various jarring pallions were in the highest ferment, and for a while fufpended his ruling one. Senfe of thame made him hefitate at turning courtier on a fudden, after having acted the patriot fo long, and with formuch applaufe; and his pride made . in declare, that he would accept of no place; vaiuly imagining, that he could, by fuch a fimulated and temporary felf-denial, preferve his popularity with the public, and his power at He was mistaken in both. king hated him almost as much for what he might have done, as for what he had done; and a motley ministry was formed, which by no means defired his company. The nation looked upon him as a deferter, and he thrunk into infiguificancy and an

Hemade feveral attempts afterwards to · retrieve the opportunity he had lost, but invain: his fituation would not allow it .-He was fixed in the house of lords, that hospital of incurables; and his retreat to popularity wascutoff; for the confidence of the public, when once great, and once lost is never to be regained. He lived afterwards in retirement, with the wretched comfort of Horace's mifer:

earldom.

Populas me fibilat, &c.

I may, perhaps, he fulfrected to have given toostrong colouring to four features of this portrait; but I folemaly protest, that I have drawn it confcientiously, and to the best of my knowledge, from a very long acquaintance with, and observation of, the original. Nay, I have rather foftened than heightenes the colouring.

Chesterfield. 121. Charafter of Sir Robert WAL-POLE.

I much ouestion whether an impartial character of Sir Robert Walpole will or can be transmitted to posterity; for he governed this kingdom fo long, that the various pathons of mankind mingled, and manager incorporated themselves, with every thing that was faid or written concerning him. Never was man more flattered, nor more abused; and his long power was probably the chief cause of both. I was much acquainted with him, both in his public and his private life.' I

against Sir Robert Walpole, he became . mean to do impartial justice to his character; and therefore my picture of him will, perhaps, be more like him than it will be like any of the other pictures drawn of him.

In private life he was good-natured, chearful focial: inclegant in his manners. loofe in his morals. He had a coarfe, strong wit, which he was too free of for a mon in his station, as it is always inconfistent with dignity, 'lewasvery able as a minister, but without a certain elevation of mind neceffary for great good or great mifchief. Profufe and appetent, his ambition was fubfervient to his detire of making a great fortune. He had more of the Mazarin than of the Riehelicu. He would. do mean things for profit, and never thought of doing great ones for glory.

He was both the best parliament man, and the ablest manager of parliament, that, I believe, ever lived. An artful, rather than an elequent speaker; he faw, as by intuition, the diffeotition of the house. and preffed or receded accordingly. So clear in stating the most intricate matters, especially in the finances, that, whilst he was speaking, the most ignorant thought that they understood what they really did not. Money, not prerogative, was the chief engine of his administration; and he employed it with a fuccefs which in a manner difgraced humanity. He was not, it is true, the inventor of that flameful method of governing, which had been gainbounded profusion, he brought it to that

ing ground infenfibly ever fince Charles II.; but, with uncommon fkill, and unperfection, which at this time difhonours and distreffes this country, and which (if not checked, and God knows how it can be now checked) must ruin it. Bendesthis powerful engine of govern-

ment, he had a most extraordinary talent of perfuading and working men up to his purpole. A hearty kind of franknefs, which fometimes feemed impudence made people think that he let them into his fecrets whilst the impoliteness of his manners feemed to attest his fincerity. When he found any body proof against pecuniary temptations; which, alas! was but feldom, he had recourse to a still worse art; for he laughed at and ridiculed all notions of public virtue, and the love of one's' country, calling them, "The chimerical . " fehool-boyflights of elaffical learning;" d. laring himfelf, at the fame time, "No

"faint, no Spartan, no reformer." He 3 D 3

would frequently aft young fellows, at their first appearance in the world, while their flowest hearts were yet untainted, well, are you to be an old flownant a "patriott you will foun come oil of that," and grow wifer." And thus he was a more dangerous to the morals than to the best of their flowers of their flowers of their flowers. The state of their flowers of their flowers

He was the easy and profuse dupe of women, and in fome instances indecently fo. He was exceffively open to flattery, even of the groffest kind; and from the coarfest bunglers of that vile profession; which engaged him to pass most of his leifure and jovial hours with people whofe blasted characters reflected upon his own. He was loved by many, but respected by hone; his familiar and illiberal mirth and raillery leaving him no dignity. He was not vindictive, but, on the contrary, very placable to those who had injured him the most, His good-humour, good-nature, and beneficence, in the feveral relations of father, hufband, master, and friend, gained him the warmest affections of all within that cirele.

His name will not be recorded in history among the "best men," or the "best mi-"nisters;" but much less ought it to be ranked among the worst.

Chefterfield.

§ 122. Character of Lord GRANVILLE. Lord Granville had great parts, and a most uncommon there of learning for a man of quality. He was one of the best focakers in the house of lords, both in the declamatory and the argumentative way. He had a wonderful quickness and precifion infeizing the strels of a question, which no art, no fophistry, could difguife in him. In bofiness he was bold, enterprising, and overbearing. He had been bred up in high monarchical, that is, tyrannical principles of government, which his ardent and imperious temper made him think were the only rational and practicable ones. He would have been a great first minister in France, little inferior, perhaps, to Richelicu: in this government, which is yet free, he would have been a dangerous one, little less so, perhaps, than Lord Strafford, He was neither ill-natured, nor vindictive, and had a great contempt for money; his ideas were all above it. In focial life he was an agreeable, good-humoured, and instructive companion: a great but entertaining talker.

He degraded himfelf by the vice of critical gradinaling; which, together with a great stock of Greek and Latin, he brought away with him from Oxford, and retained and practified ever afterwards. By his own indutry, he had unabe limited in after the contraction of the contraction

§ 123. Charafter of Mr. Parana. Mr. Pelham had good faofs, without citiz. Pelham had good faofs, without citiz. He had by no means an elevated or cuterprising genius, but had a more manly and steady relokation than his brether the Duke of Newcaste. He had a gentleman-like frankuefs in his behaviout, and as great point of homour as a gentleman-like readured; where numberlefs stardy and undatable beggan et codition apply, who cannot all be gratified,

nor all with fafety be refufed.

He was a very inclegant speaker in parliament, but spoke with a certain candour and openness that made him be well heard, and generally believed.

He withed well to the public, and manged the finances with great care and perfonal parity. He was par inequition to the perfonal parity. He was par inequition may be proved the provinces and the power that accompanies it, made him fone public enemies, his behaviour in both fecured him from perfonal and trancourso ones. Those who wished him worst, only wished themselves in his place.

Upon the whole, he was an honourable man, and a well-withing minister.

§ 124. Character of RICHARD Earl of SCARBOROUGH.

In drawing the character of Lord Scarborugh, I will be striefly upon my guard against the partiality of that intinute and unreferred friendship, in which we lived for more than twenty years; to which friendship, awell as to the public notoriety of it, I owe much more than my print will let my gratitude own. If this sindy be furfected to have builded my judgment, if must, at the fame time, be allow of some informed it: for the most focret movements of his whole foul were, without difguife, communicated to me only However, I will rather lower than heighten the colouring: I will mark the thades, and draw acredible rather than an exact likenefs.

He had a very good person, rather above the middle fize; a handfome face, and, when he was cheerful, the most engaging countenauce imaginable: when grave, which he was oftenest, the most respectable one. He had in the highest degree the air, manners, and address of a man of quality; politenels with cale, and

dignity without pride, Bred in camps and courts, it cannot be

supposed that he was untainted with the fathionable vices of thefe warm climates: but (if I may be allowed the expression) he dignified them, instead of their degrading him into any mean or indecent action. He had a good degree of claffical, and a great one of modern, knowledge; with a just, and, at the fame time, a delicate taste.

In his common expences he was liberal within bounds: but in his charities, and bounties he had none. I have known them put him to fome prefent inconveniencies.

He was a strong, but not an eloquent or florid fpeaker in parliament. He spoke fo unaffectedly the honest dictates of his heart, that truth and virtue, which never want, and feldom wear, ornaments, feemed only to borrow his voice. This gave fuch an astonishing weight to all he faid, that he more than once carried an unwilling majority after him. Such is the authority of unfulpected virtue, that, it will fornetimes thame vice into decen-

cv at least. He was not only offered, but prefied to accept, the post of fecretary of state; but he constantly refused it. I once tried to perfuade him to accept it; but he told me, that both the natural warmth and melancholy of his temper made him unfit for it; and that moreover he knew very well that, in those ministerial employments, the course of bufiness made it necessary to do many hard things, and some unjust ones, which could only be authorifed by the infuitical cafaistry of the direction of the intention: a doctrine which he faid he could not possibly adopt. Whether he was the first that ever made that objection, I cannot affirm; but I ect that he will be the last.

He was a true constitutional, and yet

practical patriot: a sincere lover, and a zealous afferter of the natural, the civil, and the religious rights of his country : but he would not quarrel with the crown, for fome flight stretches of the prerogative; nor with the people, for fome unwary ebullitions of liberty: nor with any one for a difference of opinion in speculative points. He confidered the constitution in the aggregate, and only watched that no one part of it fhould preponderate

His moral character was so pure, that . if one may fay of that imperfect creature man, what a celebrated historian fays of Scipio, nil non laudendum aut dixit, aut fecit, ant fenfit; I fincerely think (I had almost faid I know), one might fay it with great truth of him, one fingle instance excepted, which thall be mentioned.

He joined to the noblest and strictest principles of honour and generofity, the tenderest fentiments of benevolence and compassion: and, as he was naturally warm, he could not even hear of an injustice or a basencis, without a sudden indignation; nor of the misfortunes or miferies of a fellow creature, without melting into foftness, and endeavouring to relieve them. This part of his character was to univerfally known, that our best and most fatirical English poet

When I confess there is who feels for fame, And melts to goodness, need I Scarborough name?

He had not the least pride of birth and rank, that common narrow notion of little minds, that wretched mistaken fuccedaneum of merit; but he was jealous to auxiety of his character, as all men are who deferve a good one. And fuch was his diffidence upon that fubject, that he never could be perfuaded that mankind really thought of him as they did; for furely never manhad a higher reputation, and never man enjoyed a more univerfal esteem. Even knaves respected him; and fords thought they loved him. If he had any enemies (for I protest I never knew one), they could be only fuch as were weary of always hearing of Aristides the Just.

He was too fubject to fudden gusts of paffion, but they never hurried him into any illiberal or indecent expression or action; to invincibly habitual to him were good-nature and good-manners. But if

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ever any word happened to fall from him in warmth, which upon subsequent reflection he himfelf thought too strong, he was never eafy till he had made more than a fufficient atonement for it.

He had a most unfortunate, I will call it a most fatal kind of melancholy in his nature, which often made him both abfent and filent in company, but never morofe or four. At other times he was a chearful and agreeable companion; but, confeious that he was not always fo, he avoided company too much, and was too often aione, giving way to a train of gloomy reflections.

His constitution, which was never robust, broke rapidly at the latter end of his-life. He had two fevere strokes of apoplexy or palfy, which confiderably affected his body and his mind.

I defire that this may not be looked upon as a fuil and finished character, writ for the fake of writing it; but as my for lemn deposit of the truth to the best of my knowledge. I owed this fmail deposit of justice, fuch as it is, to the memory of the best man I ever knew, and of the dearest friend I ever had. Chefterfield.

§ 125. Character of Lord HARDWICKE.

Lord Hardwicke was, perhaps, the greatest magistrate that this country ever had. He prefided in the court of Chancery above twenty years, and in all that time none of his decrees were reverled, nor the justness of them ever questioned. Though avarice was his ruling paffion, he was never in the least suspected of any kind of corruption: a rare and meritorious instance of virtue and felf-denial, under the influence of fuch a craving, infatiable, and increasing passion.

He had great and clear parts; understood, loved, and cultivated the beiles lettres. He was an agreeable, eloquent speaker in parliament, but not without fome little tincture of the pleader.

Men are ant to mistake, or at least to feem to mistake, their own talents, in hopes, perhaps, of mifleading others to allow them that which they are confcious they do not polleis. Thus Lord Hardwicke valued himfelf more upon being a great minister of state, which he certainly was not, than upon being a great magistrate, which he certainly was.

All his notions were clear, but none of them great. Good order and domestic details were his proper department. The

great and fining parts of government, though not above his parts to conceive, were above his timidity to undertake. By great and lucrative employments,

during the course of thirty years, and by still greater parfimony, he acquired an immente fortune, and established his numerous family in advantageous posts and profitable alliances.

Though he had been folicitor and atterney general, he was by no means what is called a prerogative lawyer. He loved the constitution, and maintained the just prerogative of the crown, but without

stretching it to the oppression of the people. He was naturally humane, moderate, and decent; and when, by his former employments, he was obliged to profecute state-criminals, he discharged that duty in a very different manner from most of his predecetors, who were too justly called the " blood-hounds of the crown." He was a chearful and instructive comanion, humane in his nature, decentin his manners, unstained with any vice (avarice excepted), a very great magiftrate, but by no means a great minister, Chekerfield.

\$ 126. Character of the Duke of New-CASTLE.

The Duke of Newcastle will be fo often mentioned in the history of these times, and with fo strong a bias either for or against him, that I refolved for the fake of truth, to draw his character with my usual impartiality; for as he had been a minister for above forty years together, and in the last ten years of that period first minister, he had full time to oblige one half of the nation, and to offend the other.

We were cotemporaries, near relations, and familiar acquaintances; fometimes well, and fometimes ill together, according to the feveral variations of political affairs, which know no relations, friends,

or acquaintances. The public opinion pot him below his level: for though he had no fuperior parts, or eminent talents, he had a most indefatigable industry, a perfeverance, a court craft, a fervile compliance with the will of his fovereign for the time being : which qualities, with only a common frare of common fense, will carry a man fooner and more fafely through the dark labyrinths of a court, than the most flining

parts

parts would do, without those meaner talents.

He was good-natured to a degree of weakness, even to tears, upon the flightest occasions. Exceedingly timorous, both perfonally and politically, dreading the least innovation, and keeping, with a ferupulous timidity, in the beaten track of bufinefs, as having the fafest bottom.

I will mention one instance of this difposition, which, I think, will set it in the strongest light. When I brought the bill into the house of lords, for correcting and amending the calendar, I gave him previous notice of my intentions: he was alarmed at so bold an undertaking, and conjured me not to stir matters that had been long quiet; adding, that he did not love new-fangled things, I did not, however, yield to the cogency of these arguments, but brought in the bill, and it palled unanimously. From such weaknesses it necessarily follows, that he could have no great ideas, nor elevation of mind.

His ruling, or rather his only, paffion was, the agitation, the bustle, and the hurry of bufiness, to which he had been accustomed above forty years; but he was as dilatory in difpatching it, as he was eager to engage in it. He was always in a hurry, never walked, but always run. infomuch that I have fometimes told him, that by his fleetness one flould rather take him for the courier than the author

of the letters,

He was as jealous of his power as an impotent lover of his mistrefs, without activity of mind enough to enjoy or exert it, but could not bear a share even in the appearances of it.

His levees were his pleafure, and his triumph; he loved to have them crowded, and confequently they were fo: there he made people of business wait two or three hours in theanti-chamber, while hetrified away that time with fome infiguificant favourites in his closet. When at last he came into his lever-room, he accosted, hugged, embraced, and promifed every body, with a feeming cordiality, but at the fame time with an illiberal and degrading familiarity.

He was exceedingly difinterested: very profuse of his own fortune, and abhorring all those means, too often used by persons in hisstation, either to gratify their avarice, or to supply their prodigality; for he retired from bufiness in the year 1762, above

four hundred thousand pounds poorer than when he first engaged in it. Upon the whole, he was a compound of most human weakneffes, but untainted with any vice or crime. Chafterfield.

§ 127. Character of the Duke of BED-

The Duke of Bedford was more confiderable for his rank and immense for-

tune, than for either his parts or his vir-

He had rather more than a common thare of common fenfe, but with a head fo wrong-turned, and fo invincibly obstinate, that the fhare of parts which he had was of little use to him, and very troublefome to others.

He was paffionate, though obstinate: and, though both, was always governed by fome low dependants; who had art enough to make him believe that he governed them.

His manners and address were exceedingly illiberal; he had neither the talent

nor the defire of pleafing. In speaking in the house, he had an inelegant flow of words, but not without fome.

reasoning, matter, and method. He had no amiable qualities: but he had no vicious nor criminal ones; he was much below thining, but above con-

tempt in any character. In thort, he was a Duke of a respectable family, and with a very great estate.

§ 128. Another Character.

The Duke of Bedford is indeed a very confiderable man. The highest rank, a folendid fortune, and a name glorious till it was his, were fufficient to have supported him with meaner abilities than he possessed. The use he made of these uncommon advantages might have been more honourable to himfelf, but could not be more instructive to mankind. The eminence of his station gave him a commanding prospect of his duty. The road which led to honour was open to his view. He could not lofe it by mistake, and he had no temptation to depart from

it by defign. An independent, virtuous Duke of Bedford, would never prostitute his dignity in parliament by an indecent violence, either in oppressing or defending a minister: he would not at one moment rancoroully perfecute, at another basely cringe to the fa-

vourite

sourite of his fovereign. Though deceived perhaps in his youth, he would pot through the courfe of a long life have invariably chosen his friends from among the most profligate of mankind : his own benour would have forbidden him from mixing his private pleafures or converfution with jockeys, gameters, blafphemers, gladiators, or buffoons. He would then have neverfelt, much lefs would behave fubmitted to, the humiliating necessity of engaging in the interest and intrigues of his dependants; of supplying their vices, or relieving their beggary, at the expence of his country. He would not have betrayed fuch ignorance, or fuch contempt of the constitution, as openly to avow in a court of justice the purchase and fale of a borough. If it should be the will of Providence to afflict him with a domestic misfortune, he would fubmit to the stroke with feeling, but not without dignity; and not look for, or find, an immediate confolation for the lofs of an only fon in confultations and empty bargains for a place at court, nor in the mifery of ballotting at the India-house.

hery of natioting at the monacione.

The Black's instear hegan to be imperant at that antipicious peruel, a twice the exa departed to the courte of Verfailles.

It was an isomorable off or, and was constant to make the courte of the courted of the weekfare of his country; and they found him in the first rank of the mobility of the mobility of the courted of the courted

5 Yea. Character of Mr. Henny Fox, af-

Mr. Heavy Fox was a younger brother, of the lowest extraction. His father, Sir Stephen Fox, made a confiderable fortune, formeliow or other, and left him a fair younger brother's portion, which he four younger brother's portion, which he for younger brother's portion when he was a state of the portion of the p

travel for fome time.

When he returned, though by education a Jacobite, he attached himfelf to Sir Robert Walpole, and was one of his ahlest sizes. He had no fixed principlea either of religion or merality, and was too nuwary in ridiculing and exposing

He had very great abilities and indefatigable industry in bulinels; great skill in managing, that is, in corrupting, the booft of monose; and a wonderful desterny in ottacking individuals to limited. It promoted, encouraged, and practide their vices, he gratified their aware, or furplicd their profusion. He widely add punctually performed valueter is promuled, and most liberally renared their attachment and dependence. By their attachment and dependence. The thingtone, the mach infell many perturgency, he mach infell many per-

fonal friends and political dependants.

He was a most difagreeable freaker in parliament, inelegant in his language, he fitting and ungraceful in his elocution, but fkilful in differning the temper of the boufe, and in knowing when and how to

prefi, or to yield.

A constant good-introour and feening franknefstande him awelcome compassion in feed lift, and in all domentic relations he was good-natured. As he advanced in feed lift, and in all domentic relations he was good-instanced. As he advanced in his awarie. His early profation and diffupation had made him feed the many infection of the contrast of

invariably and fiamefully.

He had not the least notion of, or regard for, the public good or the constitution, but defpifed thofe cares as the objects of narrow minds, or the pretence of interested ones: and he lived, as Brousdied, calling virtue only a name.

§ 130. Character of Mr. Pitt.

Mr. Pitt owed his rife to the most confidential posts and power in this kingdom fingly to his own abilities; in him they fupplied the want of birth and fortione, which latter in others too often upply the want of the former. He was a younger brother of a very new family, and his fortune only an amusty of one

hundred pounds a-year.

The army was his original destination, and a correctey of horfie his first and only committon in it. Thes, usualisted by the cour or fortune, he had no powerful protector to introduce him into business, and (if I may ute that experience) to do the homours of his parts; but their own strength was fully fufficient.

Ilis constitution refused him the afual pleasures.

Chefterfield.

pleafures, and his genius forbad him the idel diffigations of youth; for locarly as at the age of fixteen, he was the martyr of an hereditary goot. He therefore employed the leifure which that tedious and paniful distemper either procured or allowed him, in acquiring a great fund of premature and useful knowledge. Thus, by the unaccountable relation of causes and effects, what feemed the greatest miffortune of his life was, perhaps, the principal cause of its in splendour.

Hispiratelife was stained by no vices, norfollied by any meanner. All his femiments were liberal and elevated. His ruling paffon was an unbounded ambition, which, when fupported by great abitiities, and crowned by great incects, unkee what the world calls "a great man." He was hughty, imperious, impatient of contradiction, and overbearing; qualities which too often accompany, but al-

ways clog, great ones.

He had manners and address; but one might different through them too great a conficionfiness of his own fuperior talents. He was a most agreeable and lively companion in focial life; and had fach a verifithity of wit, that he could adapt it to all forts of convertation. He had allo a most happy turn to poetry, but he feldom induced and feldom avowed it.

fic came young into parliament, and you that great theatre foon equalled the oldert and the ablost actors. His objuscine was of exery kind, and he excelled in the was of exery kind, and he can be also be also and the case of the ablost to a parliament of the ablost of the kind, and uttered with fact he energy offiction, and started with fact he energy offiction, and started with fact he energy offiction, and the started with fact he energy offiction, and started with fact he energy offiction, and started with fact he energy officition, and started with fact he energy offition, and the started with fact he energy offition and the started with the started with the started with fact he energy of the started with fact he energy o

In that affembly, where the public good is fo much talked of, and private interest nigly purfued, he fet out with acting the patriot, and performed that part fo nobly, that he was adopted by the public as their chief, or rather only unfulpect-

ed, champion.

The weight of his popularity, and his univerfully acknowledged abilities, obtruded him upon king George II. to whom he was perfonally obnoxious. He was made "Hune, Campbell, and Lord Chief Jutico Mansfeld.

fecretary of state; in this difficult and delicate fituation, which one would have thoughtmust have reduced either the patriot or the minister to a decifive option, he managed with fuch ability, that while he ferved the king more effectually in his most unwarrantable electoral views, than any former minister, however willing, had dared to do, he still preferved all his credit and popularity with the public : whom he affured and convinced, that the protection and defence of Hanover, with an army of feventy-five thousand men in British pay, was the only possible method of lecuring our podeflions or acquifitions in North America. So much eafier is it to deceive than to undeceive mankind.

His own difinter-steedness, and even contempt of money, smoothed his way to power, and prevented or filenced agreathare, of that envy which commonly attends it. Most men think that they have an equal natural right to riches, and equal abilities to make the proper use of them; but not very many of them have the impudence

us think themfelves qualified for power, Upon the whole, he will make a great and thining figure in the annaho of this his corpiance of three thousalos allowed a per annum pention for three lives, on his outnary refiguration of the feals in the outnary refiguration of the feals in the coluntary refiguration of the feals in the in his character, especially as to the diffaterated part of it. However, it must be acknowledged, that he had finde qualities which most but a great man can have, the common that the common the comtraction of the common that the comare the common to of wretched and part the common to of wretched and prefer human saurve. Objectfelid.

§ 131. Another Character.

Mr. Pitt had been originally defigued for the army, in which he actually bore a. commission; but fate referred him for a more important station. In point of fortune he was barely qualified to be elected member of parliament, when he obtained a feat in the house of commons, where he foon outflone all his compatriots. He difplayed a suprising extent and precision of political knowledge, and irrefistible energy of argument, and fuch power of elocution as struck his hearers with astonifbment and admiration: it flathed like the lightning of heaven against the ministers and fons of corruption, blasting where it finote, and withcring the nerves of oppolition: but his more substantial praise was

was founded upon his disinterested integrity, his incorruptible heart, his unconquarable fpirit of independence, and his invariable attachment to the interest and liberty of his country. Smollett,

§ 132. Another Character.

The fecretary stood alone. Modern degeneracy had not reached him. Original and unaccomodating, the features of his character had the hardihood of antiquity. His aurust mind over-awed majesty, and one of his fovereigns thought royalty fo impaired in his prefence, that he conspired to remove him, in order to be relieved from his fuperiority. No state chicanery, no narrow fystem of vicious politics, no idle contest for ministerial victories, funk him to the vulgar level of the great : but overbearing, perfusive, and impracticable, his object was England, his ambition was fame. Without dividing, he destroyed party; without corrupting, he made a venalage unanimous. France funk bemeath him. With one hand he fmote the house of Bourbon, and wielded in the other the democracy of England. The sight of his mind was infinite; and his schemes were to affect, not England; not the prefent age only, but Europe and pofterity. Wonderful were the means by which these schemes were accomplished; always feafonable, always adequate, the fuggestions of an understanding animated by ardour, and enlightened by pro-

The ordinary feelings which make life amiable and indofent were unknown to him. No domestic difficulties, no domestic weakness reached him; but aloof from the fordid occurrences of life, and unfullied by its intercourfe, he came occasionally into our fysten, to counsel and

to decide.

A character fo exalted, fo strenous, fo various, fo subnornative, astenified a contrapt age, and the treafing trenoubled at the registry and the subnornative and the subnornative and the subnornative formation and talken and the had found defects in this statef-mai, and talked much of the inconsistancy of his goary, and much of the rain of his victories; but the before yof the results of the subnornative formation and the subnornative formation and

Nor were his political abilities his only which I am afraid are for ever incurable, taleats: his eloquence was an ara in the He made an administration fo checkered fenate, peculiar and finesthed and finesked; he put together a piece of Iy-exprelling gigantic fentiments and in- joinery fo crofsly indeated and whinsfeally

stinctive wifdom: not like the torrent of Demosthenes, or the fplendid conflagration of Tully; it refembled fometimes the thunder, and fometimes the music of the fpheres. Like Murray, he did not conduct the understanding through the painful, fubtilty of argumentation; nor was be, like Townsheud, for ever on the rack of exertion; but rather lightened upon the fubject, and reached the point by theflafiings of the mind, which, like those of his eve, were felt, but could not be followed. Upon the whole, there was in this man fomething that could create, fuhvert, or reform; an understanding, a fairit, and an eloquence, to furnmon mankind to fociety, or to break the bonds of flavery afunder, and to rule the wilderness of free minds with unbounded authority: fomething that could establish or overwhelm empire, and strike a blow in the world that fhould refound through the universe. Anonymous.

§ 133. Another Character.

Lord Chatham is a great and celebrated name; a name that keeps the name of this country respectable in every other on the globe. It may be truly called,

——Clarum et venerabile nomen Gentibus, et multum noftræ quod proderat urbi.

The venerable age of this great man, his meirted rank, his neprior cleaquence, his iplendid qualities, his ceninent fervices, the vast fapec he fills in the eye of maskind, and, more than all the rest, his fall from power, which, like death, canonize and functions age rate and part of his conditions are considered in the condition of the condit

may have leave to lament.
For a wife man, he feemed to me at that time to be governed too much by general maxims; one or two of the'n maxims; flowing from an opinion and the mod indegrent too ur unhappyripecies, and bayed per a hitle too general, led him into mediant at verey greatly infinite vote to himself and for that reading, among others, perhaps and for that reading, among others, perhaps which it am affirst a few every increase which it am affirst a few every increase which it am affirst a few every increase of the perhaps of the per

dove-tailed: a cabinet fo variously inlaid: fuch a niece of divertified motate, fuch a tellelated pavement without cement: here a hit of black stone, and there a bit of white; patriots and courtiers; king's friends and republicans; whigs and tories: treacherous friends and open onemics; that it was indeed a very curious thow, but utterly unfafe to touch, and unfure to stand on. The colleagues whom he had afforted at the fame boards stared at each other, and were obliged toatk," Sir, your name. &c." It to happened, that perfors had a single office divided between them. who had never fooken to each other in their lives; until they found themfelves. they knew not how, pigging together, head and points, in the fame truckle-bed.

In confequence of this arrangement having out to much the larger part of his enemies and oppofers into power, the confusion was fuch that his own principles could not possibly have any effect or influence in the conduct of affairs. If ever befell into a fit of the gout, or if any othercause withdrew him from public cares, principles directly contrary were fure to predominate. When he had executed his plan, he had not an inch of ground to stand upon: when he had accomplished his kheme of administration, he was no

longer a minister. When his face was hid but for a moment, his whole fystem was on a wide fea. without chartor compais. The gentlemen. his particular friends, in various departments of ministry, with a confidence in him which was justified, even in its extravagance, by his superior abilities, had never in any instance prefumed on any opinion of their own; deprived of his suiding influence, they were whirled about, the foort of every gust, and eafily driven into any port; and as those who icined with them in manning the veilel Were the most directly opposite to his opinions, meafures, and character, and far the most artful and most powerful of the fet. they easily prevailed, fo as to seize upon the most vacant, unoccupied, and dereliet minds of his friends, and instantly they turned the veffel wholly out of the course of his policy. As if it were to insult as well as to betray him, even long before the close of the first fellion of his administration, when every thing was publicly transacted, and with great parade, in his name, they made an act, declaring it high-

ly just and expedient to raife a revenue in America. For even then, even before the fplendid orb was catirely fet, and while the western horizon was in a blaze with his defeending glory, on the opposite quarter of the heavens arole another luminary (Charles Townshend) and for his hour became lord of the afcendant, who was officially the reproducer of the fatal feheme, the unfortunate act to tax Ametica for a revenue. Edm. Burke.

6 184. Mr. PULTENEY's Speech on the Motion for reducing the Army.

Sir, We have heard a great deal about parliamentary armies, and about an army continued from year to year; I have always been, Sir, and always finall be, against a standing army of any kind. To me it is a terrible thing; whether under that of parliamentary or any other defignation. a standing army is still a standing army. whatever name it be called by : they are a body of men distinct from the body of the people; they are governed by different laws; and blind obedience, and an entire fubmithon to the orders of their commanding officer, is their only principle. The nations around us, S.r. are already enflaved, and have been enflaved by those very means; by means of their standing armies they have every one lost their liberties; it is indeed impossible that the liberties of the people can be preferved in any country where a numerous standing army is kept up. Shall we then take any of our measures from the examples of our neighbours? No, Sir; onthe contrary, from their misfortunes we ought to learn to avoid those rocks upon

which they have folit. It figuities nothing to tell me, that our army is commanded by fuch gentlemen as cannot be supposed to join in any measures for entlaving their country. It may befo; I hope it is fo; I have a very good op:nion of many gentlemen now in the army; I believe they would not join in any fuch measures; but their lives are uncertain. nor can we be fure how long they may be continued in command; they may be all difmitfed in a moment, and proper tools of power put in their room. Belides, Sir, we know the pathons of men, we know how dangerous it is to trust the best of men with too much power. Where was there a

braves

braver army than that under Julius Carfar? Where was there ever any army that had ferved their country more faithfully? That army was commanded generally by the best citizens of Rome, by men of great fortune and figure in their country, yet that army enflaved their country. The affections of the foldiers towards their country, the honour and integrity of the underofficers, are not to be depended on : by the military law the administration of inftice is fo quick, and the punishment to fevere, that neither officer nor foldier dares offer to difpute the orders of his fupreme commander: he must not confult his own inclinations; if an officer were commanded to pull his own father out of this boufe. he must doit; he dares not difobey; immediatedeath would be the fure confequence of the least grumbling. And if an officer were fent into the court of requests, accompanied by a body of musketeers with ferewed bayonets, and with orders to tell us what we ought to do, and how we were to vote. I know what would be the duty of this house: I know it would be our duty toorder the officer to be taken and hanged up at the door of the lobby : but, Sir, I doubt much if fuch a spirit could be found in the house, or in any house of commons

that will ever be in England. Sir, I talk not of imaginary things: I talk of what has happened to an English house of commons, and from an English army; not only from an English army, but an army that was raifed by that very house of commons, an army that was paid by them, and an army that was commanded by generals appointed by them. Therefore do not let us vainly imagine, that an army raifed and maintained by authority of parliament will always be fubmiffive to them; if any army be fo numerous as to have it in their power to over-awe the parliament, they will be fubmiffive as long as the parliament does nothing to difablige their favorite general; but when that cafe happens, I am afraid that in place of the parliament's difmiffing the army, the army will difmife the parliament, as they have done heretofore. Nor does the legality or illegality of that parliament, or of that army alter the case; for, with respect to that army, and according to their way of thinking, the parliament difinified by them was a legal parliament; they were an army raifed and maintained according to law, and at first they were railed, as they imagined, for the prefervation of those liberties which they afterwards destroved.

It has been urged, Sir, that whoever is for the Protestant fuccession, must be for continuing the army : for that very reafon. Sir, I am against continuing the army. I know that neither the Protestant fuccession in his Majesty's most illustrious house, nor any fuccession, can ever befase, as long as there is a standing army in the country. Armies, Sir, have no regard to hereditary fucceffions. The first two Casfars at Rome did pretty well, and found means to keep their armies in tolerable fubjection, because the generals and officers were all their own creatures. But how did it fare with their fucceffors? Was not every one of them named by the army without any regard to hereditary right, or to any right? A cobler, a gardener, or any man who happened to raife himfelf in the army, and could gain their affections, was made emperor of the world. Was not every fucceeding emperor raifed to the throne, or tumbled headlong into the dust. according to the mere whim or mad

frenzy of the foldiers? We are told this army is defired to be continued but for one year longer, or for a limited term of years. How abfurd is this distinction? Is there any army in the world continued for any term of years? Does the most absolute monarch tell his army, that he is to continue them for any number of years, or any number of months? How long have we already continued our army from year to year? And if it thus continues, wherein will it differ from the standing armies of those countries which have already fubmitted their necks to the voke? We are now come to the Rubicon; our army is now to be reduced or it never will; from his Majesty's own mouth we are affured of a profound tranquillity abroad; we know there is one at home. If this is not a proper time, if thefe circumstances do not afford us a fafe opportunity for reducing at least a part of our regular forces, we never can expect to fee any reduction; and this, nation, already overburdened with debts and taxes, must be loaded with the heavy charge of perpetually supporting a numerous standing army; and remain for ever exposed to the danger of having its liberties and privileges trampled upon by any future king or ministry, who finall take it in their heads to do fo, and fhalf take a proper care to

model the army for that purpose.

135. Sir John St. Aubin's Speech for repealing the Septennial Act.

Mr. Speaker,

The fubject matter of this debate is of fuch importance, that I thould be athamed to return to my electors, without endeavooring, in the best manner I am able, to declare publicly the reasons which induced me to give my most ready affent to this question.

right to frequent new parliaments by ancient usage; and this usage has been confirmed by feveral laws which have been progressively made by our ancestors, as often as they found it necessary to infist on

this effential privilege.

Parliaments were generally annual, but never continued longer than three years, till the remarkable reign of Henry VIII. He, Sir, was a prince of unruly appetites, and of an arbitrary will: he was impatient of every restraint; the laws of God and man fell equally a facrifice, as they stood in the way of his avarice, or disappointed his ambition: he therefore introduced long parliaments, because he very well knew that they would become the proper instruments of both; and what a flavifly obedience they paid to all his measures, is fufficiently known. If we come to the reign of king Charles

the First, we must acknowledge him to be a prince of a contrary temper: he had certainly an innate love for religion and virtue. But here lay the misfortune; he was led from his natural disposition by sycophants and flatterers; they advised him to neglect the calling of frequent new parliaments, and therefore, by not taking the constant fende of his people in what hedid, he was worked up into to high a notion of prerogative, that the commons, in order to testrainit, obtained that independent fatal power, which at last unhappily brought him to his most tragical end, and at the fame time fubverted the whole constitution; and I hope we shall learn this lesion from it, never to compliment the crown with any new or extravagant powers, nor to deny the people those rights which by ancient usage they are entitled to; but to preferve the just and equal balance, from which they will both derive mutual fecurity, and which, if duly observed, will render our constitution the envy and admiration of all the world.

King Charlesthe Second naturally took

a furfeit of parliaments in his father's time. and was therefore extremely definous to lay them afide: but this was a februe impracticable. However, in effect, be did for for he obtained a parliament which, by its long duration, like an army of veterans, became to exactly disciplined to his own measures, that they knew no other command but from that perion who gave them

their pay. This was a fafe and most ingenious way The people have an unquestionable of entlaying a nation. It was very well known, that arbitrary power, if it was open and avowed, would never prevail here; the people were amufed with the specious form of their ancient constitution: it existed indeed, in their fancy; but, like a mere phantom, had no fubstance nor reality in it: for the power, the authority. the dignity of parliaments were wholly lost. This was that remarkable parliament which so justly obtained the opprobrious name of the Pention Parliament; and was the model, from which, I believe, fome later

parliaments have been exactly copied. At the time of the Revolution, the pedple made a fresh claim of their ancient privileges; and as they had to lately experienced the misfortune of long and fervile parliaments, it was then declared, that they thould be held frequently. But, it feems, their full meaning was not understood by this declaration; and, therefore, as in every new lettlement the intention of all parties flould be specifically manifested, the parliament never ceafed struggling with the crown, tilf the triennial law was obtained: the preamble of it is extremely full and strong; and in the body of the bill you will find the word declared before enacted, by which Lapprehend, that though this law did not immediately take place at the time of the Revolution, it was certainly intended as declaratory of their first meaning, and therefore stands a part of that original contract under which the constitution was then fettled. His Majesty's title to the crown is primarily derived from that contract; and if upon a review there thall appear to be any deviations from it. we ought to treat them as fo many injuries done to that title. And I dare fay, that this house, which has gone through so long a feries of fervices to his majetty, will at last be willing to revert to those original stated measures of government, to renew and strengthen that title.

But, Sir, I think the manner in which the septennial law was first introduced; is a very.

v strong reafon why it should be repealed. People, in their fears, have very often recourfe to desperate expedients, which, if not cancelled in feafon, will themselves provefatal to that constitution which shey were meant to fecure. Such is the nature of the feptennial law; it was intended only as a prefervative against a temporary inconvenience; the inconvenience is removed, but the mischievous effects fill continuc - for it not only altered the conftitution of parliaments, but it extended that fame parliament beyond its natural duration; and therefore carries this most unjust implication with it. That you may at any time ufurn the most indubitable, the most effential privilege of the people, I mean that of chuning their own representatives; a precedent of fuch a dangerous confequence, of fo fatal a tendency, that I think it would be a repreach to our statute-book, if that lawwas any longer to fubfist, which might

record it to posterity.

This is a facion of virtue and public fipirit; let us take advantage of it to repeal those laws which infringe our liberties, and introduce such as may restore the vigour of our ancient constitution.

Illiman nature is so very corrupt, that all obligations lofe their force, unless they are frequently renewed: long parliaments become therefore independent of the people, and when they do fo, there always happens a most dangerous denenulance ellewhere.

denendance elsewhere. Long parliaments give the minister an opportunity of getting acquaintance with members, of practifing his feveral arts to win them into his fchemes. This must be the work of time. Corruption is of fo bafe a nature, that at first fight it is extremely flocking; hardly any one has fubmitted to it all at once; his disposition must be previously understood, the particular bait must be found out with which he is to be allured, and after all, it is not without many struggles that he furrenders his virtue. Indeed, there are fome who will at once plunge themselves into any base action; but the generality of mankind are of a more cautious nature, and will proceed only by leifurely degrees; one or two perhaps have deferted their colours the first campaign, fome have done it a . fecond; but a great many, who have not that eager disposition to vice, will wait till a third.

For this reason, thort parliaments have been left corrupt than long ones; they are

observed, like streams of water, always to grow more impure the greater distance they run from the fountain-head.

I am aware it may be faid, that frequent new purliaments will produce frequent newexpences; but I think quiethe contrary: I am really of opinion, that it will be a proper remedy against the evil of bribery at elections, especially as you have provided fo wholetome a law to cooperate upon these occasions.

operate upon these occasions. Bribery at elections, whence did it arife not from country gentlemen, for they are fure of being cholen without it; it was, Sir, the invention of wicked and correct ministers, who have from time to time led weak princes into fuch destructive meafures, that they did not dare to rely upon the natural reprefentation of the people. Long parliaments, Sir, first introduced bribery, becanfe they were worth purchafing at any rate. Country gentlemen, who have only their private fortunes to rely upon, and have no mercenary ends to ferve, are unable to oppose it, especially if at any time the public treasure shall be unfaithfully fquandered away to corrupt their boroughs. Country gentlemen, indeed, may make fome weak efforts, but as they generally prove unfoccefsful, and the time of a fresh struggle is at so great a distance, they at last grow faint in the difpute, give up their country for lost, and retire in despair; despair naturally produces indolence, and that is the proper disposition for flavery. Ministers of state understand this very well, and are therefore unwilling to awaken the nation out of its lethargy by frequent elections. They know that the spirit of liberty, like every other virtue of the mind, is to be kept alire only by constant action: that it is impoffible to enflave this nation, while it is perpetually upon its guard .- Let country gentlemen, then, by having frequent opportunities of exerting themselves, be kept warm and active in their contention for the public good: this will raife that zeal and fpirit, which will at last get the better of those undue influences by which the officers of the crown, though unknown to the feveral boroughs, have been able to supplant country gentlemen of great characters and fortune, who live in their neighbourhood.-I do not fay this upon idle fueculation only: Hive in a country where it is too well known, and I appeal to many gentlemen in the house, to more out of it, (and who are fo for this very reason) for

the truth of my affertion. Sir, it is a fore which has been long eating into the most vital part of our constitution, and I hope the time will come when you will probe it to the bottom: For if a minister thould ever gain acorrupt familiarity with our boroughs; if he should Reep aregister of them in his closet, and, by fending down his treasury mandates, thould procure a fpurious reprefentation of the people, the offspring of his corruption, who will be at all times ready to reconcile and justify the most contradictory measures of his administration, and even to vote every crude indigested dream of their patron into a law; if themaintenance of his powershould become the fole object of their attention, and they should be guilty of the most violent breach of parliamentary trust, by giving the king a discretionary liberty of taxing the people without limitation or controul; the last fatal compliment they can pay to the crown : --- if this should ever be the unhappy condition of this nation, the people indeed may complain; but the doors of that place, where their complaints should be heard, will-for ever be that against them.

Our diffeate, I fear, is of a complicated nature, and I think that this motion is widely intended to remove the first and principal diforder. Give the people their acticat right of frequent new elections; that will restore the decayed authority of puliaments, and will put our constitution into a natural condition of working out herows cupe.

Sir, upon the whole I am of opinion, that I cannot experés a greater zeal for his Majesty, for the liberties of the people, or the honour and diguity of this house, than by feconding the motion which the honourable gentleman has made you.

§ 136. Sir Robert Walpole's Reply. Mr. Speaker,

Though the question has been already to fally opposed, that there is no greatorction to ing any thing farther against it, and though the mode will indudge me the prof though the londer will indudge me the prof though the londer will be the second to the second which induce me to be against the motion. It also against Jimust atkenotice, that the nature of most induced to the second to the second part of the second the second to the second has been a second to the second to the second has been also as the second to the second to the head the perfection of our constitution to assist in this, that the mosarchical statements of the second to the second to the second to the perfection of our constitution to assist in this, that the mosarchical statements are second to the secon

government, are mixt and interwoven is ours, fo as to give us all the advantages of each, without subjecting us to the dangers and inconveniencies of either. The democratical form of government, which is the only one I have now occasion to take notice of, is liable to these inconveniencies; -that they are generally too tedious in their coming to any refolution, and feldoni britk and expeditious enough in carrying their refolutions into execution : that they are always wavering in their refolutions. and never steady in any of the measures they refolve to purfue; and that they are often involved in factions, feditions, and infurrections, which expofes them to be made the tools, if not the prey, of their neighbours: therefore, in all regulations we make with respect to our constitution, we are to guard against running too much into that form of government, which is properly called democratical: this was. in my opinion, the effect of the triennial law, and will again be the effect, if ever

it thould be restored. That triennial elections would make our government too tedious in all their refolyes, is evident; because, in such case, no prudent administration would ever refolve upon any measure of confequence till they had felt not only the pulse of the parliament, but the pulle of the people; and the ministers of state would always labour under this difadvantage, that, as fecrets of state must not be immediately divulged, their enemies (and enemies they will always have) would have a handle for exposing their measures, and rendering them difagreeable to the people, and thereby carrying perhaps a new election against them, before they could have an opportunity of justifying their measures. bydivulging thefe facts and circumstances from whence the justice and the wifdom

of their measures would clearly appear. Then, Sir, it is by experience well known, that what is called the populace of every country, are apt to be too much elated with foccess, and too much dejected with every misfortune : this makes them wavering in their opinions about affairs of state, and never long of the fame mind : and as this house is chosen by the free and unbialled voice of the people in general, if this choice were to often renewed, we might expect that this house would be as wavering, and as unsteady, as the people usually are : and it being impossible to carry on the public affairs of the nation without the concurrence of this house, the

3 E ministers

ministers would always he obliged to comply, and confequently would be obliged to change their measures, as often as the people changed their minds.

not exposed to either of these missortunes, because if the ministers, after baving felt the pulse of the parliament, which they can always foon do refolve upon any meatures they have generally time enough, before the new elections come on to give the people a proper information, in order to thew them the justice and the wildom of the measures they have pursued; and if the people thould at any time be too much elated or too much dejected, or should without a cause change their minds, those at the helm of affairs have time to let them right before a new election comes on.

As to faction and fedition, Sir, I will grant, that, in monarchical and aristocratical governments, it generally arises from violence and opprefion; but, in democratical governments, it always arifes from the people's having too great a share in the government. For in all countries, and in all governments, there always will be many factious and unquiet spirits, who can never be at rest either in power or out of power; when in power, they are never eafy, unless every man fubmits entirely to their direction; and when out of power, they arealways working and intriguing against those that are in, without any recard to justice, or to the interest of their country. In uopular governments such men have too much game, they have too many opportunities for working upon and corrupting the migds of the people, in order to give them a bad impression of, and to raile difcontents against, those that have the management of the public affairs for the time; and these discontents often break out into feditions and infurrections. This, Sir, would in my opinion be our misfortinge, if our parliament were either aparal or triennial; by fuch frequent elections there would be fo much power thrown into the handsof the people, as would destroy that equal mixture which is the beauty of our constitutution : in foort, our government would really become a democratical government, and might from thence very probably diverge into a tyrannical. Therefore, in order to preferve our constitution, in order to prevent our falling under tyranny and arbitrary power, we ought to preferve that law, which I really think has brought our constitution to

a more equal mixture, and confequently to a greater perfection, than it was ever in before that law took place.

As to bribery and corruption, Sir, if it With septennial parliaments, Sir, we are were possible to influence, by such base means, the majority of the electors of . Great Britain to chuse such men as would probably give up their liberties; if it were pottible to influence, by fuch means, a maority of the members of this house to confent to the establishment of arbitrary power: I would readily allow, that the calculations made by the gentleman of the other fide were just, and their inference true; but I am perfuaded that neither of thefe is possible. As the members of this house generally are, and must always be, gentlemen of fortune and figure, in their country, is it possible to suppose, that any one of them could, by a pention, or a post be influenced to confent to the overthrow of our constitution; by which the cajoyment, not only of what he got, but of what he before had, would be rendered altogether precarious: I will allow, Sir,that, with respect to bribery, the price must be higher or lower, generally in proportion to the virtue of the man who is to be bribed : but it must likewife be granted, that the humour he happens to be in at the time, the foirit he happens to be endowed with, adds a great deal to his virtue. When no encreachments are made upon the rights of the people, when the people do not think themfolyes in any danger, there may be many of the electors, who, by a bribe of ten suipeas might be induced to vote for one caudidate rather than another; but if the court were making any encroachments upon the rights of the people a proper spirit would, without doubt, arife in the nation; and in Inch a cause, I am persuaded, that none, or very few, even of fuch elector, could be induced to vote for a court candidate ; no, not for ten times the fum.

There, may, Sir, be some bribery and corruption in the nation; I am afraid there will always be fome: but it is no proof of it that strangers are fometimes choien; for a gentleman may have fo much natural influence over a borough in his neighbourhood, as to be able to prevail with them to chale any person he pleases to recommend; and if upon fuch recommendation they chuse one or two of his friends, who are perhaps strangers to them, it is not from thence to be inferred, that the two ftrangerswere chofen their reprefentatives by the means of bribery and corruption.

To infinuate, Sir, that money may be iffeed from the public treafury for bribing elections, is really fomething very extraordinary, especially in those gentlemen who know how many checks are upon every failling that can be iffued from thence; and how regularly the money granted in one year for the public fervice of the nation, must always be accounted for the very next fellion, in this house, and likewife in the other, if they have a mind to call for any fuch account. And as to the gentlemen in offices, if they have any advantage over country gentlemen, in having fomething elfe to depend on beides their own private fortunes, they have likewife many difadvantages: they are obliged to live here at London with their families, by which they are put to a much greater expense than gentlemen of equal fortunes who live in the country: this lays them under a very great difadvantage, with respect to the supporting their interest in the country. The country gentleman, by living among the electors, and purchasing the necessaries for his family from them, keeps up an acquaintance and correspondence with them, without puttinghimfelf to any extraordinary charge; whereas a gentleman who lives in London

traordinary charge, and often without tay other bufiness: so that we may concinde, a gentleman in office cannot, even in feven years, fave much for distributing in ready money at the time of an election; and I really believe, if the fact were parrowly enquired into, it would appear, that the gentlemen in office are as little guilty of bribing their electors with ready money, as any other fet of gentle-

friends in the country, but by going

down once or twice a year, at a very ex-

men in the kingdom.

That there are ferments often raising among the people without any just cause is what I am furprifed to hear controverted, fince very late experience may convince us of the contrary. Do not we know what a ferment was raifed in the nation towards the latter end of the late queen's reign? And it is well known what a fatal change in the affairs of this nation was introduced, or at least confirmed, by an election's coming on while the nation was in that ferment. Do not we know what a ferment was raifed in the nation foon after his late Majesty's accession? And if an election had then been allowed to come on,

while the nation was in that ferment, it might perhaps have had as fatal effects as the former; but, thank God, this was wifely provided against by the very law which is now wanted to be repealed. As fuch ferments may hereafter often

happen, I must think that frequent elections will always be dangerous; fer which reason, as far as I can see at prefent, I shall, I believe, at all times, think it a very dangerous experiment to repeal the septennial bill.

\$ 137. Lord LYTTELTON's Speech on the Repeal of the Act, called the Jew Bill, in the year 1753.

Mr. Speaker.

I fee no occasion to enter at present into the merits of the bill we paffed the last fession, for the naturalization of Jews, because I am convinced, that in the prefent temper of the nation, not a fingle foreign Jewwill think it expedient to take the benefit of that act; and therefore the repealing of it is giving up nothing. I affented to it last year, in hopes it might induce fome wealthy Jews to come and fettle among us: in that light I faw enough of utility in it, to make me incline rather to approve than diflike it; has no other way of keeping up an acbut that any man alive could be zealous, quaintance or correspondence among his either for or against it, I confels I had no idea. What affects our religion is, indeed, of the highest and most ferious importance: God forbid we fhould ever he indifferent about that! but I thought this had no more to do with religion than any turnpike act we paffed in that fellion . and, after all the divinity that has been preached on the fubject, I think to still.

Refolution and steadiness are excellent qualities; but it is the application of them. upon which their value depends. A wife government, Mr. Speaker, will know where to yield, as woll as where to refift: and there is no furer mark of littleness of mind inauadministration, than obstinary in trifles. Public wildom, on fome occations, must condefeend to give way to popular folly, especially in a free country, where the humour of the people must be confidered as attentively as the humour of a king in an absolute monarchy. Under both forms of government, a prudent and honest ministry will indulge a fmall felly, and will relift a great one. Not to vouchfafe nowand then akind indulgence to the former, would difcover an ignorance in human nature; not to reful the latter atall times, would be meannefs and fervility.

Sir. I look on the bill we are at prefent debating, not as a facrifice made to ponularity (for it facrifices nothing) but as a prudent regard to some consequences arising from the nature of the clamour raifed against the late act for naturalizing Jews, which feem to require a particular confideration.

It has been hitherto the rare and envied felicity of his Majesty's reign, that his fubjects have enjoyed fuch a fettled tranquillify, fuch a freedom from angry religious disputes, as is not to be paralleled in any former times. The true Christian foirit of moderation, of charity, of universal benevolence, has prevailed in the people, has prevailed in the clergy of all ranks and degrees, justead of thole narrow principles, those bigoted pleasures, that furious, that implacable, that ignorant zeal, which had often done fomuch hurt both to the church and the state. But from the ill-ouderstood, infignificant act of parliament you are now moved to repeal, occafion has been taken to deprive us of this inestimable advantage. It is a pretence to disturb the peace of the church, to infufe idle fear into the minds of the people, and make religion itself an engine of fedition. It behoves the picty, as well as the wifdom of parliament, to disappoint those endeavours. Sir, the very worst mischief that can be done to religion, is to pervertif to the pupples of faction. Heaven and bell are not more distant than the benevolent fpirit of the Gofpel, and the malignant house, and in the end to the palace. But fpirit of party. The most impoiss wars ... let us be careful to check its further prover made were those called body wars. ... grefs. The more zealous we are to sup-He who hates another man for not being a Christian, is himfelf not a Christian. Christianity, Sir, breathes love and peace, and good-will to man. A temper conformable to the dictates of that holy religion, has lately distinguished this nation; and a glorious distinction it was! But there is latent, at all times, in the minds of the yulgar, a fpark of enthulialin, which, if blown by the breath of a party, may, even when it feems quite extinguished, be fuddenly revived and raifed to a flame. The act of last fellion for naturalizing . Jews, has very unexpectedly administered fuel to feed that flame. To what a : height it may rife, if it should continue much longer, one cannot eafily tell; but, take away the fuel, and it will die of itself. .

It is the misfortune of all the Roman and the state, the civil power and the hier-

archy, have fenarate interests; and are continually at variance one with the other. It is our happiness, that here they form but one fystem. While this harmony lasts. whateverburts the church, burts the state; whatever weakens the credit of the covernors of the church, takes away from the civil power a part of its strength, and flakes the whole constitution.

Sir, I trust and believe that, by speedily paffing this bill, we shall filence that obloguy which has fo unjustly been cast upon our reverend prelates (fome of the most refrectable that ever adorned our church) for the part they took in the act which this reneals. And it greatly concerns the whole community, that they should not lose that respect which is so justly due to them, by a popular clamour kept up in opposition to a measure of no importance in itself. But if the departing from that meafure should not remove the prejudice fo maliciously raised, I am certain that no further step you can take will be able to remove it; and, therefore, I hope you will stop here. This appears to be a reasonable and fafe condefeeation, by which polody will be hurt; but all beyond this would be dangerousweakness in government: it might open a door to the wildest enthrfialm, and to the most mifchievous attacks of political difaffection working upon that enthusafm. If you encourage and authorize it to fall on the fynagogue, it will go from thence to the meetingport Christianity, the more vigilant hould we be in maintaining toleration. if we bring back perfecution, we bring back the Anti-christian spirit of popery; and when the fpirit is here, the whole fystem will foon follow. Toleration is the basis of all public quiet. It is a charter of freedom given to the mind, more valuable, Ithink, than that which fecures our perfons and estates. Indeed, they are inseparably connected together; for, where the mind is not free, where the confcience is enthralled, there is no freedom. Spiritual tyransy puts on the galling chains; but civil tyranny is called in, to rivet and fix them. We fee it in Spain, and mam other countries; we have formerly both feen and felt it in England. By the bleffing of God, we are now delivered from Catholic countries, that there the church all kinds of oppression. Let us take care, that they may never return.

ELEGANT EXTRACT

IN PROSE.

BOOK THE FOURTH.

NARRATIVES. DIALOGUES. &c.

WITH OTHER

HUMOROUS, FACETIOUS, AND ENTERTAINING PIECES.

\$ 1. The Story of Lt Fevre.

T was fome time in the fummer of that year in which Dendermond wastaken by the allies .- which was about fever years before my father came into the country,and about as many after the time that my uncle Toby and Trim had privately decamped from my father's house in town, in order to lay fome of the finest fieges to hme of the finest fortified cities in Europe -When my uncle Toby was one evening getting his fupper, with Trim fitting be-hind him at a fmall fideboard;—the landlord of a little inn in the village came into theparlour with an empty phial in hishand to beg a glass or two of fack; 'tis for a poor gentleman,-I think, of the army, faid the landlord, who has been taken ill at my house four days ago, and has never held up his head fince, or had a defire to taste any thing 'till just now, that he has a fancy for a glass of fack and a thin toast. -I think, favs he, taking his hand from his forehead, it would comfort me,------ If I could neither beg, borrow, nor

buy fuch a thing,-added the landlord,-I would almost steal it for the poor gentleman, he is fo ill .-- I hope in God he will still mend, continued he-we are all of us concerned for him.

Thou art a good-natured foul, I will

answer for thee, cried my uncle Toby; and thou fhalt drink the poor gentleman's health in a glassof fack thyfelf,—and take a couple of bottles, with my fervice, and

tell him he is heartily welcome to them. and to a dozen more, if they will do him good.

Though I am perfuaded faidmy uncle Toby, as the landlord thut the door, he is a very compassionate fellow—Trim, - yet Icannot help entertaining an high opinion of his guest too; there must be fomething more than common in him, that in fo fhort . a time should win so much upon the affections of his host; ---- And of his whole family, added the corporal, for they are all concerned for him. Step after him. faid my uncle Toby,-do Trim,-and ask if he knows his name.

-I have quite forget it, truly, faid the landlord, coming back into the parlour with the corporal, -but I can afk his fon again: --- Has he a son with him then? said my uncle Toby .- A boy, replied the landlord, of about eleven or twelve years of age;—but the poor creature has tasted almost as little as his father; he does nothing but mourn and lament for him night and day: he has not stirred from the bed-fide thefe two days.

My uncle Toby laid down his knife and fork, and thrust his plate from before him, as the landford gave him the account; and Trim, without being ordered. took as ay without faying one word, and in a few minutes after brought him his pipe and tobacco

----Stay in the room, a little, fays my uncle Toby.-

Trim!--faid my uncle Toby, after he 3 E 3 had

had lighted kis pipe, and fmoktd about a dozen whifts—Trim came in front of his master, and made his bow: my uncle Toby fnooked on, and faid on more.—Corporal! faid my uncle Foby,—the corporal made his bow.—My uncle Toby proceeded on farther, but finished his pipe.

Trim! faid my uncle Toby, I have a project immy head, as it is a bad night, of wrapping myfelf up warm in my requelaure, and paying a vifit to this poor gentleman.-Yourhonour's roquelaure, replied the corporal, has not once been had on fince the night before your honour received your wound, when we mounted guard in the trenches before the gate of St. Nicholas; -and befides, it is fo cold and rainy a night, that what with the roquelaure, and what with the weather, 'twill be enough to give yourhonour yourdeath, and bring on your honour's terment in your groin .-I fear fo, replied my uncle Toby; but I am not at rest in my mind, Trim, fince the account the landlord has given me.-I with I had not known to much of this affair-added my uncle Toby,-or that I had known more of it:-How shall we manage it?-Leave it, an't pleafe your honour, to me, quoth the corporal;-I'll take my hat and stick, and go to the house and reconnoitre, and act accordingly; and I will bring your honour a full account in an hour .- Thou fhalt go, Trim, fuid my uncle Toby, and here's a fhilling for thee to drink with his fervant-I thall get it all out of him, faid the cor-

poral, thatting the door.

My unche Toby filled his fecond pipe; and had it not been, that he now and then wandered from the point, with confidering whether it was not full as well to have the currain of the tennalle a straight line, as a crooked once—the might be fail to have thought of nothing elfe but poor Le Ferre and his boy the whole time he

Imoked it.

It was not till my uncle Toby had knocked the aftes out of his third pipe, that corporal Trim returned from the inn,

and gave him the following account.
I defiparied afters, fidithe corporal, of
being able to bring back your honour any
kind of intelligence concerning the poor
field lieutenant—is be in the army then?
fail my uncle Toby—Heis, fid the corporal—And in what regiment? fail my
uncle Toby—Titlellyour honour, replied
the coporal, every thing straight forgrads, as I learn if —Then, Tim, Till
yours house the concerning the control of the coporal.

fill another pipe, fail any uncle Toby, and not interrupt the cill thou hast done; fo fit down at thy eafs, Tirm, in the window fast, and begin thy story, again. The corporal made his old how, which generally spoke, asplain as a bow could spok; it—" Your honour is good:"—And hand good to the company of the story to my uncle Toby over a gain in pretty mear the fane. Toby over a gain in pretty incar the fane.

words. I defpaired at first, faid the corporal, of being able to bring back any intelligence to your honour about the lieutenant and his fon; for when I asked where his fervant was, from whom I made myfelf fure of knowing every thing which was proper to be asked-That's a right diftinction, Trim, faid my uncle Toby-Iwas answered, an' please your honour, that he had no fervant with him; -that he had come to theim with hired horfes, which, upon finding himfelf unable to proceed, (to join, I fuppose, the regiment) he had difmiffed the morning after be came.-If I get better, my dear, faid he, as he gave his purfe to his fon to pay the man,-we can hire horfes from hence,-But alse! the poor gentleman will never go from hence, faid the landlady to me,-for I heard the death-watch all night long:and when he dies, the youth, his fon, will certainly die with him: for he is broken-

hearted already. I was hearing this account, continued the corporal, when the youth came into thekitchen,toorderthethin toost thelandlord fpoke of :- but I will do it for my father myfelf, faid the youth .- Pray let me faveyouthetrouble, young gentleman, faid I, taking up a fork for the purpose, and offering him my chair to fit down upon by the fire, whilst I did it .- I believe, fir, faid he, very modestly, I can pleafe him best myfelf .- I am fure faid I, his honour will not like the toast the worfe for being togsted by an old foldier .- The youth took hold of my hand, and instantly burst into tears .- Poor youth! faid my uncle Toby .- he has been bred up from an infant in the army, and the name of a foldier, Trim, founded in his ears like the name of a friend; -I wish I had him here.

— I never, in the longest march, faid the corporal, had fo great a mind to my dinner, as I had to erry with him for company: — What could be the matter with me an' pleafe your honour? Nothing in the world, Trim, faid my made Toby. Idonical control of the control of the control of the blowing of the control of the control of the control of the blowing of the control of the control of the control of the blowing of the control of the c

good-natured fellow. When I gave him the toast, continued the corporal. I thought it was proper to tell him I was Captain Shandy's fervant. and that your honour (though a stranger) was extremely concerned for his father; -and that if there was any thing in your house or cellar-(and thou might'st have added my nurse too, faid my uncle Toby) he was heartily welcome to it:-be made a very low bow, (which was meant to your honour) but no answer, -for his heart was full-fo he went up stairs with the toast ;-I warrant you my dear, faid I, as I opened the kitchen-door, your father will be weil again,-Mr. Yorick's curate was fmoking a pipe by the kitchen fire-but faid not a word good or bad to comfort the youth-I thought it was wrong, added the corporal-I

When the lieutement had taken his glifs of fack and toast, he felt himself a little revived, and fent down into the kitchen, to let me know, that in about ten minutes be fould be glad if I would kep up stairs.

—I believe, faid the landlord, he is going to fay his prayers—for there was a book laid upon the chair by his bed-fide; and as il fast the door I faw his is for take up a sil flat the door I faw his for take up a

think fo too, faid my uncle Toby.

cuthion.-I thought, faid the curate, that you gentlemen of the army, Mr. Trim, neverlaid your prayers at all .-- I heard the poor gentleman fay his prayers last night, faid the landlady, very devoutly, and with my own cars, or I could not have believed it. -Are you fure of it? replied the curate : - A foldier, an' please your reverence, faid, I. prayses often (of his own accord) as a parion ; -and when he is fighting for his king, and for his own Kie, and for his honour too, he has the most reason to pray to God of any one in the whole world. -Twas well faid of thee, Trim, faid my uncle Toby .- But when a foldier, faid I, an' pleafe y our reverence, has been standing for twelve hours together in the trenches, up to his knees in cold water, -or engaged, faid I, for months togother in long and dangerous marches ;haraffed, perhaps, in his rear to-day;haraffing others to-morrow :- detached here ;-countermanded there ;-resting this night upon his arms :- beat up in his thirt the next ;-benumbed in his joints;-perhaps without straw in his tent to kneel on ;- he must fay his prayers how and when he can .- I believe,

faid I .- for I was picqued, quoth the corneral, for the regulation of the army. - I believe, an't please your reverence. faid I, that when a foldier gets time to pray, -he prays as heartily as a perion -though not with all his Tufs and hypocrify .- Thou should'st not have faid that. Trim.faid my uncle Toby .- for God only knows who is a hypocrite, and who is not :- At the great and general review of us all, corporal, at the day of indement, (and not tid then) it will be feen who has done their duties in this world, and who has not, and we thall be advanced, Trim, accordingly. - I hope we finali, faid Trim .- It is in the Scripture, faid my uncle Toby : and I will thew it thee tomorrow:--- In the mean time we may depend upon it, Trim, for our comfort, faid my uncle Toby, that God Almirbly is fo good and just a governor of the world, that if we have but done our duties in it will never be caquired into. whether we have done them in a red coat or a black one :- I hope not, faid the corporal .- But go on, Trim, faid my uncle Toby, with thy story.

When I vent up, continued the corporat, into the licettems at you, which I did not the till these principal of the ten misutes, the wast ying in the feel with his head and upon his hand, with his olbow upon the head of the principal of the principal of the strength of the till the principal of the strength of the till the principal of the which I fapped he had been keeping the book was hid upon the bed,— and as he role, in taking up the cultion with one hand he reached the principal of the principal hand to the tenth of the principal of the principal hand he reached the principal of the principal of the hand he reached the principal of the principal of the hand he reached the principal of the principal of the hand he reached the principal of the principal of the principal hand he reached the principal of the principal of the principal hand he reached the principal of the principal of the principal of the principal hand he reached the principal of the principa

He did not offer to fpeak to me, till I had walked up clufe to his bed-fide :- If you are Captain Shondy's fervant, faid he you must prefentmy thanks to your master, with my little boy's thanksalong with them, for his courtely to me, -if he was of Leven's-faid the lieutenant -I told him your honour was .- Then, faid he, I ferred three campaigns with him in Flanders, and remember him-but 'tis most likely, as I had not the honour of any acquaintance with him, that he knows nothink of me .- You willtell him bowever, that the person his good-nature has laid under obligations to him, isone Le Feyre, a lieutenant in Angus's-but he knows menet,-faid he, afecond time, moting;poffibly he may mystory -addedhe-pray tell the captain I was theenign at Breda,

whole with was most unfortunistely killed with a mudet-dow, as the lays in way and we handful floud sings to the state of the state of

high, —I with, Trim, I was afterp.
Your honour, replied the corporal, is
too much concerned,—thall I pour your
honour out a glass of fack to your pipe?
—Do, Trim, faid my uncle Toby.

I remember, faid my uncle Toby, fighing again, the ftory of the enfign and his wife, with a circumftance his modefly omitted ;-and particularly well that he, as well as the upon forneaccount or other, (I forget what) was univerfally pitied by the whole regiment; -but finish the story thou art upon :- Tis finithed already, faid the corporal,-for I could stay no longer, -fo wished his honour a good night; voung Le Feyre role from off the bed, and faw me to the hottom of the stairs; and as we went down together, told inc, they had come from Ireland, and were on their route to join their regiment in Figuriers-But, alas! faid the corporal, -the lieutenant's last day's march is over.-Then what is to become of his

poor boy? cried my uncle Toby. It was to my uncle Toby's eternal honour,-though I tell it only for the fake of those, who, when cooped in betwixt a natural and a politive law, know not for their fouls which way in the world to turn themfelves - that notwithstanding my uncle Toby was warmly attached at that time in carrying on the fiege of Dendermond, parallel with the allies, who prefied theirs on fo vigorously that they farce allowed him time to get his dinner --- that nevertheleis he gave up Dendermond, though he had already made a lodgment upon the counterfearp; and bent his whole thoughts towards the private distreffes at the inn ; and, except that he ordered the gardencate to be bolted up, by which he might be faid to have turned the fiege of Dendermond into a blockade-lie left Dendermond to itself-to be relieved or not we the French king, as the French king

thought good; and only confidered how he himself should relieve the poor lieutenaut and his fon.

That kind being, who is a friend to the friendless, shall recompense thee for this.

Thou hast left this matter fhort, faid my uncle Toby to the corporal, as he was putting him to bed,-and I will tell thee in what, Trim,-In the first place, when thou madest an offer of my fervices to Le Fevre,-as fickness and travelling are both expensive, and thou knowest he was but a poor licutenant, with a fon to subfift as well as himfelf, out of his pay,-that thou didst not make an offer to him of my purfe; because, had he stood in need, thou knowest, Trim, be had been as welcome to it as myfelf. Your honour knows, faid the corporal, I had no order: - True, quoth my uncle Toby,-thou didst very right, Trim, as a foldier, -- but certainly

very wrong as a man. In the front place, for which, indeed, thon hast the fame excell, continued my under Toby.—when thos offereds this man the fame of the thing of thing of thing of the thing of the thing of the thing of the thing of the

--- In a fortnight or three weeks, addedmy uncle Toby, fmiling,-he might march,-He will never march ,an' please your honour, in this world, faid the corporal; ---- He will march, faid my uncle Toby, riting up from the tide of the bed, with one thoe off :- Au' pleafe your honour, faid the corporal, he will never march but to his grave:-Hefhallmarch, cried my uncle Toby, marching the foot which had a shoe on, though without advancing an inch,-he shall march to his regiment .-- He cannot stand it, faid the corporals-he finall be supported, faid my uncle Toby .-- He'lldrop at last, faid the corporal and what will become of his boy? -life thall not drop faid my uncle Toby, firmly.--A-well-o'day,--do what we can for him faid Trim maintaining his point, the poor foul will die :--- He thall not

die, by G—, cried my uncle Toby.

The accusing spirit, which flew up to heaven's chancers with the path, blushed

as he wrote it down, dropp'd a tear upon the word, and blotted it out for ever. ----My uncle Toby went to his

bureau, - put his purfe into his breeches pocket, and having ordered the corporal to go early in the morning for a phylician.

-he went to bed and fell affeep. The fun looked bright the morning after, to every eye in the village but Le Fevre's and his afflicted fon's; the hand of death prefs'd heavy upon his eye-lids,and hardly could the wheel at the cistern turn round its circle,-when my uncle Toby, who had role up an hour before his wonted time, entered the lieutenant's room, and without preface or apology fat himfelf down upon the chair, by the bedfide, and independently of all modes and customs opened the curtain in the manner an old friend and brother officer would have done it, and asked him how he did, -how he had rested in the night,-what was his complaint,-where was his pain, -and what he could do to help him? -and without giving him time to anfwer any one of the enquiries, went on and told him of the little plan which he had been concerting with the corporal the night before for him .-

You shall go home directly, Le Feyre, faid my uncle Toby, to my house, and we'll fend for a doctor to see what's the matter,-and we'll have an anothecary .- and the corporal shall be your nurse; -and I'll be your servant,

Le Fevre.

There was a franknessin my uncle Toby, -not the effect of familiarity,-but the cause of it -which let you at once into his foul, and thewed you the goodness of his nature; to this, there was fomething in his looks, and voice, and manner, superadded, which eternally beckoned to the unfortunateto come and take shelter under him; so that before my uncle Toby had half finished the kind offers he was making to the father, had the fon infentibly preffed up close to his knees, and had taken hold of the breast of his coat, and was pulling it towards him .- The blood and fpirits of Le Fevre, which were waxing cold and flow within him, and were retreating to their last citadel, the heart,-rallied back, the film forfook his eyes for a moment,-he looked up wishfully in my uncle Toby's face, -then cast a look upon his boy, -and that ligament, fine as it was, -was never broken. Nature instantly abb'd again,-the

as he gave it in-and the recording angel, film returned to its place, the pulfe flutter'd-stopp'd-went on-throbb'd -stopp'dagain-mov'd-stopp'd-fhall I go on ?- No. Sterne.

§ 2. Yorick's Death.

A few hours before Yorick breathed his last, Eugenius stept in, with an intent to take his last fight and last far-well of him Upon his drawing Yorick's curtain, and atking how he felt himfelf. Yorick looking up in his face, took hold of his hand.and, after thanking him for the many tokens of his friendship to him, for which, he faid, if it was their fate to meet hereafter, he would thank himagain and again; he told him, he was within a few hours of giving his enemies the flip for ever .-- I hope not, answered Eugenius, with tears trickling down his cheeks, and with the tenderest tone that ever man fpoke -I hope not, Yorick, faid he .- Yorick replied, with a look up, and a gentle fqueeze of Eugenius's hand, -and that was all but it cut Eugenius to his heart .- Come come, Yorick, quoth Eugenius, wiping his eyes, and fummouing up the man within him. -my dear lad, be comforted. -let not all thy spirits and fortitude forfake thee at this critis when thou most. wantest them ;-who knows what refources are in store, and what the power of God may yet do for thee; - Yorick laid his hand upon his heart, and gently shook his head; for my part, continued Engenius. crying bitterly as he uttered the words, -I declare, I know not, Yorick, how to part with thee, and would gladly flatter my hopes, added Engenius, chearing up his voice, that there is still enough of thee left to make a bifnop,-and that I may live to fee it .- I befeech thee Eugenine quoth Yorick, taking off his night-cap as well as he could with his left hand. his right being still grasped, close in that of Eugenius, --- I befeech thee to take a view of my head .--- I fee nothing that ails it, replied Eugenius. Then alas! my friend, faid Yorick, let me tell you, that it is fo bruifed and mif-shapened with the blows which have been fo unhandfomely given me in the dark, that I might fay with Sancho Panca, that should I recover and" mitres thereupon be fuffered to rain " down from heaven as thick as bail; not " one of them would fit it."--- Yorick's laft breath washanging upon histrembling lips, ready to depart as he uttered this; vet still it was uttered with fomething of a Cervantic tone; -and as be spoke it, Eugenius could perceive a stream of lambent fire lighted up for a moment in his eyes; — faint picture of those flashes of his spirit, which (as Shakespear faid of his ancestor) were wont to set the table in a roar!

Eugenius was convinced from this, that the heart of his friend was broke; he funezed his hand,—and then walked folly out of theroom, weeping as he walked. Yorick followed Eugenius with his eyes to the door,—he then clofed them —and never opened them more.

and never opened them more.

He lies buried in a corner of his churchyard, under a plain marble-flab, which
his friend Eugenius, by leave of his executors, laid upon his grave, with no more than
thefe three words of infeription, ferring
both for his epitanb, and electy—

Alas, poor YORICK!

Ten times a day has Yorick's ghost the confolation to hear his monumental inferription read over with fuch a variety of plaintive tones, as denote a general pity and esteem for him;—a foot-way crofiling the church-yard clole by his grave,—not a paffenger goes by, without stopping to east a look upon it,—and fighing as he walks on,

Alas, poor Y O R I C K!

§ 3. The Story of Alcander and Ser-

torion.

Athens, long after the decline of the Roman empire, still continued the feat of learning, politeness, and wildom. Theodoric the Ostrogoth repaired the fehools which barbarity was fullering to fall into deray, and continued those pensions to men of learning which avaricious governing governi

nors had unonjoilized.
In this city, and about this period, Alounder and Septimius were fellow-students together: the one the most fabile
realoner of all the Lyceum, the other the
most elequest fipeaker in the neademic
grove. Mutual admiration from begot a
friendflip. Their features were the
most clevel of their features were the
most clebrated cities in the world; for
most celebrated cities in the world; for
Alcander was of Athens, Septimius came

from Rome.

In this state of harmony they lived for fome time together; when Alcander, after paffing the first part of his youth in the indolence of philosophy, thought at

length of entering into the bafy world; and, are step previous to this, placed his affections on Hypatia, a lady of exquisic beauty. The day of their intended naptials was fixed; the previous ceremonies were performed; and nothing now remained but her being conducted in triumph to the apartment of the intended

bridegroom. Alcander's exultation in his own happinels, or being unable to enjoy any fatisfaction without making his friend Septimius a partner, prevailed upon him to introduce Hypatia to his fellow-student; which he did with all the guiety of a man who found himfelf equally happy in friendship and love. But this was an interview fatal to the future neare of both : for Septimius no fooner faw her, but he was fmitten with an involuntary paffion : and, though he used every effort to suppress defires at once fo imprudent and unjust, the emotions of his mind in a thort time became fo strong, that they brought on a fever, which the phyficians judged in-

curable.

During this, illuefs, Alcander watched him with all the auxiety of fondnefs, and brought his mixtest by join in those amis-ble offices of friendflip. The fingacity of the phyticinate by thefe means from discovered that the cause of their patient's different water over and Alcander being apprized of their discovery, at length externed a confeilon from the reluctant

dying lover. It would but delay the parrative to defcribethe conflict between love and friendthip in the breast of Alcanderon this occafion ; it is enough to fav. that the Athenians were at that time arrived at fuch refinement in morals, that every virtue was carried to excels. In thort, forgetful of his own felicity, he gave up his intended bride, in all her charms, to the young Roman. They were married privately by his connivance, and this unlooked for change of fortune wrought as unexpected a change in the constitution of the now happy Septimius: in a few days he was perfectly recovered, and fet out with his fair partner for Rome. Here, by an exertion of those talents which he was to eminently poffelfed of, Septimius in a few years arrived at the highest dignities of the state, and was

constituted the city-judge, or prator.

In the mean time Alcander not only felt the pain of being feparated from his friend and his mistrefs, but a profecution was also commenced against him by the relations.

offlypain, for having basicly grievan ph being, awas faggented, for money. His immorence of the critical bail to his charge, and crean his cloquence in his own defence, were not able to with the total contract of a powerful party. He was cast, and condemned to par an enormous time the limewere, being unable to misk for his property of the contract of the contract

totte highest bidder. A in rebant of Thrace becoming his perchafer, Alcander, with fome other companions of distrefs, was carried into that region of defolation and fterility. His finted employment was to follow the herds of an imperious master, and his faccefe in . hunting was all that was allowed him to fupply his precarious fahfastence. Every morning awaked him to a renewal of famine or toil, and every change of feafon ferved but tonggravate his untheltered distrefs. After fome years of bondage, however, an opportunity of eleaping offered; he embraced it with ardour: to that travelling by night, and lodging in caverns by day, to fhorten along story, he at last arrived in Rome. The fame day on which Alcander arrived, Septimius fatadministering justice in the forum, whither our wanderer came, expecting to be instantly known, and publicly acknowledged by his former friend. Herehestood the whole day amongst the crowd, watching the eyes of the judge, and expecting to be taken notice of: but he was to much altered by a long foccession of hardships, that he continued unnoted among the rest; and, in the evening, when he was going up to the prætor's chair, he was brutally repulfed by the attending lictors. The attention of the poor is generally driven from oneungratefulobjefttoanother; fornight comingon, he now found himfelf under a necessity of feeking a place to lie in, and yet knew not where to apply. All emaciated and in rags as he was, none of the citizens would harbour fo much wretchednefs; and fleeping in the streetsmight be attended with interruption or danger: iu. fort, he was obliged to take up his lodging in one of the tombs without the city, the usual retreat of guilt, poverty, and despair. In this manfion of horror, laying his head upon an inverted urn, he forgot his miferies for a while in fleep; and found, on his flinty couch, more eate than beds of down can supply to the guilty.

As he continued here, about midnight two rebbers came to make this their retreat; but happening to difagree about the division of their plunder, one of them stabbed the other to the heart, and left him. weltering in blood at the entrance. In thefe circumstances he was found nextmorning dead at the mouth of the vault. This naturally inducing a farther enquiry, an alarm was foread; the cave was examined: and Alcander being found, was immediately apprehended, and accused of robbery and murder. The circumstances against him were strong, and the wretchedness of his appearance confirmed fuspicion. Misfortune andhe were now fo long acquainted, that he at last became regardless of life. He detested a world where he had found only ingratitude, falls hood, and cruelty; he was determined to make no defence, and thus, lowering with refolution he was dragged, bound with cords, before the tribunal of Septimius. As the proofs were positive against him, and he offered nothing in his own vindication. the judge was proceeding to doom him to a most crue land ignominious death, when the attention of the multitude was soon divided by another object. The robber, who had been really guilty, was apprehended felling his plunder, and struck . with a panic, had confelled his crime. He was brought bound to the fame tribunal. and acquitted every other person of any partnership in hisguilt. Alcander's innocence therefore appeared, but the fullen rashness of his conduct remained a wondertothefurrounding multitude; but their astonifhment was still farther increased. when they faw their judge start from his. tribunal to embrace the supposed criminal: Septimius recollected his friend and former benefactor, and hung upon his. neck with tears of pity and of joy. Need the fequel be related? Alcander was acquitted: fhared the friendship and honours of the principal citizens of Rome; lived afterwards in happinels and cafe; and left it to be engraved on histomb. That no circumstances are fo desperate, which

Providence may not relieve. § 4. The Monk.

A poor Monk of the order of St. Francia came into the room to beg fomething for his convent. The moment I cast my eyes upon him, I was pre-determined not to give him a fingle four, and accordingly I put my purfection my neket—buttoned it up—let mylelf a lattle more upon my centre. centre, and advanced up gravely to him: there was fomething. I fear, forbidding in my look: I have his figure this moment before my eyes, and think there was that in it which deferred better.

The Monk, as I judge from the break in his tonfure, a few scattered white hairs upon his temples being all that remained of it, might be about feventy-but from his eyes, and that fort of fire which was in them, which feemed more tempered by courtefy than years, could be no more than fixty --- truth might lie between --- He was certainly fixty five : and the general air of his countenance, notwithstanding fomething feemed to have been planting wrinkles in it before their time, agreed to the account.

It was one of those heads which Guido hasoften painted-mild-pale-penetrating, free from all common-place ideas of fat contented ignorance looking downwards upon the earth -it look'd forwards but look'd as if it look'd at fomething bewond this world. How one of his order came by it, Heaven above, who let it fall upon a Monk's thoulders, best knows: but it would have fuited a Bramin, and had I met it upon the plains of Indostan. I had reverenced it.

The rest of his outline may be given in a few strokes; one might put it into the bands of any one to delign, for 'twas neithe elegant nor otherwise, but as characterand expreffion made it fo: it was a thin. foore form, femething above the common fize, if it lost not the distinction by a bend forwards in the figure-but it was the attifule of entreaty : and as it now stands prefent to my imagination, it gain'd more than it lost by it.

When he had entered the room three aces, he stood still; and laying his left hand upon his breast (a flender white staff with which he journeyed being in his right)-when I had got close up to him, he introduced himfelf with the little story of the wants of his convent, and the poverty of his order-and did it with fo breast, and retired. fimple a grace-and fuch an air of deprelook and figure-I was bewitched not to

have been struck with it--A better reason was, I had pre-determined not to give him a fingle fous.

-Tis very true, faid I, replying to a cast unwards with his eyes, with which he had concluded his address-'tis very true-and Heaven be their refource who have no other but the charity of the. world, the stock of which, I fear, is no way fufficient for the many great claims ... which are hourly made upon it.

As I pronounced the words " great " claims," he gave a flight glance with his eye downwards upon the fleeve of his tunic-I felt the full force of the appeal-I acknowledge it, faid I-a coarfe habit, and that but once in three years, with meaare diet-are no great matters; and the true point of pity is, as they can be earn'd in the world with folittle industry, that your ordershouldwish toprocure themby prefsing upon a fund which is the property of the lame, the blind, the aged, and the infirm: the captive who liesdown counting over and over again the days of his affliction, languithes also for his share of it; and had you been of the order of Mercy, inflead of the order of St. Francis, poor as I am, continued I pointing at my portmanteau, full chearfully fould it have been opened to you for the ranfom of the unfortunate. The Monk made me a bow-but of all others, refumed I, the unfortunate of our own country, furely, have the first rights; and have left thousands in distress upon our own thore-The Monk gavea cordial wave withhishead-as much as to . fay. No doubt, their is mifery enough in every corner of the world, as well as within our convent-Butwedistinguish faid I, laying my hand upon the fleeve of his tunic, in return for his appeal-we distinguith my good father! betwist those who wish only to eat the bread of their own labour-and those who eat the bread of other people's, and have no other plan in life, but to get through it in floth and ignorance, for the love of God.

The poor Franciscan made no reply: a hectic of a moment pass'd across his cheek. but could not tarry-Nature feemed to have had done with her refentments in him; he shewed none-but letting his ftaff fall within his arm, he preffed both his hands with refiguation upon his

My heart fmote me the moment heshut cation was there in the whole cast of his . the door-Pfha! faid I, with an air of carelefiness, three several times --- but it would not do; every ungracious fyliable I had uttered crowded back into my imagination; I reflected I had no right over the poor Franciscan, but to deny him; and that the punishment of that was enough to the difappointed, without the addition of unkind language-I confidered his grey hairs---

hairs his courteous figure feemed to reenter, and gently ask me, what injury he had done me ? and why I could use him thus?-I would have given twenty livres for an advocate-I have behaved very ill. faid I within myfelf; but I have only just fet out upon my travels; and fhall learn better manners as I get along.

§ 5. Sir Bertrand. A Fragment.

Sir Bertrand turned his steed towards the wolds, hoping to crofs thefe dreary moors before the curfew. But ere he had proceeded half his journey, he was bewildered by the different tracks; and not being able, as far as the eye could reach, to efpy any object but the brown heath furrounding him, he was at length quitenneertain which way be thould direct his courfe. Night overtook him in this fituation. It was one of those nights when the moon gives a faint glimmering of light through the thick black clouds of a lowering fky. Now and then the fuddenly emerged in full fplendour from her veil, and then instantly retired behind it; having just ferved to give the forlorn Sir Bertrand a wide extended prospect over the defolate waste. Hope and native courage awhile urged him to puth forwards, but at length the increasing darknessand fatigue of body and mind overcame him; he dreaded moving from the ground hestood on, for fear of unknown pits and bogs, and alighting from his horfe in defpair, he threw himfelf on the ground. He had not long continued in that posture, when the fullen toll of a distant bell struck his ears-he started up, and turning towards the found, difceruedadim twinkling light. Instantly he feized his horse's bridle, and with cautious steps advanced towards it. After a painful march, he wasstopped by a mosted the light proceeded; and by a momentary glimpfe of moon-light he had a full view of a large antique manfion, with turrets at the corners, and an ample porch in the centre. The injuries of time were strongly marked on every thing about it. The roof in various places was fallen in, the battlements were half demolifhed, and the windows broken and difinantled. A drawbridge, with a ruipous gateway at each end, led to the court before the building-He entered, and instantly the light, which proceeded from a window in one of the turrets, glided along and vanified; at the

fame moment the moon funk beneath a black cloud, and the night was darker than ever. All was filent-Sir Bertrand fastened his steed under a fleed a and annmach. ing the house, traversed its whole front with light and flow footsteps-All was still as death-He looked in at the lower windows, but could not distinguish a fingle object through the impenetrable gloom. After a flort parley with himfelf, he entered the porch, and feizing a maffy iron knocker at the gate, lifted it up, and hefitating, at length struck a loud stroke-the noise refounded through the whole man from with hollow echoes. All was still againhe repeated the strokes more boldly and louder-another interval of filence enfined -A third time he knocked, and a third time all was still. He then fell back to fome distance, that he might difcern whether any light could be feen in the whole front-It again appeared in the famen lace. and quickly glided away as before -at the fameinstanta deep fullen toll founded from the turret. Sir Bertrand's heart made a fearful stop-he was a while motionless : then terror impelled him to make fonte hasty steps towards his steed-but shame stopt his flight; and urged by honour, and a refistlefs defire of finishing the adventure. be returned to the porch; and working up his foul to a full fleadiness of resolution, he drew forth his fword with one hand, and with the other lifted up the latch of the gate. The heavy door creeking upon its hinges reluctantly yielded to his hand-he applied his thoulder to it, and forced it open-he quitted it, and stept forwardthe door instantly flut with a thundering clap. Sir Bertrand's blood was chilled he turned back to find the door, and it was long ere his trembling hands could feize it -but his utmost strength could not open it again. After feveral ineffectual attempts ditch, furrounding the place from whence he looked behind him, and beheld, across a hall upon a large stair-cafe, a pale bloith flame, which cast a difmal gleam of light around. He again fummoned forth his courage, and advanced towards it-it retired. He came to the foot of the stairs, and after a moment's deliberation afcended. He went flowly up, the flame retiring before him, till he came to a wide gallery -The flame proceeded along it, and he followed in filenthorror, treading lightly, for the echoes of his foot-steps startled him. It led him to the foot of another stair-cafe, and then vanished-At the same instant another toll founded from the turret-Sir

Bertrand

Bertrand felt it strike upon his heart. He was now in total darkness, and with his arms extended, began to afcend the fecond stair-cafe. A dead cold hand met his left hand, and firmly grasped it, drawinchimforcibly forwards-he endeavoured to difengage himfelf, but could not,he made a furious blowwith his fword, and justantly a loud firiek pierced hisears, and the dead hand was left powerlefs with his -He drout it, and ruffied forwards with a desperate valour. The stairs were narrow audwinding, and interrupted by frequent breaches and loofe fragments of stone. The stair-cafe grew narrower and narrower, and atlenigth terminated in a low irong rate. Sir Bertrand pushed it open-it led to an -intricatewindingpaffage.justlargeenough to admit aperson uponhis hands and knees. . A faint glimmering of light ferved to thew the nature of the place-Sir Bertrand entered-A deep hollow groan refounded from a distance through the vault-lie went forwards, and proceeding beyond the first turning, he different the fame blue flame which had before conducted him-He followed it. The vault, at length, fuddenly opened into a lofty gallery, in the midst of which a figure appeared, compleatly armed, thrusting forwards the bloody stump of an arm, with a terrible frown and menacing gesture, and brandithing a fword in his band. Sir Bertrand undauntedlyfprung forwards; and aiming a fierce blow at the figure, it instantly vanished, letting fall a maffy iron key. The flame now rested upon a pair, of ample folding doors at the end of the gallery. Sir Bertrand went up to it, and applied the key to a brazen lock-with difficulty he turned the bolt-instantly the doors flew open, and discovered a large apartment, at the end of which was a coffin rested upon a bier, with a taper burning on each fide of it. Along the room, on both fides, were gigastic statues of black marble, attired in the Moorish habit, and holding enormousfabres in their right hands. Each of them reared his arm, and advanced one leg forwards as the knight entered; at the fame moment the lid of the coffinflewopen and the bell tolled. The flame still glided forwards, and Sir Bertrand resolutely followed, till he arrived within his paces of the coffin. Suddenly a lady in a throud and black veil rose up in it, and stretched out her arms towards him-at the fame time the statues clashed their fabres and advanced. Sir Bertrand flew to the lady,

and clasped her in his arms—the threw up her veil, and kitted his lips; and infantly the whole building flook as with an earthquake, and fell afunder with a horrible crash. Sir Bertrand was thrown into a fudden trance, and on recovering found himfelf feated on a velvet fofa, in the most magnificent room he had ever feen, lighted with innumerable tapers, in lustres of pure crystal. A fumptuous banquet was fet in the middle. The doors opening to fost music, a ladyof incomparable beauty, attired with amazingfolendour entered furroundedby a troop of gay nymphs more fair than the Graces-She advanced to the knight, and falling on her knees, thanked him as her deliverer. The nymphs placed a garland of laurel upon his head, and the lady led him by the hand to the banquet, and fat befide him. The nymphs placed themfelves at the table, and a numerous train of fervants entering, ferved up the feaft; delicious music playing all the time. Sir Bertraud could not speak for astonithment -he could only return their honours by courteous looks and gestures. After the banquet was finished, all retired but the lady, who leading back the knight to the fofa, addressed him in these words: -

Aikin's Miscel.

§ q. On Human Grandeur.

An alchous-keeper near Hington, tho had long lived at the fign of the French King, upon the commencement of the last war pulled down his old fign, and put up that of the Queen of Hungary. Under the influence of her red face and golden feeptre, he continued to fell ale, till he was to longer the favourise of his extonuers; he changed her therefore, fome time ago, for the King of Pruffic, who may ure for the King of Pruffic, who may ure

great man that finall be fet up for vulgar admiration.

In this manner the great are dealt ont, one after the other, to the gazzing crowd. When we have fufficiently wondered at one of them, he is taken in, and another exhibited in his room, who feidom hold his station long; for the mob are ever pleafed with variety.

bably be changed, in turn, for the next

I must own I have fuch an indifferent opinion of the vulgar, that I am ever led to fufpect that merit which raifes their thout; at least I am certain to find those fatisfaction

rreat, and fometimes good men, who find futisfaction in fuch acclamations, made worse by it: and history has too frequently taught me, that the head which has grown this day giddy with the roar of the million, has the very next been fixed

unon a pole.

As Alexander VI was entering a little townin the neighbourhood of Rome, which had been just evacuated by the enemy, he perceived the townsmen buly in the market place in pulling down from a gibbeta figure which had been designed to reprefenthimfelf. Therewere fome alloknocking down a neighbouring statue of one of the Orfini family, with whom he was at war, in order to put Alexander's effigy in its place. It is poffible a man who knew lefs of the world would have condemned the adulation of those bare-faced flatterers: but Alexander feemed pleafed at their zeal; and turning to Bergia, his fon, faid with a fmile, " Vides, mi fili, quain leve "diferimen, patibulum inter et flatuam." "You fee, my fon, the fmall difference " between a gibbet and a flatue." If the great could be taught any leffon, this might fervetoteachthem upon how weak a foundation their glory stands; for, as opular applaufe is excited by what feems like merit, it as quickly condemns what, has-only the appearance of guilt.

Popular glory is a perfect connet; her lovers must toil, feel every inquietude, indulge every caprice; and, perhaps, at last, be jilted for their pains. True glory, on the other hand, refembles a woman of fenfe; her admirers must play no tricks; they feel no great anxiety, for they are fure, in the end, of being rewarded in proportion to their merit. When Swift used to appear in public, he generally had the mob flouting at his train. " Pox take " these fools," he would fav, "how much " joy might all this bawling give my " lord-mayor !?"

We have feen those virtues which have. while living, retired from the public eye. generally transmitted to posterity, as the truest objects of admiration and praife. Perhaps the character of the late duke of Marlborough may one day be fetup, even above that of his more talked of predeceffor; fince an affemblage of all the mild and amiable virtues are far fuperior to those rulgarly called the great ones. I must be pardoned for this short tribute to the memory of a man, who, while living, would as much detest to receive any thing that wore the appearance of flattery, as I thould to offer it. I know not how to turn fo trite a fub-

ject out of the besten road of commonplace, except by illustrating it, rather by the affistance of my memory than judgment: and, instead of making reflections.

by telling a flory.

A Chinese, who had long studied the works of Confucius, who knew the characters of fourteen thousand words, and could read a great part of every book that came intohis way once took it intohishead to travel into Europe, and observe the cuftoms of a people which he thought not very much inferior even to his own countrymen. Upon his arrival at Amsterdam his possion for letters naturally led him to a book-feller's fhop; and, as he could fpeak a little Dutch, he civilly afked the bookfeller of the works of the immortal Xixofou. The bookfeller affored him he had never heard the book mentioned " Alas !" cries our traveller. " to what purpole, then, has he fasted " to death, to gain a renown which has ne-"ver travelled beyond the precincts of China 129

There is fearce a village in Europe and not one university, that is not thus surnished with its little great men. The head of a petty corporation, who opposes the defigns of a prince, who would tyrannically force his subjects to fave their best clothes for Sundays; the puny nedant, who finds one undifcovered quality in the polyne or describes an unheeded process in the skeleton of a mole; and whole mind, like his microscope, perceives nature only in detail; the rhymer, who makes finooth veries, and paints to our imagination, when he should only speak to our hearts, all equally fancy themselves walking forward to immortality and defire the crowd behind them to look on. The crowd takes them at their word. Patriot, philosopher, and poet are footed in their train. "Where was there "ever to much merit feen? no time fo im-" portant as our own! ages, yet unborn. "thall gaze with wonder and applause!" To fuch music the important pigmy moves

forward, bustling and fwelling, and aptly compared to a puddle in a storm. lhave lived to see generals who once had crowd shallowing after them wherever they went, who were bepraifed by newfpapers and magazines, those echoes of the voice of the vulgar, and yet they have long funk into merited obscurity, with

fcarce

Autocevenan episph left to fatter. A frew years agot the hering, filtery employed allifveb-atteet; it was the topic in every observed from the bottom of the free years and the bottom of the fats, we week to from the bottom of the fats, we week to apply all Enrops with herings upon our own terms. At prefeat, we hear no more of all this. We have filted up very little gold that Can learn; need one furnified of the father of the father

§ 7. A Dialogue between Mr. Appison and Dr. Swift.

Dr. Smirt. Surely, Addison, Fortune was exceedingly bent upon playing the fool (a humour her ladyship, as well as most other ladies of very great quality, is frequently in) when the made you a

minister of state, and me a divine!

Addijon. I must confess we wereboth of its out of our elements. But you do not mean to infinuate, that, if our destinies had been reverfed, all would have been

right?

Suift. Yes, I do—You would have made an excellent bithop, and I flouid have governed Great Britain as I did Ireland, with an abiolute (way, while I talked of nothing bat liberty, property, and fo forth.

Addition. You governed the mob of Ireland; but I never heard that you governed the kingdom. A nation and a

meb are different things.

Swift. Aye, so you sellows that have no genius for politics may suppose. But there art times when, by putting himself at the head of the mob, an able man may get to the head of the nation. Nay, there are times when the nation itself is a mob, and may be treated as such by a skilful observed.

Addison. I do not deny the truth of your axiom: but is there no danger that; from the vicifitudes of human affairs, the

favourite of the mob should be mobbed in his turn?

Swift. Sometimes there may: but I risked it, and it answered my purpose. Ask the lord-licutenants, who were forced to pay court to me instead of my courting them, whether they did not feel my superiority. And if I could make myfel! fo considerable when I was only a dirty dean of St. Patrick's, without a feat in either

house of parliament, what should I have done if fortune had placed me in England, unincumbered with a gown, and in a situation to make myself heard in the house

of lords or of commons?

Addion. You would doubtlefs have done rery marrellous acts i perhaps you might have then been as zealous a whigs as lord Whatche himleft; or, if the whigs had offended the statefinan, as they unappily did the dector, who knows but you might have brought in the Pretender? Pray let me also you one question, between you and me: If you had been first uninster under that prince, would you have tolerations.

ed the Proiestant religion, or not? Suift. Hat Mr. Secretary, are you withy upon me? Do you think, becaule Sunderland took a fancy to make you a greater of the sunderland of the sunderland me? You, our wise like grace, it must came from above. You can so more get that from the king, than my lords to though can the other. And though! I will own you had fome, yet, believe me, my friend, it was so match for mine. I think or work of the sunderland is the sunderland of the price of the sunderland of the sunderland of the commettion with me.

Addifin. I have been often told by my friends that I was rather too modes: fo, if you pleafe, I will not decide this difjute for nylielf, but refer it to Mercury, the god of wit, who happens just now to be coming this way, with a foul he has newly brought to the finder.

Hail, divine Hernres! A question of precedence in the class of wit and humour, over which you preside, having arisen between me and my country-

man Dr. Swift we beg leave-Mercury Dr. Swift, I rejoice to fee you.-How does my old lad? How does honest Lemuel Gulliver? Have you been in Lilliput lately, or in the Flying Island, or with your good nurfe Glumdalclitch? Pray, when did you eat a crust with Lord Peter? Is Jack as mad still as ever? I hear the poor fellow is almost got well by more gentle ulage. If he had but more food he would be as much in his ientes as brother Martin himfelf. But Martin they tell me, has spawned a strange brood of fellows, called Methodifts, Meravians, Hutch. infonians, who are madder than Jack was in his worst days. It is a pity you are not alive again to be at them: they would be excellent food for your tooth; and a tharp tooth it was, as ever was placed in

the gum of a mortal; ave, and a firong one too. The hardest food would not break it, and it could pierce the thickeft fulls. Indeed it was like one of Cerberus's teeth: one fhould not have thought it belonged to a man .- Mr. Addison, I beg your pardon, I should have spoken to you fooner; but I was fo firuck with the fight of the doctor, that I forgot for a time the respect due to you.

Swift. Addison, I think our dispute is decided before the judge has heard the

Addition. I own it is in your favour, and I fubmit-but-Mercury. Do not be discouraged, friend Addition. Apollo perhaps would have given a different judgment. I am a wit, and a rogue, and a foe to all dignity. Swift and I naturally like one another: he worthips me more than Jupiter, and I honour him more than Homer; but yet, I affure you, I have a great value for you. - Sir Roger de Coverley, Will Honeycomb, Will Wimble, the country gentleman in the Freeholder, and twenty more characters, drawn with the finest frokes of natural wit and humour in your excellent writings, feat you very high in the class of my authors, though not quite to high as the deen of St. Patrick's. Perhaps you might have come nearer to him, if the decency of your nature and cauti-others of your judgment would have given you leave. But if in the force and pintof his wit he has the advantage, how much does he yield to you in all the polite and elegant graces; in the fine touches of delicate fentiment; in developing the fecretforings of the foul; in thewing all the mild lights and fluides of a character; in marking diffinctly every line, and every foft gradation of tints which would escape the common eye! Whoever painted like you the beautiful parts of human nature, and brought them out from under the thade even of the greatest simplicity, or the most ridiculous weaknesses; so that we are forced to admire, and feel that we venerate, even while we are laughing? Swift could do nothing that approaches to this. - He could draw an ill face very well, or caricature a good one with a maiterly hand : but there was all his power; and, if I am to speak as a god, a worthless power it is. Yours is divine : it tends to

improve and exalt human nature. Szift. Pray, good Mercury (if I may have leave to fay a word for myfelf), do you think that my talent was of no use to correct human nature? Is whipping of no ufe to mend naughty boys?

Mercury. Men are not fo patient of whipping as boys, and I feldom have known a rough fatirist mend them. But I will allow that you have done fome good in that way, though not half so much as Addison did in his. And now you are here, if Pluto and Proferpine would take my advice, they thould dispole of you both in this manner :-- When any hero comes hither from earth, who wants to be humbled (as most heroes do), they should fet Swift upon him to bring him down. The fame good office he may frequently do to a faint fwoln too much with the wind of foiritual pride or to a philosopher vain of his wifdom and virtue. He will foon thew the first that he cannot be holy without being humble; and the last, that with all his boafted morality, he is but a better kind of Yahoo, I would also have himapply his anticofmetic wash to the painted face of female vanity, and his rod, which draws blood at every ftroke, to the hard back of infolent folly or petulant wit. But you, Mr. Addition, thould be employed to comfort and raife the fpirits of those whose good and noble fouls are dejected with a fends of fome infirmities in their nature. To them you should hold your fair and charitable mirrour, which would bring to their fight all their hidden perfections, cast over the rest a softening shade, and put them in a temper fit for Elyfium. --- Adieu: I must now return to my bufinefs above. Dialogues of the Dead.

8 8. The Hill of Science. A Vision.

In that feafon of the year when the ferenity of the fky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the fweet, but fading graces of infpiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiofity began to give way to wearinefs; and I fatme down on the fragment of a rock overgrown with mofs, where the ruftling of the falling leaves, the dashing of waters, and the hum of the diffant city, foothed my mind into the most perfect tranquillity, and sleep intentibly fole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

I immediately found myfelfina vaft ex tended plain in the middle of which arole a moun-

a mountain higher than I had before any conception of. It was covered witht multitude of people, chiefly youth; many of whom prefied forwards with the livielieft exprellion of ardour in their countenance. though the way was in many places freep and difficult. I observed, that those who had but just begun to climb the hill thought " themselves not far from the top; but as they proceeded, new hills were continually riting to their view, and the funmit of the higheft they could before difcern feemed but the foot of another, till the mountain at length appeared to lofe itself in the clouds. As I was gazing on thefethings with aftonishment, my good genius suddealy appeared: The mountain before thee, faid he, is the Hill of Science. On thetop is the Temple of Truth, whose head is above the clouds, and a veil of purelight covers her face. Observe the progress of her votaries; be filent and attentive.

I faw that the only regular approach to the mountain was by a gate, called the gate of languages. It was kept by a woman of a pensive and thoughtful appearance, whose lips were continually moving, as though the repeated fomething to herfelf. Her name was Memory. On entering this first enclosure, I was stunned with a confused murmur of jarring voices, and difforant founds; which increased upon metetucha degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at Babel. The road was also rough and itony; and rendered more difficult by heaps of rubbish continually tumbled down from the higher parts of the mountain; and broken ruins of ancient buildings, which the travellers were obliged to climb over at every frep; infomuch that many, difguited with fo rough a beginning, turned back, and attempted the mountain no more; while others having conquered this difficulty had no spirits to ascend further, and fitting down on fome fragment of the rubbith, barangued the multitude belowwith the greatest marks of importance and felf-complacency.

About half way up the hill, I oblire sel encech field the pult a thick force (overed with continual fugs, and cut out into laborations of the continual fugs, and cut out into laborations of the continual fugs, and cut out into laboration of the continual fugs, and the continual fugs of the continual fugs of

boughs over the path, and a thick milt often refted on it; yet never fo much but that it was differmible by the light which beamed from the countenance of Truth.

In the pleafantest part of the mountain were placed the bowers of the Mules. whole office it was to cheer the spirits of the travellers, and encourage their fainting steps with fongs from their divine harps. Not far from hence were the fields of Fiction, filled with a variety of wild flowers fpringing up in the greatest luxuriance, of richer feents and brightercolours than I had observed in any other climate. And near them was the dark walk of Allegory, so artificially thaded, that the light at noonday was never fironger than that of a bright moon-shine. This gave it a pleafingly romantic air for those who delighted in contemplation. The paths and alleys were perplexed with intricate windings, and were all terminated with the fratue of a Grace, a Virtue, or a

After I had observed these things, I turned my eye towards the neultitudes who were climbing the freep afcent, and obferved amongst them a youth of a lively look, a piercing eye, and formething hery and irregular in all his motions. His name was Genius. He darred like an eagle up the mountain, and left his companions gazing after him with envy and admiration: but his progress was unequal, and interrupted by a thousand caprices. Pleafure warbled in the valley be mingled in her train. When Pride beckoned towards the precipice he ventured to the tottering edge. He delighted in devious and untried paths; and made fo many excursions from the road, that his feebler companions often outfiripped him. I obferved that the Muses beheld him with partiality; but Truth often frowned, and turned ande her face. While Genius was thus waiting his firength in eccentric flights, I faw a person of a very different appearance, named Application. crept along with a flow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every from that obttructed his way, till he faw most of these below him who had at first derided his low and toiltome progress. Indeed there were few who afcended the hill with equal and uninterrupted freadiness; for, belide the difficulties of the way, they were continually folicited to turn afide by a numerous crowd of Appetites, Pathous, and Pleafures, whose importunity, when they had once

complict

complied with, they became lefs and lefs able to refift; and though they often returned to the path, the afperities of the road were more feverely felt, the hill appeared more fleep and rugged, the fruits which were wholesome and refreshing feemed harth and ill-tafted, their fight grew dim, and their feet tript at every

little obstruction. Ifaw, with fome furprize, that the Mufes, whole butinels was to cheer and encourage those who were toiling up the ascent; would often fing in the bowers of Pleafure, and accompany those who were entired away at the call of the Pallions: they accompanied them, however, but a little way, and always forfook them when they loft fight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led them away, without reliftance, to the cells of Imporance, or the mantions of Mifery. Amongst the innumerable feducers, who were endeavouring to draw away the votaries of Truth from the path of Science, there was one, so little formidable in her appearance, and fo gentle and languid in her attempts, that I thould fearcely have taken notice of her, but for thenumbers the had imperceptibly loaded with her chains. Indolence (for fo the was called) far from proceeding to open hoftilities, did not attempt to turn their feet out of the path, but contented herfelf with retarding their progress; and the purpose he could not force them to abandon, the perfuaded them to delay. Her touch had a power like that of the torpedo, which withered the firength of those who came within its influence. Her unhappy captives fill turned their faces towards the temple, and always hoped to arrive there; but the ground feemed to flide from beneath their feet, and they found themfelves at the bottom, before they suspected they had changed their place. The placid terenity, which at first appeared in their countenance, changed by degrees into a melancholy languor, which was tinged with deeper and deeper gloom, as they glided down the fiream of Infignificance; adark and fluggish water, which is curled

flock, and the next moment buried in the gulf of Oblivion. Of all the unhappy deferters from the paths of Science, none feemed lefs able to return than the followers of Indolence. The Captives of Appetite and Passion

by no breeze, and enlivened by no mur-

mur, till it falls into a dead fea, where

could often feize the moment when their tyrants were languid or affeep to escape from their enchantment; but the dominion of Indolence was confrant and unremitted, and feldom refitted, till refittance was in vain.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhibitanting, the path shaded with laurels and other ever-greens, and the effukrence which beamed from the face of the goddefs is smed to field a glory round her votaries. Happy, faid I, are they who are permitted to afcend the mountain !but while I was pronouncing this exclamation with uncommon ardour, I faw flanding belide me a form of diviner features and a more benign radiance. Happier, faid the, are those whom Virtue conducts to the mantions of Content! What, faid 1. does Virtue then retide in the vale? I am found, faid the, in the vale, and I illuminate the mountain : I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and blefs the hermit in his cell, Thave a temple in every heart that owns my influence; and to him that withes for me I am already prefent. Science may raife you to eminence, but I alone can guide you to felicity! - While the goddefs was thus fpeak-ing, I ftretched out my arms towards her with a vehemence which broke my flumbers. The chill dews were falling around me, and the fludes of evening firetched over the landscape. I hastened homeward, and refigned the night to filence and meditation. Aikin's Mifcel.

S q. On the Love of Life.

Age, that leffens the enjoyment of afe, increases our defire of living. Those dangers which, in the vigour of youth, we had learned to despife, assume new terrors as we grow old. Our caution increasing as our years increase, fear becomes at lait the prevailing possion of the mind; and the imall remainder of life is taken up in ufelels efforts to keep off our end, or provide for a continued existence.

Strange contradiction in our nature, and fartled paffengers are awakened by the to which even the wife are liable! If Ishould judge of that part of life which lies' before me by that which I have already feen, the protpect is hideous. Experience tells me, that my past enjoyments have brought no real felicity; and fenfation affures me, that those I have felt ar: 3 F 2 ftronge:

frongerthan those which are yet to come. Yet experience and fensation in vain perfoade; hope, more powerful than either, dreffes out the diffant prospect in fancied heatity; some happiness, in long prospective, fill beckons me to puriou; and, like a losing gamester, every new dispipational increases my ardour to

continue the game. Whence then is this increased love of life, which grows upon us with our years? whence comes it, that we thus make greater efforts to preferve our existence, at a period when it becomes fcarce worth the keeping? Is it that Nature, attentive to the prefervation of mankind, increases our withes to live, while the lettens our enjoyments; and, as the robs the fentes of every pleafure, equips Imagination in the finils? Lifewould be infupportable to an old man, who loaded with infirmities, feared death no more than when in the vigour of mauhood: the numberless calamities of deeaving nature, and the confcioufnels of furviving every pleafure, would at once induce him, with his own hand, to terminate the feene of mifery; but happily the contempt of death forfakes him at a time when it could only be prejudicial; and life acquires an imaginary value, in proportion as its real value is no more.

proportion is in the real variety of the proportion of the real variety of our acquaintance with it. "I would not closely any breach Philosopher, or not closel," May French Philosopher, or the proportion of the old in every kind of positions they not be the world and all that its produces; they love life and all that its produces; they love life and all tistarbands of the proportion of t

there are the commended that all whose of the commended that all who were unjustly decisioned in price and the commended that all who were unjustly decisioned in price and the commended that all who almong the instruction of the commended that all whose the commended that all the commended that all the commended that the compress's feet, addressed this in so follows: "Great father of China, behold a wretch, now "eight-free years old, who wretch, now "eight-free years" old, who were the commended that t

"now hevel in foliated and darknefs for more than fifty years, and arm grown familiar with differs! A syet, dazzted with the fulendom of that fin to which you have reflored me, lhave been wandering or the first to find out flowe friend that would affife or relieve, or remember me; but my friends, my family, and clatious are all dead; and I am forgotten. Permit me then, O Chinarang, to wear out.

" even confronted by my accufors. I have

are all dead; and I am forgotten. Permit me then, O Chinatang, to wear out, the wretched remains of life in my former prifors, the walls of my dungeon are to me more pleading than the mod phendid palage: I have not long to live, and finall be unbappy except I spend the ref of my days where my youth was palled; in that prifon from whence you were pleafed to releade me."

The old man's passion for confinement. is fimilar to that we all have for life. We are habituated to the prifen, we look round with difcontent, are diffleafed with the abode, and yet the length of our captivity only increases our fondness for the cell. Thetreeswehaveplanted, the houles we have built, or the posterity we have begotten, all ferve to bind us closer to the earth, and emhitter our parting. Life fors the young like a new acquaintance; the companion, as yet unexhaufted, is at once instructive and amusing; its company pleafes, yet, for all this it is but little regarded. Yous, who are declined in years, life appears like an old friend; its jefs have been anticipated in former converfation: it has no new flory to make us finile, no new improvement with which to furprize, yet ftill we love it : deftitute of every enjoyment, fill we love it, hufland the walting treafure with increafing frogality, and feel all the poignancy of an-

guish in the fatal separation. Sir Philip Mordaunt was young beautiful, fincere, brave, an Englishman. He had a complete fortune of his own, and the love of the king his mafter, which was equivalent to riches. Life opened all her treafures before him, and promifed a long fucceffion of happiness. He came taked of the entertainment, but was difguited even at the beginning. He professed an aversion to living; was tired of walking round the fame circle; had tried every enjoyment, and found them all grow weaker at every repetition. " If life be, in youth, so difpleating," cried he to himfelf, " what " will it appear when age comes on? if " it be at prefent indifferent, fure it will

" then be execrable." This thought em-

BOOK IV. -NARRATIVES, DIALOGUES, &c.

hitterad every redlection; till, at his, with all the fermity of pervented revious, he canded the declate with a pitful! Had this elif-deduced man been apprized, that existince grows more defirable to us the longer we exist, he would then have faced add ago without firinking; he would have boldly darded to live; and ferred that fociety by his fature stillatint, which he hady larged by his defertion. Godfphith.

§ 10. The Canal and the Brook. A Reverie.

A delightfully pleafant evening fucceeding a fultry fummer day, invited me to take a folitary walk; and, leaving the dust of the highway. I fell into a nath which led along a pleafant little valley watered by a forall meandring brook. The meadow ground on its banks had been lately mown, and the new grafs was fpringing up with a lively verdure. The brook was hid in feveral places by the thrubs that grew on each fide, and intermingled their branches. The tides of the valley were roughened by faull irregular thickfets; and the whole feene had an air of folitude and retirement, uncommon in the neighbourhood of a populous town. The Duke of Bridgewater's canal croffed the valley. high raifed on a mound of earth, which preferved a level with the elevated ground on each fide. An arched read was carpied under it, beneath which the brook that ran along the valley was conveyed by a fubterraneous pattage, I threw myfelf upon a green bank, finaded by a leafy thicket, and refting my head upon my band, after a welcome indolence had overcome my feafes, I faw, with the eyes of fancy, the following forne.

The firm-built fide of the aqueduct fuddealy opened, and a gigantic form iffued forth, which I foon discovered to be the Genius of the Canal. He was clad in a close garment of ruffet hue. A mural crown, indented with battlements, furrounded his brow. His naked feet were discoloured with clay. On his left shoulder he bore a huge pick-axe; and in his right hand he held certain inftruments, ufed in furveying and levelling. His looks were thoughtful, and his features harsh. The breach through which he proceeded infantly closed, and with a heavy tread be advanced into the valley. As he approached the brook, the Deity of the Stream arose to meet him. He was habited in a light green mantle, and the clear drops tell from his dark hair, which was

encircled with a wreath of water-lily interwoven with fweet-feented flag: an angling rod fupported his fleps. The Genius of the Canal eyed him with a contemptuous look, and in a hoarfe voice thus began:

" Hence, ignoble rill! with thy feanty " tribute to thy lord the Merfey; nor thus " wafte thy almost-exhausted urn in linger-" ing windings along the vale. Feeble as " thine aid is, it will not be unacceptable " to that mafter fiream himfelf; for, as I " lately croffed his channel, I perceived " his fands loaded with firanded' veffels. " I faw, and pitied him, for undertaking a " talk to which he is unequal. But thou, " whose languid current is obscured by " weeds, and interrupted by mishapen " pebbles; who lofest thyfelf in endless " mazes, remete from any found but thy " own idle gurgling; how canfi thou fun-" port an existence so contemptible and " ufelefs? For me, the noblest child of " Art, who hold my unremitting courfe " from hill to hill, over vales and rivers; " who pierce the folid rock for my paf-" fage, and connect unknown lands with " dillant feas: wherever I appear I am " viewed with attonithment, and exulting " Commerce hails my waves. Behold my " channel thronged with capacious veffels " for the conveyance of merchandize, " and iplendid barges for the ufe and " pleafare of travellers; my banks crown-"ed with airy bridges and huge ware-" houses, and echoing with the buly founds "of industry! Pay then the homage " due from Sloth and Obscurity to Gran-" deur and Utility."

" I readily acknowledge," replied the Deity of the Brook, in a modelt accent, " the superior magnificence and more ex-" tenfive utility of which you fo proudly " boaft; yet in my humble walk, I am not " void of a praise less thining, but not less " folid than yours. The nymph of this " peaceful valley, rendered more fertile " and beautiful by my ffream; the neigh-" bouring fylvan deities, to whose pleasure "I contribute; will pay a grateful tefti-"mony to my merit. The windings of " my courfe, which you fo much blame, " ferve to diffuse over a greater extent of " ground the refreshment of my waters: " and the lovers of Nature and the Mufes. " who are fond of firaying on my banks, " are better pleafed that the line of beauty " marks my way, than if, like yours, it " were directed in aftraight, unvaried line.

"They prize the irregular wildness with 3 F 3 "which " which I am decked, as the charms of " beauteous simplicity. What you call " the weeds which darken and obscure " my waves, afford to the botanift a pleaf-" ing speculation of the works of nature; " and the poet and painter think the luttre " of my fiream greatly improved by glit-" tering through them. The pebbles " which divertify my bottom, and make "these ripplings in my current, are pleasing objects to the eye of take ; and my fimple murmurs are more melodious " to the learned ear than all the rude " noiles of your banks, or even the mulic " that refounds from your flately barges. " If the unfeeling fons of Wealth and "Commerce judge of me by the mere " flandard of usefulness, I may claim up While your " undiffinguithed rank. " waters, confined in deep channels, or " lifted above the valleys, roll on, a ufe-" less burden to the fields, and only sub-" fervient to the drudgery of bearing " temporary merchandizes, my fiream " will beflow unvarying fertility on the " meadows, during the fummers of future " ages. Yet I fcorn to fubmit my honours " to the decision of those whose hearts are " that up to taffe and fentiment: let me " appeal to nobler judges. The philofo-" pher and poet, by whose labours the " human mind is elevated and refined. " and opened to pleafures beyond the con-" ception of vulgar fouls, will acknow-" ledge that the elegant deities who pre-" fide over fimple and natural beauty, " have inspired them with their charming " and infiructive ideas. The fweetest and " most majeftic bird that ever fung, has " taken a pride in owning his affection to " woods and fireams; and while the ftu-" pendous monuments of Roman gran-" dear, the columns which pierced the " fkies, and the aqueducts which poured " their waves over mountains and valleys, " are funk in oblivion, the gently winding "Mineiusftill retains histranquil honours. " And when thy glories, proud Genius! " are loft and forgotten; when the flood of " commerce, which now supplies thy urn. " is turned into another course, and has " left thy channel dry and defolate; the " fofily flowing Avon thall ftill murmur " in fong, and his banks receive the ho-" mage of all who are beloved by Pho-" bus and the Mufcs." Aikin's Mifcel.

11. The Story of a difabled Sailor. No observation is more common, and

at the fame time more true, than, That

one half of the world are ignorant how the other half lives. The misfortunes of the great are held up to engage our attention; are enlarged upon in tones of declamation; and the world is called upon to gaze at the noble fufferers; the great, under the preflure of calamity, are confcious of feveral others fympathizing with their diffres; and have, at once, the comfort of admiration and pity.

There is nothing magnanimous in bearing misfortunes with fortitude, when the whole world is looking on: men in . fuch circumflances will act bravely, even from motives of vanity; but he who, in the vale of obscurity, can brave adver-sity; who, without friends to encourage, acquaintances to pity, or even without hope to alleviate his misfortupes, can behave with tranquillity and indifference, is truly great; whether peafantor courtier, he deferves admiration, and flould be held up for our imitation and refpect.

While the flightest inconveniencies of the great are magnified into calamities; while tragedy mouths out their fufferings in all the ftrains of eloquence; the mileries of the poor are entirely difregarded; and yet fome of the lower ranks of people undergo more real hardfhips in one day, than those of a more exalted station suffer in their whole lives. It is inconceivable what difficulties the meanest of our common failors and foldiers endure without murmuring or regret; without paffionately declaiming against Providence, or calling their fellows to be gazers on their intrepidity. Every day is to them a day of mifery, and yet they entertain their hard fate without repining.

With what indignation do I hear an Ovid, a Cicero, or a Rabutin, complain of their misfortunes and hardfhips, whole greatest calamity was that of being unable to vifit a certain fpet of earth, to which they had foolifhly attached an idea of happinels! Their diffreffes were pleafures, compared to what many of the adventuring poor every day endure without murmuring. They ate, drank, and flept; they had flaves to attend them; and were fure of fubfitience for life: while many of their fellow-creatures are obliged to wander without a friend to comfort or affift them, and even without thelter from the feverity of the feafon.

I have been led into these reflections from accidentally meeting, fomedays ago, a poor fellow, whom I knew when a bey

dreffed in a failor's jacket, and begging at one of the outlets of the town with a wooden leg. I knew him to have been honeft and industrious when in the country, and was curious to learn what had reduced him to his prefent fituation. Wherefore, after having given him what I thought proper. I defired to know the hiftory of his life and misfortunes, and the manner in which he was reduced to his prefent diffrefs. The difabled foldier, for fuch he was, though dreffed in a failor's habit, fcratching his head, and leaning on his crutch, put himfelf in an attitude to comply with my request, and gave me his hittory as follows:

" As for my misfortunes, mafter, I can't " pretend to have gone through any more " than other folks; for, except the lofs of " my limb, and my being obliged to beg, " Idon't know any reason, thank Heaven, " that I have to complain: there is Bill "Tibbs, of our regiment, he has lott " both his legs, and an eye to boot; but, " thank Heaven, it is not fo bad with me

" vet. " I was born in Shropshire; my father " was a labourer, and died when I was five " years old; fo I was put upon the parish. " As he had been a wandering fort of a " man, the parithioners were not able to " tell to what parifh I belonged, or where " I was born, so they fent me to another " pariff, and that pariff fent me to a third. " I thought in my heart, they kept fend-" ing me about to long, that they would " not let me be born in any parish at all; " but at laft, however, they fixed me. I " had fome disposition to be a scholar, and " was refolved, at leaft, to know my let-" ters; but the mafter of the workhouse " put me to bufinels as foon as I was able " to handle a mallet; and here I lived an " eafy kind of life for five years. I only " wrought ten hours in the day, and had " my meat and drink provided for my la-"bour. It is true, I was not fuffered to " itir out of the house, for fear, as they faid, " I should run away; but what of that, I " had the liberty of the whole house, and " the yard before the door, and that was " enough for me. I was then bound out " to a farmer, where I was up both early " and late; but I are and drank well, and " liked my bufiness well enough, till he

" died, when I was obliged to provide for " myfelf; fo I was refolved to go feck " my fortune. " In this manner I went from town to " ment, and itarved when I could get none; " when happening one day to go through " a field belonging to a justice of arace. I " fpied a have croffing the path inti before " me, and I believe the devil put it in my " head to fling my flick at it :-well, what " will you have on't? I killed the hare. " and was bringing it away, when the juf-" tice himfelf met me; he called me a " poacher and a villain; and, collaring " me, defired I would give an account of " myfelf. I fell upon my knees, begged " his worthin's pardon, and began to give " a full account of all that I knew of my " breed, feed and generation; but though " I mave a very true account, the justice: " faid I could give no account; fo I was. " indicted at fellions, found guilty of be-"ing poor, and feat up to Loudon to

" town worked when I could get employ-

" Newgate, in order to be transported as " a vagabond. " People may fay this and that of being " in jail, but, for my part, I found New-" gate as agreeable a place as ever I was " in in all my life. I had my belly-fell to " cat and drink, and did no work at all. "This kind of life was too good to last " for ever : fo I was taken out of prifon. " after five months, put on board a thip, " and fent off, with two hundred more, to " the plantations. We had but an indit-" ferent pallage, for, being all confined in " the hold, more than a hundred of our " people died for want of fweet air : and " those that remained were fickly enough, " God knows. When we came afhore, we " were fold to the planters, and I was " bound for feven years more. As I was " no feholar, for I did not know my lea-" ters. I was obliged to work among the " negroes; and I ferved out my time, as

" in duty bound to do. " When my time was expired, I worked " my paffage home, and glad I was to fee " Old England again, because I loved my " country. I was afraid, however, that " I thould be indicted for a vagabond once " more, fo I did not much care to go down " into the country, but kept about the " town, and did little jobs when I could

"get them. " I was very happy in this manner for " fometime, tillone evening coming home

" from work, two men knoc and medown, " and then defired me to fiand. They be-" longed to a prefs-gang: I was carried " before the justice, and, as I could give " no account of myfelf, I had my choice 3 F 4

"left, whether to go on board a man of "they are all faires, and wear wrooten war, or lift for foldier: Lifother lift the "forces, and in this port of a centleman, I for Thought we had no arms, one English forced to so compaging in Flanders, was "man is able to beat five French at any "at the hattles of Val and forces on, and "time; for we went down to the down the briefs five as but the doller of our residence of the property and the source of the property and the propert

" ment foon made me well again. "When the peace came on I was dif-" charged; and, as I could not work, be-" cause my wound was sometimes trouble-" fome. I lifted for a landman in the East " India company's fervice. I have fought " the French in fix pitched battles; and I " verily believe that, if I could read or " write, our captain would have made me " a corneral. But it was not my good " fortune to have any promotion, for I " foon fell fick, and fo got leave to return " home again with forty pounds in my " pocket. This was at the beginning of " the prefent war, and I hoped to be fet " on thore, and to have the plcafure of " fpending my money; but the govern-" meut wanted men, and fo I was preffed " for a failer before ever I could let foot

"on three.
"The beaffwain found me, as he faid,
"an obliniant fellow: It force he knew
that I underflood my byfinds well, but
that I flammed Abraham, to be tille;
"that I flammed Abraham, to be tille;
"that I flammed Abraham, to be tille;
"that I flammed Shraham, to be tille;
"the flammed Shraham, to be tille;
"the shraham, to be till the tille;
"the shraham, the same tille;
"the shraham, the same tille;
"the shraham, the sings I flammed to the shraham,
"the shraham, the shraham, the

" money " Our crew was carried into Breft, and " many of them died, because they were " not used to live in a jail; but, for my " part, it was nothing to me, for I was " feafonted. One night, as I was afleep on "the bed of boards, with a warm blanket " about me, for I always loved to lie well, "I was awakened by the boatfwain, who " had a dark lanthorn in his hand; Jack," " fays he to me, " will you knock out the "French centries brains?' 'I don't care, " says Liftriving to keep myfelf awake," it " I lend a hand.' 'Then follow me,' fays " he, 'and I hope we shall do business.' " So up I got, and tied my blanket, which " was all the clothes I had, about my mid-"dle, and went with him to fight the "Frenchmen. I hate the French, because

"Though we had no arms, one English-" man is able to beat five French at any " time : fo we went down to the door. " where both the centries were pofied, " and, rufaing upon them, feize? their " arms in a moment, and knocked them " down. From thence nine of us ran to-" gether to the miny, and feiging the first " boat we met, got out of the harbour, and " put to fea. We had not been here three " days before we were taken up 'sy the " Derfet privateer, who were glad of fo " many good hands, and we conferred to " run our chance. However, we had not " as much luck as we expedied. In three " days we fell in with the Pompadour " privateer, of forty guns, while we had "but twenty-three; fo to it we went, " yard-arm and yard-arm. The fight " lafted for three hours, and I verily be-

" lieve we should have taken the French-

" man, had we but had fome more men

" left behind; but, unfortunately, we loft

" all our men just as we were going to " get the victory. " I was once more in the power of the " French and I believe it would have gone " hard with me had I been brought back " to Breft; but, by good fortune, we were " re-taken by the Viper. I had almost for-" got to tell you that, in that engagement,
" I was wounded in two places: I loft four " fingers off the left hand, and my leg was " fhot off. If I had had the good fortune " to have loft my leg and use of my hand " on board a king sthip, and not on board " a privateer. I should have been entitled " to clothing and maintenance during the " reft of my life! but that was not my " chance : one man is born with a filver " fpoon in his mouth, and another with a " wooden ladle. However, bleffed be " God, I enjoy good health, and will for "ever love liberty and Old England. " Liberty, property, and Old England " for ever, huzza !"

Thus faying, he limped off, leaving me in admiration at his intrepidity and content; nor could I avoid acknowledging, that an habitual acquaintance with mitery ferres better than philosophy to teach to delpife it.

Goldjinith.

§ 12. A Dialogue between Uxxsses and Cmes, in Cince's Island.

- Circe. You will go then, Ulysses; but

why will you go? I defire you to speak the thoughts of your heart. Speak without referve .- What carries you from me 2

Uluffes. Pardon, goddefs, the weaknefs of human nature. My heart will figh for my country. It is a tendernels which all my attachment to you cannot over-

come. Circe. This is not all. I perceive you are afraid to declare your whole mind : but what do you fear? my terrors are gone. The proudest goddels on earth, when the has favoured a mortal as I have favoured you, has laid her divinity and power at his feet.

Ulefics. It may be fo, while there fill remains in her heart the fondness of love, or in her mind the fear of thome. But you, Circe, are above those vulgar

fenfations.

Circe. I understand your caution, it belongs to your character; and, therefore, to take all diffidence from you, I fwcar by Styx, I will do no harm to you or your friends for any thing which you fay, though it should offend me ever fo much, but will fend you away with all the marks of my friendship. Tell me, now, truly, what pleafures you hope to enjoy in the barren ifland of Ithaca, which can compensate for those you leave in this paradife, exempt from all cares, and overflowing with all delights?

Ulaffer. The pleafures of virtue; the fupreme happiness of deing good. Herc I do nothing; my mind is in a palfy; its faculties are beaumbed. I long to return into action again, that I may employ tirole talents and virtues which I have cultivated from the earlieft days of my youth. Toils and cares fright not me: they are the exercise of my foul; they keep it in health and in vigour. Give me again the fields of Troy, rather than those vacant groves; there I could reap the bright harvest of glory ; here I am hid from the eyes of mankind, and begin to appear contemptible in my own. The image of my former felf haunts and feems to upbraid me wherever I go: I meet it under the gloom of every thade; it even intradesitfelf intoyour prefence, and chides me from your arms. O goddefs! unlefs you have power to lay that troublefome spirit, unless you can make me forget myfelf, I cannot be happy here, I shall every day be more wretched.

Circe. May not a wife and good man

who has frient all his youth in affive life and honourable danger, when he begins to decline, have leave to retire, and enov the reft of his days in quiet and plea-

Ulaffer, No retreat can be honourable to a wife and good man, but in company with the Mufes; I am deprived of that

facred fociety here. The Mufes will not inhabit the abodes of voluntuoufnets and fenfual pleafure. How can I findy, how can I think, while fo many beafts (and the work beafts I know are men turned into heads) are howling, or roaring, or

grunting about me? Circe. There is fomething in this; but this is not all; you suppress the fireneeft reason that draws you to Ithaca. There isanother image, befidesthat of your forner felf, which appears to you in all parts of this island, which follows your walks. which interpofes itfelf between you and me, and chides you from my arms : it is Penelope, Ulyffes: I knew it is .- Do not pretend to deny it : you figh for her in my bosom itself. - And yet the is not an immortal .- She is not, as I am, endowed with the gift of unfading youth; feveral years have paffinee her's has been faded. I think, without vanity, that she was never fo handfome as I. But what is fine now? -

Ulufics. You have teld me yourfelf, in a former convertation, when I juquired of you about her, that she is true to my bed, and as fond of me now, after twenty years absence, as when I left her to go to Troy. I left her in the bloom of her wouth and her beauty. How much must her confancy have been tried fince that time ! how meritorious is her fidelity! Shall I reward her with falfchood! feall I forget her who cannot forget me? who has nothing fo dear to her as my remem-

Circe. Her love is preferved by the continual hope of your speedy return. Take that hope from her; let yourcompanions return, and let her know that you have fixed your above here with me; that you have fixed it for ever ; let her know that the is free to dispose of her heart and her hand as the pleases; fend my picture to her; bid her compare it with her own face-If all this does not cure her of the remains of her paffion, if you do not hear ofher marrying Eurymachus in a twelvemonth, I understand nothing of wemankind.

Uluffer. O cruel goddels! why will you

force me to tell you those truths I wish to conceal? If by fuch unjust, such barbarous ufage. I could lofe her heart, it would break time. How thould lendure the terment of thinking that I had wronged fuch a wife? what could make me amends for her not being mine, for her being another's? Do not frown, Circe; I own (fince you will have me (peak) I own you could not; with all your pride of immortal beauty, with all your magical charms to affift those of nature, you are not fuch a powerful charmer as the. You feel defire, and you give it; but you never felt love, nor can you infpire it. How can I love one who would have degraded me into a beaft? Penclope raifed me into a hero; her love ennobled, invigorated, exalted my mind. She bid me go to the fiege of Troy, though the parting with me was worfe than death to herfelf; the bid me expose myfelf there to all perils among the foremost heroes of Greece, though her poor heart trembled to think of the leaft I fhould meet, and would have given all its own blood to fave a drop of mine. Then there was fuch a conformity in all our inclinations! when Minerva taught me the lessons of wifdom, the loved to be prefent; the heard, the retained the moral instructions, the fublime truths of nature, the gave them back to me, foftened and fweetened with the peculiar graces of her own mind. When we unbent our thoughts with the charms of poetry, when we read together the poems of Orpheus, Mufieus, and Linus, with what taffe did the mark every excellence in them? My feelings were dull, compared to her's. She feemed herfelf to be the Mufe who had infpired those verses, and had toned their lyres to infufe into the hearts of mankind the love of wildom and virtue, and the fear of the gods. How beneficent was the, how good to my people! what care did the take to inftruct them in the finer and more elegant arts: to relieve the necessities of the tick and the aged; to superintend the education of children; to do my fubjects every good office of kind intercession: to lay before me their wants; to affift their petitions; to mediate for those who were objects of mercy; to fue for those who deferved the favours of the crown! And shall I banish myfelf for ever from such a confort? shall I give up her fociety for the brutal joysofa fenfual life, keeping indeed the form of a man, but having loft the human foul, or at least all its noble and god-

like powers? Oh, Circe, forgive me; I cannot bear the thought.

Circe. Be gone-do not imagine I afk you to tray. The daughter of the Sun is not fo mean spirited as to solicit a mortal to thate her happiness with her. It is a happiness which I find you cannot enjoy. I pity you and despile you. That which you feem to value formuch, I have no notion of. All you have faid feems to me a jargon of fentiments fitter for a filly woman than for a great man. Go, read, and fpin too, if you pleafe, with your wife. I forbid you to remain another day in my igand. You shall have a fair wind to carry you from it. After that, may every form that Neptune can raife purfue and overwhelm you! Be gone, I fay; quit my fight. Uluffes, Great goddefs, I obey-But remember your oath.

§ 13. Love and Toy, a Tale.

In the happy period of the golden age, when all the celeftial inhabitants defeended to the earth, and converfed familiarly with mortals, among the melt cherithed of the heavenly powers were twins, the offspring of Jupiter, Love and Joy. Where they appeared the flowers forung up beneath their feet, the fun thone with a brighter radiance, and all nature feemed embellished by their prefence. They were infenarable companions, and their growing attachment was favoured by Jupiter, who had decreed that a latting union flould be folemuzed between them fo foon as they were arrived at maturer years; but in the mean time the fons of men deviated from their native innocence; vice and ruin overran the earth with giant firides; and Affrea, with her train of celeftial vifitants, forfook their polluted abodes: Love alone remained, having been folenaway by Hope, who was his nurfe, and conveyed by her to the forests of Arradia, where he was brought up among the flepherds. But Jupiter affigned him a different partner, and commanded him toe fpoole Sorrow, the daughter of Ate: he complied with reluctance; for her features were harfh and difagreeable; hereyesfunk, her forchead contracted into perpetual wrinkles, and her templeswere covered with a wreath of cyprefs and wormwood. From this union fprung a virgin, in whom might be trace daftrong resemblance to both her parents; but the fullen and unamiable features of her mo-

ther were so mixed and blended with the

freetness of her father, that her countenance, though mournful, was highly pleafing. The maids and fhepherds of the neighbouring plains gathered round, and called her Pity. A red-breaft was observed to build in the cabin where the was born; and while the was yet an infant, a dove purfued by a hawk flew into her bosom. This nymph had a dejected appearance, but fo foft and gentle a mien, that the was beloved to a degree of enthuliafin. Her voice was low and plaintive, but inexpredibly fweet : and the loved to lie for hours together on the hanks of fome wild and melancholy fream, finging to her lute. She taught men to weep, for the took a ftrange delight in tears; and often, when the virgins of the hamlet were affembled at their evening sports, she would steal in amongst them, and captivate their hearts by her tales, full of a charming fadnets. She wore on her head a garland compoled of her father's myrtles twifted with

her mother's cyprefs. One day, as the fat muting by the waters of Helicon, her tears by chance fell into the fountain; and ever fince the Mufes' foring has retained a firong tafte of the infusion. Pity was commanded by Jupiter to follow the fleps of her mother through the world, dropping balm into the wounds the made, and binding up the hearts the had broken. She follows with her hair loofe, her bosom bare and throbbing, her garments torn by the briars, and her feet bleeding with the roughness of the path. The nymph is mortal, for her mother is fo; and when the has fulfilled her deftined courfe upon the earth, they shall both expire together, and Love be again united to Joy, his immortal and long-betrothed bride. Aikin's Mifcel.

§ 14. Scene between Colonel Rivers and Sir Harry; in which the Colonel, from Principles of Homour, refufes to give his Daughter to Sir Harry.

Sir Har. Colonel, your most obedient; I am come upon the old business; for, unless I am allowed to entertain hopes of Mis Rivers, I shall be the most miserable of all human beings.

Rig. Sir Harry, I have already told you by letter, and I now tell you perfonally, I cannot liften to your proposals.

Sir Har. No, Sir!

Riv. No, Sir: I have promifed my daughter to Mr. Sidney. Do you know

that, Sir?

Sir Her. I do-but I also know that matters are not finally fettled between Mr. Sidney and you; and I moreover know, that his fortune is by no means equal to mine; therefore—

Riv. Sir Harry, let me afk you one question before you make your confequence.

Sir Har. A thouland, if you pleafe, Sir.

Ris. Why then, Sir, let me alk you, what you have ever obleved in me, or my conduct, that you defire me fo familiarly to break my word? I thought, Sir, you condidered me as a man of honour. Sir Har. And fo I do, Sir—a man of the nicet honour.

Riv. And yet, Sir, you ask me to violate the functity of my word; and tell me directly, that it is my interest to be a ratea!

Sir Hur. I really don't understand you, Colonel: I thought, when I was talking to you, I was talking to a man who knew the world; and as you have not yet figned—

f. Riv. Why, this is mending matters with a winef! And fo you think, bee can'te! And mo! legally bound,! am undernous necessity of keeping my word! Sir Harry, laws were never made for men, of honour: they want no bond but the forestitude of their own featiments: and ralws are of no use but to bind the villains.

Sir Har. Well! but my dear Colonel, if you have no regard for me, shew some little regard for your daughter.

Riv. I shew the greatest regard for my daughter, by giving her to a man of honour; and I must not be infulted with any farther repetition of your proposals.

Sir Har. Infult you, Colonel! Is the offer of my alliance an infult! Is my readinefs to make what fettlements you think proper—

Ric. Sir Harry, I should consider the

Ris. Sir Harry, 1 moust consider the offer of a kingdom an infilit, if it were to be purchased by the violation of my word. Besides, though my daughter shall never go a beggar to the arms of her hulband, I would rather see her happy than rich; and if she has enough to provide handlomely for a young family, and fomething to spare for the exigencies of a worthy

worthy friend, I shall think her as affluent as if she were mistress of Mexico. Sir Har. Well, Colonel, I have done;

but I believe--

Rire. Well, Sir Harry, and as our conference is done, we will if you pleafe, resire to the Isdies. I fhall be always glad of your acquaintance, though I comot receive you as don-in-law; for a union of intereft I look upon as a union of difloneur, and confider a marriage for money at beth but a legal profitution.

§ 15. On Dignity of Manners.

There is a certain dignity of manners abfolutely necessary to make even the most valuable character either respected or respectable.

Horfe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indifcriminate familiarity, will fink both merit and knowledge into a degree of contempt. They compose at most a merry fellow; and a merry fellow was never yet arespectable man. Indiscriminate familiarity either offends your fuperiors, or elfe dubs you their dependent and led captain. It gives your inferiors just, but troublefome and improper claims of equality. A joker is near akin to a buffoon, and noither of them is the leaft related to wit, Whoever is admitted or fought for, in company, upon any other account than that of his merit and manners, is never refpected there, but only made ufcof. We will have fuch-a-one, for he fings prettily; we will invite fuch-a-one to a ball, for he dances well; we will have fuch-a-one at funger, for beisalways joking and laughing; we will afkanother, because he plays deep at all games, or because he can drink a great deal. These are all vilifying diftinctions, mortifying preferences, and ex-clude all ideas of effects and regard. Whoever is had (as it is called) in company, for the fake of any one thingfingly, is fingly that thing, and willnever be confidered in any other light; confequently never respected, let his merits be what

they may. This dignity of manners, which I recommend to much to you, is not only as different from pride, as true courage is from binkering, or true wit from joking, but is addisolvely inconflictat with it; for nothing vilidies and degrades more than pride. The pretentions of the proof man are oftener treated with fineer; and coutempt, than with indignation; as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his good; but we do not haggle with one who only asks a just and reasonable price.

Abject flattery and indifcriminate affentation degrade, as much as indifcriminate contradiction and noify debate diffigure. But a modest affertion of one's own opinion, and a complation acquire conce

in other people's, preferve diguity. Vulgar, low expreffions, aukward motions and addrefs, vilify, as they imply either a very low turn of mind, or low

education, aid low company. Frivolous curiofly about trifles, and a laborious attention to little objects, which neither require nor deferve a moment's thought, lower a man: who from thence is thought (and not inguity) interpable of greater matters. Cardenial de lierts, very for a little usind, from the moment for told him he had wrote three years with the fame pen, and that it was an excel-

bein good on fill.

Al certain degree of exterior feriousirels.

Al certain degree of exterior feriousirels.

Al certain degree of exterior feriousirels, without excluding oil and decent cheerful nels, which are always from such emissions.

A confaan finith upon the face, and a whifiling additivity of the body, are firoug indications of futility. Whoever is in a purry, thew shat the thing he is about is

too big for him-hafte and burry are very different things. I have only mentioned some of those things which may, and do, in the epinion of the world, lower and fink characters, in otherrespects valuable enough; but I have taken no notice of those that affect and fink the moral characters: they are fuffciently obvious. Aman who has patiently been kicked, may as well pretend to courage, as a man blafted by vices and crimes, to dignity of any kind. But an exterior decency and dignity of manners, will even keep fuch a man longer from finking, than otherwife he would be: of fuch confequence is the to epitos, or decorum even though affected and put on.

Lord Chefterfield. § 16. On Vulgarity. A vulgar, ordinary way of thinking, act-

ing, or speaking, implies alow education, and a habit of low company. Young people contract statishool, or among servants, with whom, they are tenosten if ed to converse; but, after they frequent good company, they must want attention and obtervation very much, if they do not lay it quite sale; and, indeed, if they do not, good company will be very apt to lay them said. The various kinds of vulgarifms are ulinfule; I cannot pretend to point them out to you; but I will give fome famples, by which you may onesk at the ref.

A vulgar man is captious and jealous; eager and impetuous about trifles: he fufpects himfelf to be flighted; thinks every thing that is faid is meant at him; if the company happens to laugh, he is perfuaded they laugh at him; he growsaugry and telly, fays fomething very impertment, and draws himfelf into a forage, by thewing what he calls a proper fairit, and affert. ing himfelf. A man of fashion does not funnofe himfelf to be either the fole or principal object of the thoughts, looks, or words of the company : and never fulpexts that he is either flighted or laughed at, unless he is conscious that he deserves it. And if (which very feldem happens,) the company is abfurd or ill-bred enough to do either, he does not care two-pence. unless the infult be so gross and plain as to require fatisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and whereever they are concerned, rather acquiefces than wrangles. A vulgar man's converfation always favours firongly of the lowners of his education and company : t turns chiefly upon his domettic affairs. his fervants, the excellent order he keeps in his own family and the little anecdotes of the neighbourhood; all which he relates with emphasis, as interesting mat-

ters .- He is a man-nothin. Vulgarism in language is the next, and diffinguishing characteriffic of bad company, and a bad education. A man of fathion avoids nothing with more care than this. Proverbial expressions and trite fayings are the flowers of the rhetoric of a vulgar man. Would be fay that men differ in their taftes; he both supports and adorns that opinion, by the good old faying as he refrectfully calls it, that " what " is one man's meat is another man's " poifon." If any body attempts being fourt, as he calls it, upon him; he gives them tit for tat, aye, that he does. He has always fome favourite word for the time being; which, for the fake of uling often he commonly abuses. Such as, raftly angry, raftly kind, raftly handsome, and saftly ugly. Even his pronunciation of proper words carries the mark of the bent along with it. He calls the gard parent; he is addreg, not nelfged to a von. He goes to narde, and not tenural fields a proper. He found that the control fields place. He found must fished never a place. He found faithion aper the star second to proverbs and vulgar aphorims; uses neither favorite words not read words; but takes great care to freak very curretly and grammatically, and to pronounce properly; that is, according to the utigo of the best companies.

An aukward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use the word) loudly proclaim low education and low compeny; for it is impossible to suppose that a man can have frequented good company, without having catched femething, at leaft, of their air and motions. A newraifed man is diftinguished in a regiment by his aukwardness; but he mutt be impenetrably dull, if, in a month or two's time, he cannot perform at leaft the common manual exercise, and look like a soldier. The very accoutrements of a man of fashion are grievous incumbrances to a vulgar man. He is at a lofs what to do with hishat, when it is not upon his head: his cane (if unfortunately he wears one) is at perpetual war with every cop of tea or coffee he drinks; defroys them first, and then accompanies them in their fall. His fword is formidable only to his own legs, which would possibly carry him fast enough out of the way of any fword but his own. His clothes fit him fo ill, and conftrain him so much, that he seems rather their prisoner than their proprietor. He prefents himfelf in company like a criminal in a court of justice; his very air condemns him: and people of fathion will no more connect themselves with the one; than people of character will with the other. This repulse drives and finks him into low company; a gulf from whence no man, after a certain age, ever emerged.

§ 17. On Good-breeding.

Lord Chefterfield.

A friend of yours and mine has very justly defined good-breeding to be, "the reful of much good lenke, fome good-nature, and a little felf-denial for the fake of others, and with a view to obtain the fame indulgence from them." Taking this for granted (as I think it cannot be dilputed) it is affonding to me, that any body, who has good fente and good-nature.

ture,

ture can effentially feil in good-breeding. As to the modes of it, indeed they vary according to perfors, places, and circumflances, and are only to be acquired by observation and experience; but the subfrance of it is every where and eternally the fame. Good manners are, to particular focietics, what good morals are to fociety in general, their cement and their fecurity. And as laws are enacted to enforce good morals, or at least to prevent the ill effects of had ones: so there are certain rules of civility, univerfally implied and received, to enforce good manners, and punish bad ones. And, indeed. there feems to me to be lefs difference both between the crimes and punishments, then at first one would imagine. The immoral man, who invades another's property. is justly hanged for it; and the ill-bred man who, by his ill-manners, invades and diffurbs the quiet and comforts of private life, is by common confent as juttly banished fociety. Mutual complainances, attentions, and facrifices of little conveniencies, are as natural an implied compact between civilized people, as protection and obedience are between kings and fubiects: whoever, in either cafe, violates that compact, justly forfeits all advantages arifing from it. For my own part, I really think, that, next to the confciouliefs of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I thould covet the most, next to that of Aritides, would be that of well-bred, Thus much for good-breeding in general; I will now confider fome of the various

modes and degrees of it. Very few, scarcely any, are wanting in the respect which they should shew to those whom they acknowledge to be infinitely their fuperiors; fuch as crowned heads, princes, and public perions of diftinguithed and eminent poits. It is the manner of thewing that respect which is different. The man of fashion, and of the world, exprelles it in its fulleft extent: but naturally, eafily, and without concern: whereas a man who is not used to keep good company, expresses it aukwardly; one fees that he is not used to it, and that it coffshim a great deal: but I never faw the worft bred man living guilty of lolling, whiftling, feratching his head, and fuchlike indecencies, in companies that he respected. In such companies, therefore, the only point to be attended to is, to thew that respect which every body

means to flew, in an eafy, unembarrafied, and graceful manner. This is what observation and experience must teach you.

In mixed companies, whoever is admit. ted to make part of them, is, for the time at least, supposed to be upon a sooting of couglity with the pefer and, confequently as there is no one principal object of awe and respect, people are ant to take a greater latitude in their behaviour, and to be lefs upon their guard; and fo they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But upon these occasions. though no one is entitled to diftinguified marks of refpect, every one claims, and very justly, every mark of civility and good-breeding. Eafe is allowed, but careleffnefs and negligence are firifily forbidden. If a man accosts you, and talks to you ever to dully or frivolously : it is worfe than rudeness, it is brutality, to fice him, by a manifest inattention to what he fays, that you think him a fool or a blockhead, and not worth hearing. It is much more fo with regard to women: who, of whatever rank they are, are entitled in confideration of their fex, not only to an attentive, but an officious good-breeding frommen. Their little wants, likings, diflikes, preferences, antipathies, and fancies, must be officiously attended to, and, if polible, gueffed at and anticipated, by a wellbred man. You must never usurp toyourfelf those conveniencies and gratifications which are of common right; fuch as the best places, the best dishes, &c. but on the contrary always decline them yourfelf, and offer them to others; who, in their turns will offerthem to you: fothat upon the whole, you will, in your turn, erry your share of the common right. It would be endless for me to enunicrate all the particular inflances in which a well-bred man thews his good-breeding in good company; and it would be injurious to you to suppose, that your own good feate will not point them out to you; and then

year own good-nature will recommend, and your felf-interest enforce the protice. There is a third fort of good-breeding, in which people are the most apt to fall, from a very midshen notion that they cannot fall at all. I mean with regard to one's used familiar firends and arquired and the state of each of the state o

vete.

vate, focial life. But eafe and freedom . have their bounds, which must be no means be violated. A certain degree of negligence and careleffnefs becomes injurious and infulting, from the real or suppoled inferiority of the perfons; and that delightful liberty of convertation among a few friends, is foon deftroyed, as liberty often has been, by being carried to licentioufnefs. But example explains things best, and I will put a pretty strong case: -Suppose you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can polibly have in any other; and I am ant to believe too, that you would indulge me in that freedom, as far as any body would, But, notwithstanding this, do you imagine that I thould think there was no bounds to that freedom? I affore you, I thould not think to; and I take mytelf to be as much tied down by a certain degree of good manners to you, as by other degrees of them to other people. The most familiar and intimate habitudes, connections, and friendthips, require a degree of good-breeding, both to preferve and cement them. The best of us have our bad fides; and it is as imprudent as it is illbred, to exhibit them. I thall not use ceremony with you; it would be mifplaced between us: but I shall certainly observe that degree of good-breeding with yon, which is, in the first place, decent, and which, I am fore, is absolutely necesfary to make us like one another's company long. Lord Chefterfield.

A Dialogue betwist Mencuny an English Duellist, and a North-American Savage.

Datliff. Mercury, Charon's boat is on the other fide of the water; allow me, before it returns, to have fome convertition with the North-American Savage whom you brought hither at the fame time as you conducted me to the fiades. I never faw one of that species before, and an curious to know what the animal and the control of the control of the state of the control of the control of the it your name? I understand you freak English.

Sarage. Yes, I learned it in my childhood, having been bred up for fome years in the town of New-York: but before I was a man I returned to my countrymen, tho valiant Mohawks; and being sheated

by one of yours in the fall of fome run, I never care to have any thing to do with them afterwards. Yel I took up the hatchef for them with the red of my tribe. In the war against France, and was killed white I was out upon a fealiping party. But I died very well fatisfied: for my friends were victorious, and before I was relieved to the well of the we

Duelijk. Bloody Bear, I respect you, and an much your humble ferrant. My name is Ton Pothwell, very well knows at Arthur's. I am a gendeman by my birth, and by profetfion a gametier, and man of honour. I have killed men in fair fighting, in honourable fingle combat, but do not understand cutting the throats of women and children.

Savage. Sir, that's our way of making war. Every nation has its own cuftoms. But by the grimnels of your countenance, and that hole in your breaft, I prefume you were killed, as I was myfelf, in fome fealping party. How happened it that your enemy did not take off your fealp? Duellift. Sir, I was killed in a duel. A friend of mine had lent me fome money; after two or three years, being in great want himfelf, he asked me to pay him; I thought his demand an affront tomy honour, and fent him a challenge. We met in Hyde-Park; the fellow could not fence: I was the advoiteft (wordfman in England. I gave him three or four wounds; but at lait he ran upon me with fuch impetuoity, that he put me out of my play, and I could not prevent him from whipping me through the lungs. I died the next day, as a man of honour fhould, without any faivelling figns of repentance: and he will follow me foon, for his furgeon has declared his wound to be mortal. It is faid that his wife is dead of her fright, and that his family of feven children will be undone by his death. So I am well revenged; and that is a comfort. For my part, I had no wife .-- I' always hated marriage: my whore will take good care of herfelf, and my children'are provided for at the Foundling

Sarage. Mercury, I won't go in a boat with that fellow. He has murdered his countryman; he has murdered his friend. I fay I won't go in a boat with that fellow, I will

Hofpital.

I will fwim over the river: I can fwim like a duck. Mercury. Swim over the Styx! it must

not be done; it is against the laws of Plu-

to's empire. You must go in the boat

and be quiet. Sarage. Do not tell me of laws: I am a Savage: I value no laws. Talk of laws to the Englishman: there are laws in his country, and yet you fee he did not regard them. For they could never allowhim to kill his fellow-fubicet in time of peace, because he asked him to nav a debt. I know that the English are a barbarous nation; but they cannot be fo brutal as to make fuch things lawful.

Mercury. You reason well against him. But how comes it that you are so offended with murder: you who have maffacred women in their fleen, and children in

their cradles?

Savage. I killed none but my enemies; I never killed my own countrymen: I never killed my friend. Here, take my blanket, and let it come over in the boat; but fee that the murderer does not fit upon it, or touch it; if he does I will burn it in the fire I fee yonder. Farewell .-I am refolved to fwim over the water. Mercuru. By this touch of my wand I

take all thy firength from thee .- Swim now if thou canft.

Sarage. This is a very potent enchan-

ter .- Reffore me my ftrength, and I will obey thee. Mercary. I reftore it; but he orderly,

and do as I bid you, otherwise worse will befall you. Duellift. Mercury, leave him to me, I will tutor him for you. Sirrah, Savage, doft thou pretend to be afhamed of my

company? Doft thou know that I have kept the best company in England? Savage. I know thou art a fcoundrel. -Not pay thy debts! kill thy friend, who lent thee money, for alking thee for it! Get out of my fight. I will drive thee

into Styx. Mercury. Stop-I command thee. No

violence.-Talk to him calmly. Sarage. I must obey thee .- Well, Sir, let me know what merit you had to introduce you into good company? What could you do?

Duellift. Sir, I gamed, as I told you,-Befides, I kept a good table.-I ate as well as any man in England or France.

Eat! Did you ever eat the chine of a Frenchman, or his leg, or his floulder?, there is fine enting! I have eat twenty. - My table was always well My wife was the best cook for drefling of man's flesh in all North America. You will not pretend to compare your eating with mine.

Ductlift. I danced very finely. Savage, I will dance with thee for the ears .- I can dance all day long. I can dance the war-dance with more foirit and vigour than any man of my nation; let us fee thee begin it. How thou flandest like a post! Has Mercury struck thee with his entechling rod? or art thou aftemed to let us fee how aukward thou art? If he would permit the. I would teach thee to dance in a way that thou haft not yet learnt. I would make thee caper and leap like a buck. But what elfe canti

thou do, thou bragging rafcal? Duellist, Oh. heavens! must I bear this? what can I do with this fellow? I have neither fword nor piftel; and his thade feems to be twice as firong as

mine. Mercury. You must answer his queltions. It was your own defire to have a convertation with him. He is not wellbred; but he will tell you fome truths which you must hear in this place. It would have been well for you if you had heard them above. He asked you what you could do befides eating and dancing. Duellift. I fung very agreeably.

Strage. Let me hear you fing your death-long, or the war whoop. I challenge you to fing .- the fellow is mute .-Mercury, this is a liar .- He tells us nothing but lies. Let me pull out his

tongue. Duellift. Thelie given me!-and, ala! I dare not refent it. Oh, what a different to the family of the Puthwells! this indeed is damnation.

Mercury. Here, Charon, take thefetwo favages to your care. How far the barbarifm of the Mohawk will excuse his horrid acts, I leave Minostojudge; but the Englithman, what excuse can be plead? The coftom of ducling? A bad excuse, at the beft! but in his cafe cannot avail. fpirit that madehim draw his fword in this combat against his friend, is not that of honour; it is the spirit of the suries, of Alecto herfelf. To her he must go, for she hath long dwelt in his merciles bosom.

Savage. If he is to be punithed, turn him over to me. I understand the art of tormenting. Sirrab, I begin with this kick

on your breech. Get you into the boat or Pll give you another. I am impatient to have you condemned.

Duellist. Oh, my honour, my honour, to what infamy art thou fallen !

Dialogues of the Dend.

6 10. BAYES'S Rules for Composition. Smith. How. Sir. helps for wit!

Av. Sir, that's my position: Bowes. and I do here aver, that no man the fun e'er shone upon, has parts sufficient to furnish out a frage, except it were by the help of these my rules.

Smith, What are those rules, I pray? Baves. Why, Sir, my first rule is the rule of transvertion, or regula dupler. changing verse into profe, and profe into

verfe, alternately, as you pleafe. Smith. Well, but how is this done by rule. Sir?

Bayes. Why thus, Sir; nothing fo eafy, when understood. I take a book in my hand, either at home or elfewhere (for that's all one); if there be any wit in't (as there is no book but has fome) I tranfverse it; that is, if it be profe, put it into verse (but that takes up some time); and if it be verse put into profe.

Smith. Methinks, Mr. Bayes, that put-

ting verfe into profe, thould be called transposing

Bayes. By my troth, Sir, it is a very good notion, and hereafter it shall be fo.

Smith. Well, Sir, and what d'ye do with it then ? Bayes. Make it my own: 'tis fo chang-

ed that no man can know it-My next rule is the rule of concord, by way of table-book. Pray observe. Smith. I hear you, Sir: go on.

house, or some other place where witty men refort: I make as if I minded nothing (do ye mark ?) but as foon as any one ipeaks-pop, I flap it down, and make that too my own.

Smith. But, Mr. Bayes, are you not fometimes in danger of their making you reflore by force, what you have gotten

thus by art? Bayes. No, Sir, the world's unmindful; they never take notice of thefe things. Smith. But pray, Mr. Bayes, among

all your other rules, have you no one rule for invention ? Bayes. Yes, Sir, that's my third rule :

that I have here in my nocket.

Smith. What rule can that be, I wonder?

Bayes. Why, Sir, when I have any thing to invent. I never trouble my head about it, as other men do, but prefently

turn over my book of Drama commonplaces, and there I have, at one view, all that Perfius, Montaigne, Seneca's tragedies, Horace, Juvenal, Claudian, Pliny. Plutarch's Lives, and the reft, have ever thought upon this fubicct; and fo, in a trice, by leaving out a few words, or putting in others of my own-the bufinels is

done. Smith. Indeed, Mr. Bayes, this is at fure and compenduous a way of wit as

ever I heard of. Bayes. Sir, if you make the leaft foru-

ple of the efficacy of these my rules, do but come to the play-house and you shall judge of them by the effects.—But now, pray, Sir, may I alk you how you do when you write?

Smith. Faith, Sir, for the most part, I am in pretty good health. Bayes. Av. but I mean, what do you

do when you write! Smith. I take pen, ink, and paper, and fit down.

Banes. Now I write flanding; that's one thing; and then another thing is-

with what do you prepare yourfelf?
Smith. Prepare myfelf! What the devil does the fool mean?

Baves. Why I'll tell you now what I do :- If I am to write familiar things, as fonnets to Armida, and the like, I make use of siew'd prunesonly; but when I have a grand design in hand, I ever take phyfic and let blood; for when you would have pure swiftness of thought, and fiery flights of fancy, you must have a care of Bayes. As thus: I come into a coffeethe penfive part. - In fine, you must purge

the belly. Smith. By my troth, Sir, this is a most admirable receipt for writing. Bayes. Ay, 'tis my fecret; and, in

good earnest, I think one of the best I Smith. In good faith, Sir, and that

may very well be. Bayes. May be, Sir! I'm fure on't. Experto crede Roberto. But I must give you this caution by the way-be fore you

never take fnuff when you write. Smith. Why fo. Sir? Why it spoiled me once one of the fparkitheft plays in all England.

But a friend of mine, at Grefham-collect.

has promifed to help me to some spirit of brains—and that shall do my business.

§ 20. The Art of Pleafing.

The defire of being pleafed is univerfal; the defire of pleafing should be fo too. It is included in that great and fundamental principle of morality, of doing to others what one withes they should do to us. There are indeed fome moral duties of a much higher nature, but none of a more amiable; and I do not hefitate to place it at the head of the minor virtues.

The manner of conferring favours or benefits is, as to pleafing, almost as important as the matter itself. Take care. then, never to throw away the obligations, which perhaps you may have it in your power to confer upon others, by an air of infolent protection, or by a cold and comfortlefsmanner, which ftifles them in their birth. Humanity inclines, religion renuires, and our moral duties oblige us, as far as we are able, to relieve the diffreffes and miferies of our fellow-creatures; but this is not all: for a true heart-felt benevolence and tenderness will prompt us to contribute what we can to their eafe, their amusement, and their pleasure, as far as innocently we may. Let us then not only featter benefits, but even firew flowers for our fellow-travellers, in the rugged ways of this wretched world.

There are fome, and but too many is this country particularly, who, without the leaft visible taint of ill-nature or malevelence, feem to be totally indifferent. and do not thew the least defire to pleafe; as, on the other hand, they never defignedly offend. Whether this proceeds from a lazy, negligent, and littles disposition, from a gloomy and melancholic nature, from ill health, low fairits, or from a fecret and fullen pride, arifing from the confeioufness of their boatted liberty and independency, is hard to determine, confidering the various movements of the human heart, and the wonderful errors of the human head. But, be the cause what it will. that neutrality, which is the effect of it. makes these people, as neutralities do, defpicable, and mere blanks in fociety. They would furely be roused from their indifference, if they would feriously consider

the infinite utility of pleafing.

The person who manifelis a constant defire to please, place bis, perhaps, small stock of merit at great interest. What was returns, then, must real merit, when thus adorned, ould with transport place his last

ufurer wheceffarily bring in! A prudent flilling at fuch interest, and upon so solid a security.

The man who is amiable, will make almost as many friends as he does acquintances. I mean in the current acceptation of the word, but not fuch feutimental friends as Pyladesto Orefles, Nyfus and Euryalus, &c. but he will make people in general with him well, and inclined to ferve him in any thing not inconfitent with third won interefi.

with their on a interest. Civility is the elimital article towards pleasing, and is the reciul of good-nature in and up good feeling, and is the reciul of good-nature in and up good feeling better good-breedening in the control of the control of

bafe coin.

Civility is often attended by a ceremonionfacts, which good-breeding corrects, but will not quite abolish. A certain elegree of ceremony is a necessary of the work of manners, as well as of religious it keeps the forward and petulant at a proport distance, and is a very finall retirant to the sensible, and to the well-bred part of the world. Celegrical.

§ 21. A Dialogue between PLINY the Elder and PLINY the Younger.

Pliny the Elder. The account that you give me, nephew, of your behaviour amida the terrors and perils that accompanied the first eruption of Vesuvius, does not plcafe me much. There was more of vanity in it than true magnanimity. Nothing is great that is unuatural and affected. When the earth shook beneath you, when the heavens were obscured with sulphureouselouds, full of after and cinders thrown up from the bowels of the new-formed volcano, when all nature feemed on the brink of destruction, to be reading Livy, and making extracts, as if all had been fafe and quiet about you, was an abfurd affectation .- To meet danger with courage is the part of a man, but to be infentible of it, is brutal flupidity; and to pretend infentibility where it cannot exist, is a ridiculou sfalfenefs. When youafterwards, refuled to leave your aged mother

and fave yourfelf without her by flight, you indeed acted nobly. It was also becoming a Roman to keep up her fpirits, amidft all the horrors of that dreadful fcene, by thewing yourfelf undifacayed and courageous. But the merit and glory of this part of your conduct is funk by the other, which gives an air of oftentation and vanity to the whole.

Pliny the Younger. That vulgar minds flould suppose my attention to my fludies in such a conjunctive unnatural and attected. I thould not much wonder; but that you would blame it as such, I did not expect; you, who approached fill nearer than I to the fiery from, and died by the fuf-

focating heat of the vapour.

Pliny the Elder. I died, as a good and brave man ought to die, in doing my duty. Let me recall to your memory all the particulars, and then you shall judge yourfelf on the difference of your conduct and mine. I was the practed of the Roman fleet, which then lay at Milenum. Upon the first account I received of the very unufual cloud that appeared in the air, I ordered a veffel to carry me out to fome diffance from the flore, that I might the betterobserve the phenomenon, and try to discover its nature and cause. This I did asaphilofopher, and it was a curiofity properand natural to a fearching, inquitiive mind. I offered to take you with me, and furely you thould have defired to go; for Livy might have been read at any other time, and fuch spectacles are not frequent: but you remained fixed and chained down to your book with a pedantic attachment. When I came out from my house I found all the people forfaking their dwellings, and flying to the fea, as the fafeit retreat. foafait them, and allothers who dwelt on the coaft. I immediately ordered the fleet to put out, and failed with it round the whole bay of Naples, feering particularly to those parts of the shore where the dangerwas greatest, and from whence the inhabitants were endeavouring to escape with the most trepidation. Thus I spent the wholeday, and preferred by my carefome thousands of lives; noting at the same time, with a fready composure and freedom of mind, the feveral forms of and phenomenaoftheeruption. Towardsnight, as we approached to the foot of Vefuvius, all the gallies were covered with aftes and embers, which grew hotter and hotter; then. showers of pumice stones, and burnt and broken pyrites, began to fall on our heads;

and we were flopped by the obffacies which the ruinsof the mountains had fuddenly formed by falling into thefea, and almost filling it up on the part of the coast. I then commanded my pilot to fleer to the villa of my friend Pomponianus, which you know was fituated in the inmoff recefs of the bay. The wind was very favourshle to carry me thither, but would not allow him to put off from the shore, as he withed to have done. We were therefore constrained to pass the night in his honse. They watched, and I flept, until the heaps of pumice-flones, which fell from the clouds, that had now been impelled to that fide of the bay, role foligh in the area of the apartment I lay in, that I could not have got out had I flaid any longer; and the carthquakes were fo violent, as to threaten every moment the fall of the house: wethereforethoughtstmorefaleto go into the open air, guarding our heads as well as we could with pillowstied upon them. The wind continuing adverse, and the fea very rough, we remained on the there until a fulphureous and fiery vapour opprefied my weak lunes, and ended my life. - In all this I hope that I acted at the duty of my flation required, and with true magnanimity. But on this occasion, and in many other parts of your life, I must fay, my dear nephew, that there was a vanity mixed with your virtue, which hurt and difgraced it. Without that, you would have been one of the worthieft men that Rome has produced; for none ever excelled you in the integrity of your heart and greatness of your feutiments. Why would you lofe the fubitance of glory by feeking the fladow? Your eloquence had the fame fault as your manners; it was too afferred. You professed to make Cicero your guide and your pattern: but when one reads his panegyric wood ulius Caefar, in his oration for Marcelius, and yours upon Trajan; the first feems the language of nature and truth, raifed and dignified with all the majefty of the most fublime eloquence; the latter appears the ftudied harangue of a florid rhetorician, more defirous to thine and fet off his own wit, than to extol .

the great man he was praising. Pliny the Younger. I have too high a respect for you, uncle, to question your judgment either of my life or my writings; they might both have been better, if I had not been too folicitous to render them perfect. But it is not for me to fay much

on that subject; permit me therefore to 3 G 2 return return to the fubject on which we began our conversation. What a direful calamity was the eruption of Vefuvius, which you have now been describing! Do not you remember the beauty of that charming coaft, and of the mountain itself, before it was broken and torn with the violence of those fudden fires that forced their way through it, and carried defolation and ruin overall the neighbouring country? The foot of it was covered with corn-fields and rich meadows, interfperfed with fine villas and magnificent towns; the fides of it were clothed with the best vines in Italy, producing the richest and noblest wines. How quick, how unexpected, how dreadful the change! all was at once overwhelmed with aftes, and cinders, and fiery tor-. rents, prefenting to the eye the most difmal frene of horror and defiruction!

mal feene of horror and defunction! Flunghe Elder. You paint invery truly—But has it never occurred to your truly—But has it never occurred to your truly—But has the new price. In the limb find has the new price. In surmons flate? While the inhabitants of it as flunk in voleptomofieth, while all is fmiling around them, and they think that it as flunk in voleptomofieth, while all is fmiling around them, and they think that defunction are frementing within; and, breaking out on a fudden, by wafte all their opelence, all their delights; till they are left a fad monument of drivino currentpian. Delagous of the Doub.

§ 22. Humorous Scene at an Inn between BOX 1FACE and AIMWELL.

Bon. This way, this way, Sir.

Aim. You're my landlord, I suppose?

Bon. Yes, Sir, I'mold Will Boniface;
pretty well known upon this road, as the

faving is.

Aim. O, Mr. Boniface, your fervant.
Bos. O, Sir.—What will your honour please to drink, as the faving is?

Aim. I haveheard your town of Litchfield much famed for ale; I think I'll
taile that.

Bon. Sir, I have now in my cellar, ten ton of the beft ale in Staffordhire: 'tis smooth as oil, fweet as milk, clear as amber and firong as brandy; and will be just fourteen years old the fifth day of

juit fourteen years old the fifth day of next March, old fiyle. Aim. You're very exa@, I find, in the

age of your ale.

Bon. As-punctual, Sir, as I am in the
age of my children: I'll flew you fuch
ale.—Here, tapfier; broach number

1706, as the faying is—Sir, you shall take my anno domini.—I have lived in Litchfield, man and boy, above eight-and-sifty years, and, I believe, have not consumed eight-and-fifty ounces of meat.

ight-and-fifty ounces of meat.

Aim. At a meal you mean, if one may

guefs by your bulk.

Bon. Not in my life, Sir; I have fed

purely uponale: I have eat my ale, drank my ale and I always fleep upon my ale. Enter Tapfler with a Tankard.

Now, Sir, you shall fee—Your worship's health: [Drinks]—Ha! delicious, delicious:—Fancy it Burgundy, only fancy it—and 'tis worth ten shillings a quart. Aim. [Drinks] Tis confounded frong.

Bon. Strong! it must be so, or how would we be strong that drink it?

Aim. And have you lived so long upon this ale, landlord?

Pon. Eight-and-fifty years, upon my credit, Sir: but it kill'd my wife, poor woman! as the faying is.

Jim. How came that to pafs?

Bos. I don't know how, Sir.—Ghe would
not bet the ale take its natural courfe, Sir.
fie was for qualifying it every, now and
then with adram, as the faying is; and an
honeit gentleman that came this way from
Ireland, made her a prefent of a done
buttes of ulquebaugh—but the poor woman was never well after—but how ever, If
was obliged to othe gentleman you know.

Jim. Why, was it the ulquebaugh that
killed her?

Bon. My lady Bountiful faid fo—She, good lady, did what could be done: the cured her of three tympanies; but the fourth carried her off: but the's happy, and I'm contented, as the faying is. Aim. Who's that lady Bountiful von

mentioned?

Bon. Odds my life, Sir, we'll drinkher health: [Driaks]—My lady Bountiul is one of the best of women. Her last heighband Sir Charles Bountiul, left her worth athoufand pounds year; and, I believe, he laysoutone-halfon't in charitableufes

for the good of her neighbours.

Aim. Has the lady any children?

Bon. Yes, Sir, the has a daughter by

Sir Charles; the finell woman in all our county, and the greateft fortune. She has a fontoo, by her frift hulhand, "quire's bellen, who married a fine lady from London to ther day: if you pleafe, Sir, we'll drink his health. [Firinks.]

Aim. What fort of a man is he?

Bon. Why, Sir, the man's wellenough:

fays

fays little, thinks lefs, and does nothing at all, faith: but he's a man of great estate, and values nobody.

Aim. A sportsman, I suppose?

Yes, he's a man of pleafure: he plays at whift, and fmokes his pipe eightand forty hours together fometimes.

Aim. A fine sportsman, truly !- and married, you fay

Bon. Av; and to a curious woman, Sir. -But he's my landlord, and so a man, you know, would not-Sir, my humble fervice to you. [Drinks,]-Tho' I value not a farthing what he can do to me; I pay him his rent at quarter-day; I have a good running trade; I have but one daughter, and I can give her-but no

matter for that. You're very happy, Mr. Boniface: pray what other company have you

Bon. A power of fine ladies; and then

we have the French officers. Aim. O that's right, you have a good

many of those gentlemen: pray how do you like their company?

Bon. So well, as the faying is, that I could wish we had as many more of 'em. They're full of money, and pay double for every thing they have. They know, Sir, that we paid good round taxes for the making of 'em; and fo they are willing to reimburfe us a little: one of 'em lodges in my house. [Bell rings.]-I beg your worthip'spardon-I'll wait on you in half a minute.

§ 23. Endeavour to please, and you can scarcely fail to please.

The means of pleafing vary according totime, place, and person; but the general rule is the trite one. Endeavour to pleafe, and you will infallibly pleafe to a certain degree; constantly shew a desire to please, and you will engage people's felf-love in your intereft; a most powerful advocate. This, as indeed almost every thing else, depends on attention.

Be therefore attentive to the most trifling thing that paffeswhere you are; have, as the vulgar phrase is, your eyes and your ears always about you. It is a very foolifn, though a very common faying, " I " really did not mind it," or, "I was

" thinking of quite another thing at that " time." The proper answer to such inge-

nious excuses, and which admits of no reply, is, Why did you not mind it? you

was prefent when it was faid or done. Oh!

but you may fay, you was thinking of quite another thing: if fo, why was you not in quite another place proper for that important other thing, which you fay you was thinking of? But you will fay perhaps, that the company was so filly, that it did not deferve your attention: that, I am fure, is the faying of a filly man; for a man of fense knows that there is no company so filly, that fome use may not be made of it

by attention. Let your address, when you first come into company, be modeft, but without the least bashfulness or sheepishness, steady, without impudence; and unembarraffed. as if you were in your own room. This is a difficult point to hit, and therefore deferves great attention; nothing but a long ufage in the world, and in the best com-

pany, can poffibly give it. A young man, without knowledge of the world, when he first goes into a fashionable company, where most are his superiore, is commonly either annihilated by

bathfulnets, or, if he rouses and lathes himfelf up to what he only thinks a modeft affurance, he runs into impudence and abfurdity, and confequently offends infread of pleafing. Have always, as much as you can, that gentleness of manners, which never fails to make favourable imprefiions, provided it be equally free from an infinid

fmile, or a pert fmirk. Carefully avoid an argumentative and disputative turn, which too many people have, and fome even value themselves upon, in company; and, when your opinion differs from others, maintain it only with modesty, calmness, and gentleness; but never be eager, loud, or clamorous; and, when you find your antagonist beginning to grow warm, put an end to the dispute by fome genteel froke of humour. For take it for granted, if the two best friends in the world disputewith eagerness upon the most trifling fubject imaginable, they will, for the time, find a momentary alienation from each other. Disputes upon any subject are a fort of trial of the understanding, and must end in the mortification of one or other of the difputants. On the other hand, I am far from meaning that you flould give an univerful affeut to all that you hear faid in company; fuch an affent would be mean, and in fome cases criminal; but blame with indulgence, and correct with gentlenefs.

Always look people in the face when you fpeak to them; the not doing it is 3 G 3 thought thought to imply conficious guilt; bettler that, you lofe the advantage of otherving by their countenances, what impression your discourie makes upon them. In order to know people's real featiments, I trust much more to my eyes than to my ears: for they can fay whatever they have a mind I fhould hear; but they can field help looking what they have no intention that I floudid know.

If you have not command enough over yourfelf to conquer your humours, as I am fure every rational creature may have, never go into company while the fit of illhumour is upon you. Inftead of company's diverting you in those moments, you will displease, and probably shock them; and you will part worfe friends than you met: but whenever you find in yourfelf a difpolition to fullennels, contradiction, or teltinefs, it will be in vain to feek for a cure abroad. Stay at home; let your humour ferment and work itself off. Cheerfulness and good-humour are of all qualifications the most amiable in company; for though they do not necessarily imply good-nature and good-breeding, they represent them, at leaft, very well, and that is all that is

nired in mixt company. I have indeed known fome very ill-natured people, who were very good humoured in company; but I never knew any one generally ill-humoured in company, who was not effentially ill-natured. When there is no malevolence in the heart, there is always a cheerfulness and ease in the countenance and manners. By good humour and cheerfulness, I am far from meaning noify mirth and loud peals of laughter, which are the diftinguishing characteristics of the vulgar and of the ill-bred, whose mirth is a kind of storm. Observe it, the vulgar often laugh, but never finile; whereas, well-bred people often fmile, but feldom laugh. A witty thing never excited laughter; it pleafes only the mind, and never difforts the countenance: a glaring abfurdity, a blunder, a filly accident, and those things that are generally called comical, may excite a laugh, though never a loud nor a long one, among well-bred people.

Sudden pation is called thort-lived madnefs: it is a madnefs indeed, but the fits of it return footnen in choleric people, that it may well be called a continual madnefs. Should you happen to be of this unfortunate disposition, make it your contlant fludy to subdue, or, at least, to check it;

when you find your choler riting, refolve neither to fpeak to, nor answer the person who excites it; but stay till you find it fubfiding, and then fpeak deliberately. Endeavour to be cool and steady upon all occasions: the advantages of such a steady calmness are innumerable, and would be too tedious to relate. It may be acquired by care and reflection; if it could not, that reasonwhich distinguishes men frombrutes would be given us to very little purpofe; as a proof of this, I never faw, and fcarcely ever heard of a quaker in a paffion. In truth, there is in that feet a decorum and decency, and an amiable famplicity, that Chefterfield. I know in no other.

§ 24. A Dialogue between M. Apicius and Dabteneur.

Darteneyf. Alas! poor Apicius—I pity thee much for not having lived in my age and my country. How many good diffies have I ate in England, that were unknown at Rome in thy days!

Apicius. Keep vour pity for yourfelf how many good dilbes have I ate in Rome, the knowledge of which has been loft in thefe latter degenerate days! the fat pops of a few, the livers of fear; the brains of phenicopters, and the tripotanum, which conflicted of three forts of fifth for which you have no names, the lupis marinus, the nuyse, and the murranus.

Dartenenf. I thought the muraena had been our lamprey. We have excellent ones in the Severn.

Apicius. No: —the muræna was a faltwater fifth, and kept in ponds into which the fea was admitted.

Dartencuf. Why then I dare fay our lampreys are better. Did you ever est any of them potted or flewed?

Apicius. I was never in Britain. Your country then was too barbarous for me to go thither. I flould have been afraid that

the Britons would have ate me.

Durtencyf. I am forry for you, very forry: for if you never were in Britain, you never ate the best oysters in the whole world.

Apicius. Pardon me, Sir, your Sandwich oysters were brought to Rome in my time.

Darteneyf. They could not be fresh: they were good for nothing there:—You should have come to Sandwich to eat them: it is a shame for you that you did not.— An epicure talk of danger when he is in search of a dainty! did not Leander swim over the Hellespont to get to his mistres? and what is a wench to a barrel of excel-

lent oysters!

Apicius. Nay—I am fure you cannot blome fines. I failed to the coat of Afric, from Minturnse in Campania, only to taffe of nee fiperies, which I heard was larger there than it was on our coat, and finding that I had received a falfe information, I returned again without deigning to land.

Darteneyf. There was fome fenfe in that: but why did you not allo make a voyage to Sandwich? Had you taiged those oyfters in their perfection, you would never have come back: you would have at till you burft.

Apicius. I with I had:—It would have beenbetter than poifoning myfelf, as Idid, becaufe, when I came to make up my accounts, I found I had not much above the poor fum of fourfcore thousand pounds left, which would not afford me a table to keep me from flarving.

Darteneyf. A fum of four foor thousand pounds not keep you from flarving! would had had it! If should not have spent it in twenty years, though I had kept the best table in London, supposing I had made no other expense.

other expence.

Apicius. Alas, poor man! this flews
that you English have no idea of the luxtry that reigned in our tables. Before I
did, I had fpent in my kitchen 807, eq.1.

13s. 4d.

Darteneuf. I do not believe a word of it: there is an error in the account. Apicius. Why, the establishment of Lucultus for his suppers in the Apollo, I

Lucullus for his fuppers in the Apollo, I mean for every fupper he ate in the room which he called by that name, was 5000 drachms, which is in your money 16141.

111. 8d.

Dartescaf. Would I had supped with him there! But is there no blunder in these calculations? Apietas. Ask your learned men that.—I count as they tell me.—But perhaps you may think that these feafts were only made by great men, like Lucullus, who had

by great men, like Lucullus, who had plandered all Afia to help him in his housekeeping. What will you fay when I tell you, that the player Æspus had one dish that coff him footo Seffertia, that is, 4343. 1 or. English. Dartenus! What will I fay! why, that

Dartening. What will I say! why, that I pity poor Cibber and Booth: and that, if I had known this when I was alive, I flould have hanged myfelf for vexation that I did not live in those days.

Apicius. Well you might, well you might,—You do not know what eating is. You never could know it. Nothing lefs than the wealth of the Roman empire is thing the cushe a man to keep a good table. Our players were richer by far than your princes.

Darteneyf. Oh that I had but lived in the bleffed reign of Caligula, or of Vitellius, or of Heliogabalus, and had been admitted to the honour of dining with

their flaves!

Apicius. Ay, there you touch me.—
am miterable that fiele befare their good
times. They carried the glories of their
table much father than the best eaters of
the age that I lived in. Vitellius Sport in
eating and drinking, within one year, what
eating and drinking, within one year, what
feven millions two bondred thoufand
pounds. Het old me fo hindful in a converfation I had with him not long ago.
And the others you mentioned did not

fall floot of his royal magnificence.

Darteneyf. Thefe indeed were great
princes. But what affects me most is the
dith of that player, that d——d fellow
Ælfopus. I cannot bear to think of his
having lived fo much better than I. Pray
of what ingredients might the diffihe paid

fo much for confift?

Apicius. Chiefly of finging birds. It was that which fo greatly enhanced the

price. Darteneuf. Of finging birds! choak him -- I never ate but one, which I stole from a lady of my acquaintance, and all London was in an uproar about it, as if I had stolen and roosted a child. But, upon recollection, I begin to doubt whether I have fo much reason to eavy Æsopus; for. the finging bird which I ate was no better in its tafte than a fat lark or a thrush: it was not fo good as a wheatear or becafigue: and therefore I fuspect that all the luxury you have bragged of was nothing but vanity and foolish expence. It was like that of the fon of Æfopus, who diffolved pearls in vinegar, and drank them at funner. I will be d-d, if a haunch of venifon, and my favourite ham-pye, were not much better diffies than any at the table of Vitellius himfelf. I do not find that you had ever any good foups, without which no man of taffe can possibly dine. The rabbits in Italy are not fit to eat; and what is better than the wing of one of our Eng-3 G 4

lith wild rabbits? I have been told that you had no turkies. The mutton in Italy is very ill-flavoured; and as for your boars roafted whole, I definite them; they were only fit to be ferved up to the mob at a corporation feati, or election dinner. A finall batheeued hog is worth a hundred of them; and a good collar of Shrewfoury brawn is a much better disk.

Apicing. If you had fome kinds of meat that we wanted, yet our cookery muth have been greatly fuperior to yours. Our cooks were to excellent, that they could give to hog's fleth the tafte of all other meats.

Darteneyf. Ishould not have liked their d-d initations. You might as eafily have imposed on a good connoilleur the copy of a fine picture for the original. Our cooks, on the contrary, give to all other meats a rich flavour of bacon, without destroying that which makes the diftinction of one from another. I have not the leaft doubt that our effence of hams is a much better fauce than any that ever was used by the ancients. We have a hundred ragouts, the composition of which exceeds all description. Had yours been as good, you could not have lolled, as you did, upon couches, while you were eating; they would have made you fit up and at-tend to your bufiness Then you had a custom of hearing things read to you while you were at fupper. This shews you were not fo well entertained as we are with our meat. For my own part, when I was at table, I could mind nothing elfe: I neither heard, faw, nor fpoke: I only fmelt and tafted. But the worft of all is, that you had no wine fit to be named with good claret or Eurgundy, or Champagne, or old hock, or Tokay. You boafied much of your Falernam: but I have tailed the Lachrymae Christi, and other wines that grow upon the fame coaft, not one of which would I drink above a glass or two of if you would give me the kingdom of Naples. You boiled your wines, and mixed water with them, which flews that in themselves they were not fit to drink.

Apicies. I am afraid you beat us in wines, not to mention your cider, perry, and beer, of all which I have heard great fame from fome English with whom I have talked; and their report has been confirmed by the testimony of their unighbours who have travelled into England. Wonderful things have been also faid to me of a liquor called punch.

Darteneuf. Ay-to have died without

tafting that is unhappy indeed! There is rum;punch and arrack-punch; it is hard to fay which is beft: but Jupiter would have given his nectar for either of them, upon my word and honour.

Apicius. The thought of it puts me into a fever with third. From whence do you get your arrack and your rum?

Directory! Why, from the East and West Indies, which you knew nothing of. That is enough to decide the dispute. Your trade to the East Indies was very far ishort of what we carry on, and the Wei. Indies were not discovered. What a new world of good things for eating and drisking has Columbus opened to us! Think

of that, and despair.

Aperican Learnest found before

Apprican Learnest found before

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Ill law, that America was not found before

the means of the first approach and twenty other

fine meats or fine fruits produced ther,

which I have never tailed. What an ani
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vansleg it is to you, that all your frest
to that nature, are freetened with figure

infected of honey, which we were oblight

to make use of for wast of that palar

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Darteneuf. Yes, I have heard the Americans fay fo:—but I never are any; for, in my time, they were not brought our

to England.

Apicias. Never eat any turtle! but
didt thou drae to accufe me of not going
to Sandwich to eat optiers, and diots
thyfelf take a trip to America to rise
turtle? but know, wretched man, tail
am informed they are now ap plentfulia
taginat of singegon. There are nutre
beats that go regularly to Londea yield
the plant of the plant of the plant of the plant
form a fixtleferman, who died in London
laft week of a farfeit he got at a turtle
feath in that city.

Dartemenf. What does he fay, does he tell you that turtle is better than venifon:

Apicius. He fays there was a haunch of was employed on the turtle; that he are till he fell afleep in his chair; and, that the food was fo wholefounce he floud not have died, if he had not unlockily carght cold in his fleep, which flooped his perfipiration, and hurt his digefion.

Durteneuf. Alas! how imperfect is hu-

man felicity! I lived in an age when the picafore of eating was thought to be carried to its highest perfection in England and France; and yet a turtle fest is a novely to me! Would it be impedible, do yet think, to obtain leave from Pluto of going back for one day, just to tafle of that food? I would promite to kill my-faff by the quantity I would eat before the next morning.

Apicius, You have forgot, Sir, that you have no body: that which you had has been rotten a great while ago; and you can never return to the earth with another, unlefsPythagoras carries you thither to animate that of a hog. But comfort yourfelf, that, as you have eat dainties which I never tafted, fo the next generation will eat fome unknown to the prefent. New discoveries will be made, and new delicacies brought from other parts of the world. We must both be philosophers. We must be thankful for the good things we have had, and not grudge others better, if they full to their thore. Confider that, after all, we could but have eat as much as our from a chs would hold, and that we did every day of our lives .- But fee, who comes thither? I think it is Mercury.

Mercury. Gentlemen, I mult tell you hat I have flood near you invitible, and heard your difcourfe; a privilege which we deities ufe when we pleade. Attend therefore to a difcovery which! fhall make to you, relating to the fubject upon which you were talking. I know two men, and the other in most case in the distribution of the most case of the distribution of the most case of the distribution of the dis

Apicius. One of thefe, I prefume, was a Sybarite, and the other a French gen-

tleman fettled in the Wefi Indies. Mercury. No; one was a Spartan folier, and the other an English farmer.—I fee you both look allouilited; but what I fee you both look allouilited; but what I fee you both look allouilited; but what I had been been supported by their difficijiten the Spartan troops were obliged, had gothim forch an appetite that the could have gnawed a bone like a dog. The farmer was out at the tail of his plough, or found eather who followed have the support of t

of the control of the

nyou did your tripotanum or your hampye. Your fionachs were always fo dovercharged, that I queffion if ever you felt real hunger, or eat one meal in twenty years without forcing your appetites, f which makes all things infipid. Itell you f therefore again, that the folder and the farmer had much more of the joy of eating than you.

Darteneuf. This is more mortifying than not to have shared a turtle feast. I s fear indeed we have been inquite a wrong fystem, and never had any true notions

fystem, and never had any true notions of pleasure.

Apicius. It is a fad thing not to know, what good living is before one is dead. I wish, Mercury, you had taught me your

art of cookery in my life-time or held your tongue about it here. Dialogues of the Dead,

§ 25. Scene between Iago and Cassio

in which Cassio regrets his Folly in getting drunk.

Lago. What! are you hurt, Lieute-

nant?
Caf: Paft all furgery.

Iugo. Marry, Heav'n forbid! Ca/. Reputation, reputation, reputa-

u tion! Oh I have loft my reputation! I d have loft the immortal part of myfelf, and h what remains is beftial. My reputation! d Iago, my reputation— Il Iago. As I am an honeft man. I thought

n you had received fome bodily wound: , there is more fenfe in that, then in reputation. Reputation is an idle and molf falfe e imposition: off got without merit, and loft without deferving. What man! there are ways to recover the general a gagin. Sue to him. and he's your's.

Caf. I will rather fue to be defpis'd.

—Drunk! and fquabble! fwagger!
fwar! and difcourfe fuftian with one's
own fhadow! Oh thou invincible fpirit of
wine! if thou haft no name to be known

by, let us call thee Devil.

Iago. What was he that you followed
with your fword? what had he done to
at you?

Caf. I know not. Ingo. Is't poffible?

Caf. I remember a mass of things, but nothing distinctly; a quarrel, but nothing wherefore. Oh, that men should put an enemy in their mouths to steal away their

enemy in their mouths to fleal away their brains; that we flould with joy, pleafance, revel, and applause, transform our solves into beafts!

Why, but you are now well enough: how came you thus recovered? Caf. It has pleafed the devil Drunkennessto give place to the devil Wrath; one imperfectness shews me another, to make me frankly defnife myfelf.

Iago. Come, you are too fevere a moraler. As the time, the place, and the condition of this country flands, I could heartily wish this had not befallen: but fince it is as it is, mend it for your own

good

Caf. I will ask him for my place again -he shall tell me I am a drunkard !-Had I as many mouths as Hydra, fuch an answer would floo them all. To be now a fensible man, by and by a fool, and prefently a beaft! - Every inordinate cup is unblefs'd, and the ingredient is a devil.

Iago. Come, come, good wine is a good familiar creature, if it be well us'd : exclaim no more against it. And good Lieu. tenant, I think you think I love you,

Cat. I have well approv'd it, Sir .-- I drunk!

Iago. You, or any man living may be drunk at fome time, man. I tell you what you shall do. Our general's wife is now the general. Confess yourself freely to her; importune her help, to put you in your place again. She is of fo free, fo kind, fo apt, fo bleffed a disposition, the holds it a vice in her goodness not to do more than the is requested. This broken joint between you and her hufband, entreat her to folinter; and, my fortunes against any lay worth naming, this crack of your love thall grow ftronger than it was before.

Caf. You advise me well. Ingo. I protest in the fincerity of love

and honest kindness. Caf. I think it freely; and, betimes in the morning, I will befeech the virtuous

Defdemona to undertake for me. Iago. You are in the right. Good night, Lieutenant: I must to the watch.

Cas. Good night, honest lago. Shak/peare.

§ 26. A Dialogue between MERCURY and a modern fine Lady.

Mrs Modifi. Indeed, Mr. Mercury, I cannot have the pleafure of waiting upon

you now. I am engaged, absolutely engaged. Mercury, I know you have an amiable

affectionate hufband, and feveral fine chil-

dren: but you need not be told, that neither conjugal attachments, maternal affections, nor even the care of a kingdom's welfare or a nation's glory, can excusea person who has received a summons to the realms of death. If the grim meffencer was not as peremptory as unwelcome, Charon would not get a paffenger (except now and then a hypochondriacal Englishman) once in a century. You must be. content to leave your hulband and family.

and pass the Styx. Mrs. Modifa. I did not mean to infift on any engagement with my hufband and children; I never thought myfelf enraged to them. I had no engagements but fuch as were common to women of my rank. Look on my chimney-piece, and you will fee I was engaged to the play on Mondays, balls on Tuefdays, the opera on Saturdays, and to card affemblies the reft of the week. for two months to come; and it would be the rudeft thing in the world not to keep myappointments. If you will fray forme till the fummer feafon, I will wait on you with all my heart. Perhaps the Elvian fields may be lefs deteftable than the country in our world. Pray have, you a fine Vauxhall and Ranelagh? I think I fould not diflike drinking the Lethe waters when you have a full feafon.

Mercury. Surely you could not like to drink the waters of oblivion, who have made pleafure the bufinefs, end, and aim. of your life! It is good to drown cares: but who would wash away the remembrance of a life of gaiety and pleafure?

Mrs. Modift. Divertion was indeed the bufiness of my life; but as to pleafure. I have enjoyed none fince the novelty of my amusements was gone off. Can one be pleased with seeing the same thing over and over again? Late hours and satigue gave me the vapours, spoiled the natural chearfulness of my temper, and even in youth wore away my natural vivacity.

If this way of life did not Mercury. give you pleafure, why did you continue in it? I suppose you did not think it was very meritorious?

Mrs. Modifi. I was too much engaged to think at all: fo far indeed my manner of life was agreeable enough. My friends always told me divertions were necessary, and my doctor affored me diffipation was good for my fpirits; my hufband infifted that it was not; and you know that one loves tooblige one's friends, comply with one's doctor, and contradictione's hulband; and befides, I was ambitious to be thought du bon ton*.

Mercury. Bon ton ! what's that, Madam? Pray define it.

Mrs. Modish. Oh. Sir. excuse me; it isone of the privileges of the Bonton never to define or be defined. It is the child and the parent of jargon. It is-I can never tell you what it is: but I will try to tell you what it is not. In converfation it is not wit: in manners it is not politenels: in behaviour it is not address: but it is a little like them all. It can only belong to people of a certain rank, who live in a certain manner, with certain perfons who have not certain virtues, and who have certain vices, and who inhabit a certain part of the town. Like a place by courtefy, it gets an higher rank than the person can claim, but which those who have a legal title to precedency dare not dispute, for fear of being thought not to understand the rules of politeness. Now, Sir, I have told you as much as I know of it, though I

have admired and aimed at it all my life. Mercury. Then, Madam, you have wasted your time, faded your beauty, and defroyed your health, for the laudable purpoles of contradicting your hulband, and being this fomething and this nothing called the bon ton?

Mrs. Modith. What would you have

had me do?

Mercury. I will follow your mode of infructing: I will tell you what I would not have had you do. I would not have had you facrifice your time, your reason, and your duties to fashion and folly. I would not have had you neglect your hufband's happiness, and your children's Education

Mrs. Modish. As to my daughters' education I spared no expence; they had a dancing-mafter, music-mafter, and drawing-mafter, and a French governess to teach them behaviour and the French

Mercury. So their religion, fentiments, and manners, were to be learnt from a dancing-mafter, mulic-mafter, and a chamber maid! perhaps they might prepare them to catch the bon ton. Your daughters must have been so educated as to fit them tobewives without conjugal affection, and mothers without maternal care. I am forry for the fort of life they are commencing,

and for that which you have just concluded.Minosisafouroldgentleman,without the least smattering of the bonton; and I am in a fright for you. The best thing I can advife you is, to do in this world as you did in the other, keep happiness in your view, but never take the road that leads to it. Remain on this fide Styx; wander about without end or aim ; look into the Elyfian fields, but never attempt to enter into them, left Minosthould puth you into Tartarus; for duties neglected may bring on a fentence not much less severe than crimes committed. Dialogues of the Dead.

§ 27. Scene between the Jews Shylock and Tubal; in which the latter alternately torments and pleafes the former, by giving him an Account of the Extravapance of his Daughter JESSICA, and the Misfortunes of ANTONIO.

Shy. How now, Tubal? What news from Genoa! had thou heard of my daughter?

Tub. I often came where I did hear of her, but cannot find her,

Sky. Why there, there, there! a dia-

mond gone that coft me two thousand ducats in Frankfort! The curfe never fell upon our nation till now: I never felt it till now. Two thousand ducats in that and other precious, precious jewels! I would my daughter were dead at my foot, and the jewels in her ear! O would she were hears'd at my foot, and the ducats in her coffin! No news of them; and I know not what fpent in the fearch: lofs upon lofs! the thief gone with fo much, and fo much to find the thief; and no fatisfaction, no revenge; no ill luck ftirring but what lights on my fhoulders; no fighs, but o' my breathing; no tears, but o' my fhedding!

Tub. Yes, other men have ill luck too! Antonio, as I heard in Genoa-

What, what, what? ill luck, ill luck?

Tub. Hath an argone cast away, coming from Tripoli. Shu. Thank God! thank God! is it true? is it true?

Tub. I fpoke with fome of the failors that escaped the wreck.

cats.

Shy. I thank thee, good Tubal; good news, good news! Tub. Your daughter fpent in Genoa,

as I heard, in one night, fourfcore du-Shy,

^{*} Du bon ton is a cant phrase in the modern reach language, for the fashionable air of converfation and manners.

Shy. Thou flick'ft a dagger in me; I fhall never fee my gold again: fourfcore ducats at a fitting! fourfcore ducats!

ducats at a fitting! Touricore ducats!

Tub. There came divers of Antonio's creditors in my company to Venice, that fwear he cannot but break.

Shy. I'm glad of it: I'll plague him, I'll torture him: I am glad of.

Tub. One of them shew'd me a ring that he had of your daughter for a monkey.

Sty. Out upon her! thou torturest me Tubal? it was my ruby, I had it of Leah when I was a batchelor; I would not have given it for a wilderness of monkies. Tub. But Antonio is certainly undone.

Shy. Nay, that's true, that's very true: go fee me an officer, befpeak him a fortnight before. I will have the heart of him if he forfeit; for were he out of Venice, I can make what merchandize! will. Go, go, Tubal, and meet me at our fynagogue; go, good Tubal; at our fynagogue, Tubal. Shadjpeare.

§ 28. Humourous Scene between Prince HENRY and FAISTAFF, in which the Prince desects FAISTAFF's monstrous Lies.

P. Heavy. Welcome Jack!—Where haft thou been?

Fal. A plague of all all cowards, I fay, and a vengeance too, marry and amen! Give me a cup of fack, boy :- ere I lead this life long, I'll few nether focks and mend them, and foot them too. A plague of all cowards! give me a cup of fack, rogue. Is there no virtue extant? [He drinks.]-You rogue, here's lime in this fack too. There is nothing but roguery to be found in villainous man; yet a coward is worfethan a cup of fack with lime in it. A villainous coward!-Go thy ways, old Jack; diewhen thou wilt, if manhood, good manhood, be not forgot upon the face of the earth, then am I a shotten herring. There live not three good men unhang'd in England, and one of them is fat, and grows old. Heaven help the while! A bad world! I fay-plague of all cow-

ards! I fay fill.

P. Henry. How now, Woolfack? what

mutter you?

Fal. A king's fon! If I do not beat thee out of thy kingdom with a dagger of lath, and drive all thy fubjecks afore thee like a flock of wild geefe, I'll never wear hair on my face more! You Prince of Wales!

P. Henry. Why what's the matter! Fal. Are you not a coward? aniwer me that.

P. Henry. Ye fat paunch, an' ye call me coward, I'll stab thee.

Fal. 1 call thee coward! I'll fee the hang' der I'll call thee coward; but I would give a thoufand pound I could run as falt as thou canft. You are first it enough in the floudders; you care not who fees your back. Call you that backing of your livitude, a plague upon fach backing! give me them that will flace me—give me a cup of fack: I am a rogue if I draw to-day.

P. Henry. Oh villain! thy lips are fearce wip'd fince thou drank'fi laft. Fal. All's one for that. [He drink.] A plague of all cowards! fiill, fay I.

P. Heary. What's the matter?
Fal. What's the matter! here be four
of us have ta'en a thousand pound this

morning.

P. Henry. Where is it, Jack? where

is it?

Fal. Where is it! taken from us, it is:

a hundred upon four of us.

P. Henry: What! a hundred, man?

Fal. I am a rogue if I were not at balfword with a dozen of them two hoursegether. I have efcaped by miracle. I an eight times thruit through the double, four through the hofe, my buckler cut through and through, my fword hack? like a hand-faw, ecce jigams! I never dealt better fince I was a man: all would not do. A plague of all cowards:

P. Henry. What, fought you with them all?

Fal. All! I know not what ye callall:

but if I fought not with fifty of them, I am a bunch of radifh; if there were not two or three and fifty upon poor eld Jack, then I am no two-legg'd creature.

P. Henry. Pray heav'n you have not murdered fome of them!

murdered fome of them!

Fal. Nay, that's paft praying for. I have pepper'd two of them; two, I am ture, I have paid; two rogues in buckram fuits. I tell you what, Hal, if I tell thet a lie, fpit in my face, call me a horfe. Thou knowed my old ward: here I liy and thus I bore my point; four rogues in buckram let drive at me.

P. Heary. What, four! thou faids but two even now.

Fal. Four, Hal, I told thee four.— These four came all a front, and made a thrust at me: I made no more ado, but took all their feven points, in my target, thus.

P. Henry. Seven! why they were but

four even now.

P. Henry. Ay, four, in buckram fuits: Fal. Seven by these hilts, or I am a villain else. Dost thou bear me. Hal!

villain elle. Doft thou hear me, Hal!

P. Henry. Ay, and mark thee too, Jack.

Fal. Dofo, for it is worth the liftening to.

The facine is bushesses the Hald though.

These nine in buckram, that I told the vol-P. Heavy. So, two more already. Fal. Their points being broken, began to give me ground; but I followed me cloie, came in foot and hand, and with a

thought—feven of the eleven I paid.

P. Henry. O monitrous! eleven buckram men grown out of two.

Fat. But, as the devil would have it, three mifbegotten knaves, in Kendalgreen, came at my back, and let drive at me; (for it was fo dark, Hal, that thou

me; (for it was fo dark, Hal, that thou couldn not fee thy hand.)

P. Henry. Thele lies are like the father that begets them, grofs as a mountain, open, paloable. Why, thou clay-brained

guts, thou knotty-pated fool, thou obscene greasy tallow-catch—

Fol. What, art thou mad? art thou mad? is not the truth the truth?

P. Hamy. Why, how couldft thou know thefemen in Kendal-green, when it was fo ark thou couldft not fee thy hand? Come, tellus your renfon: what fay 'fithou to this?

Come, your reafon, Jack, your reafon. Fal. What upon compulsion!—No: were I at thefrappado, or all the racks in the world, I would not tell you on compulsion! Give you a reafon on compulsion! If reafons were as plenty as black-berries, I would give no man a reafon you compulsion.

P. Henry. Pll be no longer guilty of this fin. This fanguine coward, this bedprefer, this horfe-back-breaker, this huge hill of fleft.—

Fal. Away, you flarveling, you elfkin, you dry'd neat's tongue, you flockfish! O, for breath to utter! what is like thee? you taylor's yard, you sheath, you

boweale, you vile finading tuck—
P. Harry. Well, breathe a while, and
that o't again; and when thou haft tird
hyfelf in bale comparison, he arm efpeak
but this.—Poins and I saw you four fet on
four: you bound them, and were mafters
of their wealth: mark now, how a plain
the fall put you down. Then did we two
feton you four, and with a word out face'd
you four, purice, and haveit; yea, and

can shewit you here in the house. And, Falltalf, you carry'd your guts away as nimbly, with as quick dexterity, and roar'd for mercy, and fiill ran and roar'd, as ever I heard a bull-calf. What a slave art thou, to hack thy foword as thou half done, and then say it was in fight! What trick, what device, what flartine-hole

canft thou now find out, to hide thee from this open and apparent flame? Fal. Ha! ha! ha!—D'ye think I did not know you!—By the Lord, I know

did not know you!-By the Lord, I knew you as well as he that made you. Why. hear ye my mafter, was it forme to kill the heirapparent? should I turn upon the true prince? why, thou knoweft I am asvaliant as Hercules; but beware inftinct; the lion will not touch the true prince: inftinctisa great matter. I was a coward on inftinct: I grant you: and I shall think the better of myfelf and thee during my life; I for a valiant lion, and thou for a true prince. But I am glad you have the money. Let us clap to the doors; watch to-night, pray to-morrow. What, shall we be merry? shall we have a play extempore?

P. Henry Content!—and the argument shall be, thy running away.

Fal. Ah!—no more of that Hal. if

thou loveft me. Shakfpeare.

MANLY an Account of the Journey to. London.

Manly. Honeft John! Moody. Meafter Manly! I am glad I

Moody. Areaner stanty: 1 am grao 1
ha' fun ye.—Well, and how d'ye do,
Meatter?
Munly. I am glad to fee you in Loudon, I hope all the good family are well.

Moody. Thanks be praifed, your honour, they are all in pretty good heart; tho? we have had a power of croffes upo' the road. Manly. What has been the matter, John? Moody. Why, we came up in fuch a

hurry, you mun think, that our tackle was not fo tight as it should be.

Manly. Come, tell us all—Pray, how do they travel?

Moody. Why, i'the awld coach, Meafeer; and 'caule my Lady loves to doit things handlome, to be fare, fine would
have a couple of cart-horfes clapt to the
k four old geldings, that neighbours might
fee fine went up to London in her coach
and fix; and fo Giles Joulter, the ploughman, rides potilition.

Manly. And when do you expect them here, John?

Moody. Why, we were in hopesto ha'

come yesterday, an' it had no' been that th'awld weazle-belly horfe tired; and then we were fo cruelly loaden, that the two fore-wheels came crash down at once, in Waggon-rut-lane, and there we loft four hours 'fore we could let things to rights again.

Munly. So they bring all their baggage with the coach, then?

Moody. Ay, ay, and good ftore on't there is - Why, my lady's gear alone were as much as filled four pormantel trunks, befides the great deal box that heavy Ralph and the monkey fit upon behind. Manly. Ha, ha, ha !- And pray, how many are they within the coach

Moody. Why there's my lady and his worship, and the younk fourire, and Miss Jenny, and the fat lap-dog, and my lady's maid Mrs. Handy, and Doll Tripe the cook, that's all-only Doll puked a little with riding backward: fo they hoifted her into the coach-box, and then her flomach was eafy.

Menly. Ha, ha, ha!
Moody. Then you mun think, Measter,
there was fome stowage for the belly, as well as th' back too; children are apt to be famish'd upo' the road ; so we had such cargoes of plumb cake, and baskets of tongues, and bifcuits, and cheefe, and cold boil'd beef-and then, in case of fickness bottles of cherry-brandy, plaguewater, fack, tent, and ftrong beer fo plenty, as made th' awld coach crack again. Mercy upon them! and fend them all well to town, I fay.

Manly. Av. and well out on 'tacain. John. Moody. Measter! you're a wife mon! and for that matter, fo am I-Whoam's whoam, I fay; I am fure we ha' got but little good e'er fin' we turn'd our backs on't. Nothing but mischief! some devil's trick or other plagued us aw th' day lung. Crack, goes one thing! bawnce goes another! Woa! fays Roger—Then, fowfe! we are all fet faft in a flough. Whaw! cries Miss: Scream! go the maids: and bawl just as tho? they were ftuck. And fo, mercy on us! this was the trade from morning to night. Manly. Ha, ha, ha!

Moody. But I mun hie me whoam: the coach will be coming every hour naw. Manly. Well, honest John-

Moody. Dear Measter Manly ! the good-. ness of goodness bless and preserve you!

§ 30. Directions for the management of Wit. If you have wit (which I am not fure

that I wish you, unless you have at the fame time at least an equal portion of judgment to keep it in good order) wear it, like your fword, in the fcabbard, and do not blandish it to the terror of the whole company. Wit is a thining quality, that every body admires; most people aim at it, all people fear it, and few love it, unless in themfelves :- a man must have a good flure of withimfelf, to endure a great there in another. When wit exerts itself in fatire, it is a most malignant distemper: wit. it is true, may be shewn in fatire, but fatire does not confittute wit, as many imagine. A man of wit ought to find a thou-

fand better occasions of shewing it. Abitain, therefore, most carefully from fatire; which, though it fall on no particular person in company, and momentarily, from the malignancy of the human heart, pleafes all: yet, upon reflection it frightens all too. Every one thinks it may be his turn next; and will hate you for what he finds you could fay of him, more than be obliged to you for what you do not fay. Fear and hatred are next-door neighbours : the more wit you have, the more good nature and politeness you must shew, to induce people to pardon your fuperority; for that is no easy matter.

Appear to have rather lefs than more wit than you really have. A wife man will live at leaft as much within his witas his income. Content yourfelf with good fense and reason, which at the long run are ever fure to pleafe every body who has either; if wit comes into the bargain, welcome it, but never invite it. Bear this truth always in your mind, that you may be admired for your wit, if you have any; but that nothing but good fense and good qualities can make you be beloved. These are substantial every day's wear; whereas wit is a holiday-fuit, which people put on chiefly to be ftared at.

There is a species of minor wit, which is much used, and much more abused; I mean raillery. It is a most mischievous and dangerous weapon, when in unskilful and clumfy hands; and it is much fafer to let it quite alone than to play with it; and yet almost every body plays with it though they fee daily the quarrels and

heart-burnings that it occasions. The injustice of a bad man is fooner forgiven than the infults of a witty one; the former only hurtsone's liberty and pro-

perty; but the latter hurts and mortifies that fecret pride which no human breaft is free from, I will allow, that there is a

fort of raillery which may not only be inoffenfive, but even flattering; as when, by a genteel irony, you accuse people of those imperfections which they are most notoriously free from, and confequently infinuate that they peffels the contrary virtues. You may fafely call Aritides a keave, or a very handfome woman an ugly one. Take care, however, that neither the man's character nor the lady's beauty be in the least doubtful. But this fort of raillery requires a very light and fleady hand to administer it. A little too frong, it may be mittaken into an offrace; and a little too fmooth, it may be thought a faeer, which is a most odicus

There is another fort, I will not call it wit, but merriment and buffionery, which is mimiery. The most successful mimic is the world is always the most abford fellow, and an age is infinitely his fuperior. His profession is to imitate and ridicule those natural descrits and desormities for which no man is in the least accountable. and in the imitation of which he makes himfelf for the time, as difagreeable and thocking as those be minnies. But I will fay no more of these creatures, who only amuse the lowest rabble of mankind.

There is another fort of human animals, called wags, whose profession is to make the company laugh immoderately; and who always fucceed, provided the company confift of fools; but who are equally disappointed in finding that they never can alter a mufele in the face of a man of fenfe. This is most contemptible character, and never effeemed, even by those who

are filly enough to be diverted by them. Be content for yourfelf with found good fense and good manners, and let wit be thrown into the bargain, where it is proper and inoffensive. Good sense will make you effeemed : good manners will make you beloved; and wit will give a luftre to both. . Cheflerfield.

§ 31. Egotifm to be avoided.

The egotifm is the most usual and favourite figure of most people's rhetoric, and which I hope you will never adopt, but, on the contrary, most ferupulously avoid. Nothing is more difagreeable or irkfome to the company, than to hear a man either praifing or condemning himfelf; for both proceed from the fame motire, vanity. I would allow no man to cak of himfelf unless in a court of justice, in his own defence, or as a witness.

Shall a man speak in his own praise? No : the hero of his own little tale always puzzles and difgufts the company; who do not know what to fay, or how to look. Shall he biame himfelf? No: vanity is as much the motive of his condemnation as of his panegyric.

I have known many people take firame to themfelves, and, with a modefi contrition, confess themselves guilty of most of the cardinal virtues. They have fuch a weakness in their nature, that they cannot help being too much moved with the misfortunes and miferies of their fellowcreatures; which they feel perhaps more, but at leaft as much as they do their own. Their generotity, they are fentible, is imprudence; for they are apt to carry it too far, from the weak, the irrelitible beneficence of their nature. They are pollibly too jealous of their honour, too rafeible when they think it is touched; and this proceeds from their unhappy warm conflitution, which makes them too fensible upon that point; and fo poffibly with respect to all the virtues. A poor trick, and a wretched inflance of human vanity, and what defeats its own purpofe.

Do you be fure never to speak of your-. felf, for yourfelf, nor against yourfelf; but let your character speak for you: whatever that fays will be believed; but whatever you fay of it will not be believed; and

only make you odious and ridiculous. I know that you are generous and benevolent in your nature ; butthat, though the principal point, is not quite enough : you must feem so too. I do not mean oftentatiously; but do not be ashamed, as many young fellows are, of owning the laudable fentiments of good-nature and humanity which you really feel. I have known many young men, who defired to be reckoned men of spirit, affect a hardness and unfeelingness which in reality they never had; their conversation is in the decifive and menacing tone, mixed with horrid and filly eaths; and all this to be thought men of fpirit. Aftonifhing error this! which naturally reduces them to this dilemma : If they really mean what they fay, they are brutes; and if they do not, they are fools for faying it. This, however, is a common character among young men: carefully avoid this contagion, and content yourfelf with being calmly and mildly refolute and fleady, when you are thoroughly convinced you are in the right; for this is true fpirit.

Observe.

Observe the d-propos in every thing you fay or do. In converting with those who aremuch your superiors, however easy and familiar you may and ought to be with them, preferve the respect that is due to them. Converse with your equals with an eafy familiarity, and, at the fame time. great civility and decency : but too much familiarity, according to the old faving, often' breeds contempt, and fometimes quarrels. I know bothing more difficult in common behaviour, than to fix due bounds to familiarity: too little implies an unfociable formality : too much deftrovs friendly and focial intercourse. The best rule I can give you to manage familiarity is, never to be more familiar with any body than you would be willing, and even with that he should be with you. On the other hand, avoid that uncomfortable referve and coldness which is generally the shield of cunning or the protection of dulnefs. To your inferiors you flould use a hearty benevolence in your words and actions, instead of a refined politeness which would be apt to make them fuspect that you rather

laughed at them. Carefully avoid all affectation either of body or of mind. It is a very true and a very trite observation, That no man is ridiculous for being what he really is, but for affecting to be what he is not. No man is aukward by nature, but by affecting to be genteel. I have known many a man of common fenfe palsgenerally for a fool, because he affected a degree of wit that nature had denied him. A ploughman is by no means aukward in the exercise of his trade, but would be exceedingly ridiculous, if he attempted the air and graces of a man of fathion. You learned to dance; but it was not for the fake of dancing; it was to bring your air and motions back to what they would naturally have been, if they had had fair play, and had not been warped in youth by bad examples, and auk-

ward imitations of other boys.

Nature may be cultivated and improved
both as to the body and the mind; but it
is not to be extinguished by art; and all
endeavours of that kind are abfurd, and on
an inexperfible fund for ridicule. Your
body and mind must be at eafe to be
agreeable; but afficiation is particular
reftraint, under which no man can be
genteed in his carriage or pleafing in his
convertation. Do you think your motions would be eafy or graceful, if you

wore the cloaths of another man much flenderer or taller than yourfelf? Certainly not: it is the fame thing with the mind, if you affect a character that does not fit you, and that nature never intended for you.

In fine, it may be laid down as a general rule, that a man who defipars of pleafing will never pleafe; a man that is furthat he final! always pleafe wherever he goes, is a coscomb; but the man who hopes and endeavours to pleafe, will moit infallibly pleafe.

§ 32. Extraçã from Lord Bolingbroke's Letters.

My Lord, 1706. You have engaged me on a fabjed which interrupts the feries of those letters was writing to you; but it is one which I confeds, I have very much at heart. I finall therefore explain myfelf fully, nor bluth to reason on principles that are sut of fathion among men who intend nothing by ferving the public, but to feed their avarice, their vanity, and their luxury, without the fense on you duty they over to God or man.

It feems to me, that inorder to maintain themoral fystem of the world at a certain point, far below that of ideal perfection, (for we are made capable of conceiving what we are incapable of attaining) but however fufficient, upon the whole, to conftitute a ftate eafy and happy, or at the worft tolerable; I fay, it feems to me, that the Author of nature has thought fit to mingle from time to time among the focieties of men, a few, and but a few, of those on whom he isgraciously pleased to bestow a larger proportion of the othercal fpirit. than is given in the ordinary course of his providence to the fons of men. These are they who engross almost the whole reason of the fpecies, who are born to instruct, to guide, and to preferve, who are defigned to be the tutors and the guardians of human kind. When they prove fuch, they exhibit to us examples of the highest virtue and the treest piety; and they deferve to have their feftivals kept inflead of that pack of anchorites and enthufiafts, with whose names the Calendar is crowded and difgraced. When these men apply their talents to other purpoles, when they firive to be great, and despise being good, they commit a most facrilegious breach of trust; they pervert the means, they defeat, as far as lies in them, the deligns of Providence, and disturb, in some fort, the system of Infinite Wildom. Tomilaphly these talents is the most diffused, and therefore the greatest of crimes in its nature and coufequences; but to keep them unexerted and unemployed, is a crimeton. Look as bout you, my Lord, from the palace to the cottage, you will find that the bulk of mankind is made to breathe the air of this atmosphere, to roam about this globe, and to confume, like the courtiers of Alcinous. the fruits of the earth. Nor numerus famus frazes confirmere nati. When they have tred this infinid round a certain number of years, and left others to do the fame after them, they have lived; and if they have performed, in some tolerable degree. theordinary moral duties of life, they have done all they were born to do. about you again; my Lord; nay, look into your own breast, and you will find that there are superior spirits, men who shew. even from their infancy, though it be not always perceived by others, perhaps not always felt by themselves, that they were born for fomething more, and better. Thefe are the men to whom the part I mentioned is affigued; their talents denote their general defignation, and the opportunities of conforming themselves to it, that arise in the course of things, or that are prefented to them by any circumstances of rank and fituation in the fociety to which they belong, denote the particularvocation which it is not lawful for them to refit, nor even to neglect. The duration of the lives of fuch men as these is to bedetermined, I think, by the length and importance of the parts they act, not by the number of years that pass between their coming into the world and their going out of it. Whether the piece be of three or five acts, the part may be long; and he who fustains it through the whole, may be faid to die in the fulnels of years: whilsthe who declines it fooner, may be

fuld not to live out half his days. 5 33. The Birth of MARTINUS SCRIB-

Nor was the birth of this great mas waitended with prodigies he himfelf has waitended with prodigies he himfelf has come to fine the common that he common was brought to bed of a huge ink-horn, was brought to bed of a huge ink-horn, not of which difued feveral large fireams of ink, as it had been a fountain. This fram was by her hulband thought hoffgnity, that the child floudd prove a very volunious writer. Likewife acrab-tree that had been hitherto harven, appeared or an fudden laden with a use quantity of crabs: this fign alls the old gentlemen amagined to be approposale of the acuta-integrated to the proposale of the acuta-integrated proposale of the acuta-integrated proposale or the control of the proposale of th

But what was of all most wonderful. was a thing that feemed a monstrous fowl, which just then dropped through the skylight, near his wife's apartment. It had a large body, two little difproportioned wings, a prodigious tail, but no head. As its colour was white, he took it at first fight for a fwan, and was concluding his fon would be a poet; but on a nearer view he perceived it to be speckled with black in the form of letters; and that it was indeed a paper-kite which had broke its leath by the impetuofity of the wind. His back was armed with the art military, his belly was filled with physic, his wings were the wings of Quarles and Withers. the feveral nodes of his voluminous tail were diverlified with feveral branches of fcience; where the Doctor beheld with great joy a knot of logic, a knot of metaphylic, a knot of calustry, a knot of polemical divinity, and a knot of common law, with a lanthorn of Jacob Behmen.

There went a report in the family, that as foon as he was born he uttered the voice of nine feveral animals: he eried like a calf, bleated like atheep, chattered like a magpye, grunted like a hoe, neighedlike a foal, croaked like a raven, mewed like a cat, gabbled like a goofe, and brayed like an afs; and the next morning he was found playing in his bed with two owls which came town the chimney. His father was greatly rejoiced at all thefe figns which betokened the variety of his eloquence, and the extent of his learning : but he was more particularly pleafed with the last, as it nearly refembled what hap. pened at the birth of Homer.

The Doctor and his Shield.

The day of the christening being come, and the house filled with godins, the levity of whose conversation suited but ill with the gravity of Dr. Cornelius, he cast about how to pais this day more agreeable to his character; that is to fay, not without fome profitable conference, nor wholly without observance of some ancient custom

He remembered to have read in Theocritus, that the cradle of Hercules was a faield: and being polisfied of an antique buckler, which he held as a most inestimable relick, he determined to have the infant laid therein, and in that manner brought into the study, to be shown to certain learned men of his acquaintance.

The regard he had for this shield, had caufed him formerly to compile a differtation concerning it, proving from the feveral properties, and particularly the colour of the rust, the exact chronology thereof.

With this treatife and a moderate fupper, he proposed to entertain his guests; though he had also another delign, to have their affifiance in the calculation of his fon's nativity.

He therefore took the buckler out of a cafe (in which he always kept it, lest it might contract any modern rust) and entrusted it to his house-miad, with others, that when the company was come, fhe foould lay the child carefully in it, covered with a mantle of blue fatin.

The guests were no fooner feated, but they entered into a warm debate about the Triclinium, and the manner of Decubitus, of the ancients, which Cornelius

broke off in this manner:

" This day, my friends, I propose to " exhibit my fon before you; a child not " wholly unworthy of inspection, as he is

" descended from a race of virtuon. Let

" the physiognomist examine his features; " let the chirographists behold his palm;

" but, above all, let us confult for the cal-

" culation of his nativity. To this end, " as the child is not vulgar, I will not

" prefent him to you in a vulgar manner. " He shallbeeradled in my ancient shield, " fo famous through the univertities of

" Europe. Youallknowhow I purchased " that invaluable piece of antiquity, at the

" great (though indeed inadequate) expence of all the plate of our family; how " happily I carried it off, and how trium-

" phantly I transported it hither, to the "inexpreshble grief of all Germany. " Happy in every circumstance, but that

" it broke the heart of the great Melchior " Infipidus!"

Here he stopped his speech, upon fight of the maid, who entered the room with

the child: he took it in his arms, and proceeded:

"Behold then my child, but first behold " the shield : behold this rust .- or rather " let me call it this precious arrupo:--be-" hold this beautiful varnish of time, -this

" venerable verdure of fo many ages!"-In foeaking thefe words, he flowly lifted up the mantle which covered it inch by inch; but at every inch he uncovered, his cheeks grew paler, his hand trembled, his nerves failed, till on fight of the whole the tremor became univerfal: the flield and the infant both dropped to the ground, and he had only strength enough to cry out, "O God! my fhield! my fhield!"

The truth was, the maid (extremely concerned for the reputation of her own cleanliness, and her young master's honour) had fcoured it as clean as her handirons

Cornelius funk back on a chair, the guests stood astonished the infant fouralled. the maid ran in fnatched it up again inher. arms, flew into her mistrefs's room, and told what had happened. Down stairs in an instant hurried all the goffins, where they found the Doctor in a trance: Husgary-water, hartihorn, and the confused noise of shrill voices, at length awakened him; when opening his eyes, he faw the fhield in the hand of the house-maid." O woman! woman!" he cried (and foatched it violently from her). " was it to thy ig-

" norance that this relick owes its run? " Where, where is the beautiful crust that " covered thee fo long? where those traces " of time, and fingers, as it were, of anti-

" quity? Where all those beautifulobicu-" rities, the cause of much delightful dif-" putation, where doubt and enriolity went

" hand in hand, and eternally exercised " the speculations of the learned? And " this the rude touch of an ignorant women

" hath done away! The curious promi-" nencest the belly of that figure, which " fome, taking for the cufpis of a fword, " denominated a Roman foldier; other;

" accounting the infignia virilia, pro-" nounce to be one of the Dii Termini: be-" hold the bath cleaned it in like thameful

" fort, and thewn to be the head of a nail. " Omy thield! my thield! well may I fry " with Horace, Nonbene relicta parmula. Thegeffies, not at all inquiring into the cause of hisforrow, only asked if the child

had nohurt? and cried, "Come, come, " all is well; what has the woman done "but her duty? a tight cleanly weach,

" warrant her: what a stir a man makes " about a bason, that an hour ago, before " herlabour was bestowed upon it, a coun-" try barber would not have hung at his "then door " " A hafen (cried ano-" ther), no fuch matter; 'tis nothing but a " paltry old fcouce, with the pozzle broke "off." The learned gentlemen, who till. now had stood speechless, hereupon looking narrowly on the flield, declared their affent to this latter opinion, and defired Corn-lius to be comforted; affuring him it was a fconce, and no other. But this, instead of comforting, threw the doctor into fuch a violent fit of paffion, that he was carried off groaning and speechlefs to bed; where, being quite fpent, he fell into a kind of flumber.

The Nutrition of SCRIBLERUS. Cornelius now began to regulate the fuction of his child; feldom did there pass a day without difputes between him and the mother, or the nurse, concerning the nature of aliment. The poor woman never dined but he denied her fome dishor other. which he judged prejudicial to her milk. One day the had a longing defire to a piece of beef; and as the stretched her hand towards it, the old gentleman drew it away, and fooke to this effect : " Harlst thou read " the ancients, O nurfe, thou would'sf pre-" fer the welfare of the infant which thou " nourithest, to the indulging of an irre-" gular and voracious appetite! Beef, it " is true, may confer a robustness on the " limbs of my fon, but will hebetate and " clog his intellectuals," While he fooke this the nurfe looked upon him with much anger, and now and then cast a withful eve upon the beef .- " Paffion (continued the " doctor, still holding the difh) throws the " mind into too violent a fermentation: it " is a kind of fever of the foul; or, as Ilo-" race expresses it, a short madness. Con-" fider, woman, that this day's fuction of " my fon may caufe him to imbibe many " ungovernable paffions, and in a manner " spoil him for the temper of a philoso-" pher. Romulus, by fucking a wolf, be-" came of a fierce and favage disposition: " and were I to breed fome Ottoman cmperor, or founder of a military common-" wealth, perhaps I might indulge thee in " this carnivorous appetite."-What! interrupted the nurse, beef spoil the understanding! that's fine indeed-how then could our parson preach as he does upon beef, and pudding too, if you go to that?

Don't tell me of your ancients, had not you almost killed the noor babe, with a diffa of demonial black broth?-" Laceda-" monian black broth, thou would'st fay " (replied Cornelius): but I cannot allow " the furfeit to have been occasioned by " that dict, fince it was recommended by " the divine Lyeurgus. No. purfe, thou " most certainly have eaten forme meats of " ill direction the day before; and that " was the real cause of his diforder. Con-" fider, woman, the different temperaments of different nations! What makes " the English phlegmatick and melan-"choly, but beet? What renders the " Webb to bet and choleric, but cheefe " and leeks? The French derive their lev-" ity from the fours, from and muffirooms. " I would not let my fon dine like an Ita-" lian, lest, like an Italian, he fhould be " jealous and revengeful. The warm and " folid diet of Spain may be more bene-" ficial, as it might endow him with a pro-" found gravity; but, at the fame time, he " might fuck in with their food their into-" lerable vice of pride. Therefore, nurse, " in fhort, I hold it requifite to deny you, " at prefeut, not only beef, but likewife " whatfoever any of those nations cat." During this freech, the nurfe remained pouting and marking her plate with the knife, nor would fire touch a bit during the whole dinner. This the old gentleman observing, ordered, that the child, to avoid the rifque of imbibing ill humours, thould be kept from her breast all that day, and be fed with butter mixed with honey, according to a prefcription he had met with fomewhere in Eustathius upon Homer. This indeed gave the child a great toolenefs, but he was not concerned at it, inthe opinion that whatever harm it might do his body, would be amply recompensed bythe improvements of his understanding. But from thenceforth he infifted every day upon a particular diet to be observed by the nurse; under which, having been long uneafy, the at last parted from the family, on his ordering her for dinner the paps of a fow with pig; taking it as the highest indignity, and a direct infult upon her fex and calling-

Play-Things.

Herèfollow the instructions of Cornelius Scriblerus concerning the playsand playthings to be used by his fon Martin

" Play was invented by the Lydians, "as a remedy against hunger. Suphocles 2 H 2

Exys. FP. Assue As, that he invested dice to be ever because it is the three first wildy contrived by untra-list a therefore wildy contrived by untra-list a therefore wildy contrived by untra-list a therefore wildy contrived by the plays. From the fame cande, and from the supergulated and incorrunt finiplicity of their mind, if proceeding the profession was contributed and wilder of their entonion. In this matter I would recommend to all who have any concern in any fine's coloration, but they are the supergulated and the profession will be a supergulated and the supergulated and the profession will be a supergulated and the supergu

"To fpeak first of the whistle, as it is "the first of all play-things. I will have "it exactly to correspond with the ancient fistula, and accordingly to be composed "jeptom puribus disjuncta cientis."

"I heartly wift a diligent fearch may be made after the true crepitaculum or rattle of the ancients, for that (as Archita Tareatinus was of opinion) kept the children from breaking earthenware. The China cups in thee days are not at all the fafer for the modern rathless, which is an evident product when the results of t

"I would not have Martin as yet to Koarça et ap. Ill am better informed whether the tochus, which was recommended by Caho, be really our prefeat 'ngs, or eather the hose which the beys drive with a stick. Neither ends and 'pile, nor ducks and drakes, are quite for an irrata shandy chaldy, though Macrolina and Martin Felix defer has the troot, and Martin Felix defer has the troot, and Martin Felix defer has the "Felix and the Pelix deal" A detection. "The start of the Pelix and A detection."

"The play which the statians calleimpee "and the French mourre, is extremely an-"count; it was played at by Hymen and Cupid at the marriage of Pfyche, and "termed by the Latius digitis micare.

"Julius Pollux deferibes the omilla or chack-farthing: though fome will have our modern chuck-farthings to be "acarer the aphetiada of the ancients. "He also mentions the basilinda, or King "I am; and mynda, or hospers-hide.

"But the chytrindra, deferibed by the fame author, is certainly not our hotcockles; for that was by pinching, and not by striking; though there are good authors who affirm the rathapigitimus to be yet nearer the modern hot-cockles. "My four Martin may use either of them " indifferently, they being equally as.
" tique.
" Building of houfes, and riding upon

" sticks, have been used by children of all " ages, Edificure eegfus, quitare in crus-"dine longus. Yet I much doubt whether the riding upon sticks did not come " into the after the age of the centaris.

"There is one play which thew the gravity of funcient education, called the actuethoda, in which children contended who could longest stand still. This we have hilfered to perfit entirely; and, it I might be allowed to gues; it was certainly lost smoog the French

"I will permit my fon to play at apodicalcinda, which can be no other than our pufs in a corner.

"Julias Pollux, in his ninth book, fpeaks
"of the melolouthe, or the kite; but I
"question whether the kite of antiquity
was the fame with ours: and thoughthe
"Optspearies, orqual fighting, is whatis
"most taken notice of, they Itad doubtlefs
"cock-matches alfo, as is evident from
"certain ancient gens and relievo."

effeat ancient gents and renew.

In a word, let my fon Martin dipot
himfelf at any game truly antique, to
expende the martin and the composition of the composition o

against tins, as tarbarrous and cruci"I Cannot conclude, without taking o"tice of the beauty of the Greek name,
whole etymologics acquaint us with the
"nature of the fports; and how infinitely,
both in fenfe and found, they excel our
barbarous mouses of plays."

Notwithstanding the fee yeong injusttions of Pto. Correlius, by eve condefected of to allow the child the use of some fee order plays the large (see has might prove of any beself to his mind, by middling an early notice of the feeners. For example, he found that marbles tingult he pre-relifion, and the large of motion; to pre-relifion, and the large of motion; to on the ends of a board, the balance; he can be considered to the contraction of the before the view; whirliggs, the axis and peritrechis; bird-cages, the pulley; and tope the centrifical motion.

Othersof his sports were farther carried to improve his tender foul even in virue and morality. We shall only instance one of the most useful and instructive, bobchery, cherry, which teaches at once two noble virtues, patience and constancy; the first in adhering to the purfait of one end, the latter in bearing a disamoinment.

Befides all thefe, he taught him, as a diversion, am odd and fecret manner of ficaling, according to the custom of the Lacedamonians; wherein he fucceeded fo well, that he practiled it to the day of his death.

MUSIC. The bare mention of music threw Cornelius into a nation, " How can you die-" nife (quoth he) this modern fiddling " with the name of mufic? Will any of "your best hautboys encounter a wolf " now-a-days with no other arms but " their instruments, as did that aucient " piper Pithocaris? Have ever wild boars, "elephants, deer, dolphins, whales, or " turbots, thewed the leaft emotion at the " most elaborate strains of your modern "fcrapers; all which have been, as it " were, tamed and humanized by anci-" ent muficians? Does not Ælian tell us "how the Lybian mares were excited to "horfing by mufic? (which ought in " truth to be a caution to modest women " against frequenting operas; and consi-" der, brother, you are brought to this " dilemma, either to give up the virtue " of the ladies, or the power of your non-" fic). Whence proceeds the degeneracy " of our morals? Is it not from the loss " of an ancient music, by which (fays " Aristotle) they taught all the virtues? " elfe might we turn Newgate into a col-" lege of Dorian muficians, who should "teach moral virtues to those people. "Whence comes it that our prefent difea-" fes are fo stubborn? whence is it that I " daily deplore my feiatical pains? Alas! " because we have lost their true cure, by " the melody of the pipe. All this was " well known to the ancients, as Theo-" phrastus affures us (whence Cælius calls "it loca dolentia decentare), only indeed " fome fmall remains of this skill are " preferred in the cure of the tarantola. "Did not Pythagoras stop a company of "drunken bullies from storming a civil " house, by changing the strain of the pipe " to the fober fpondæus? and yet your " modern muficians want art to defend " their windows from common nickers. "It is well known, that when the Lace-" demonian mob were up, they common-" ly feut for a Lessian musician to appeale " them, and they immediately grew calm.

" as foon as they heard Terpander fing : " yet I don't believe that the none's whole " band of mutic, though the best of this " age, could keep his holiness's image " from being burnt on the fifth of No-" vember:"" Norwoold Terpander him-" felf (replied Albertus) at Billingfgate, " nor Timotheus at Hockley in the Hole. " have any manner of effect : nor both of " them together bring Horneck to con-" mon civility."" That's a gross mistake's (faid Cornelius very warmly); " and, " to prove it fo, I have here a finall lyra " of my own, framed, strong, and tune . " after the ancient manney. I can play " fome fragments of Lethian times, and "I with I were to try them upon the " most paffiounte creatures alive." "You never had a better opportunity " (fays Albertus), for vender are two " apple-women feolding, and just ready " to uncoif one another." With that Cornelius, undreffed as he was, jumps out into his baleony, his lyra in hand, in his flippers, with his breeches banging down to his ancles, a stocking upon his head, and waistroat of murrey-coloured fating upon his hody: He touched his lyra with a very unufual fort of an harpegiatura, nor were his hopes frustrated. The odd equipage, the uncouth infirument, the strangeness of the man, and of the music. drew the cars and eyes of the whole mob that were got about the two female champions, and at last of the combatants themfelves. They all approached the balcony. in as close attention as Orpheus's first audience of cattle, or that of an Italian opera, when some favourite air is just awakened. This fudden effect of his mutic encouraged him mightily; and it was obferved he never touchedhis lyra in fuch a truly chromaticand enharmonic manner. as upon that occasion. The mob laughed, fung, jumped, danced, and ufed many odd gestures; all which he judged to be caufed by the various strains and modulations. " Mark (quoth he) in this, the power of " the Ionian; in that you fee the effect of " the Æolian." But in a little time they began to grow riotous, and threw stones; Cornelius then withdrew, but with the greatestair of triumph in the world. "Bro-"ther (faid he) do you observe I have " mixed, unawares, too much of the Phry-" gian; I might change it to the Lydian, " and foften their riotous tempers: But it " is enough: learn from this fample to " Speak with veneration of ancient music.

" If this lyra in my untkilful hands can

3 H 3

er perform

" perform fuch wonders, what must it not " have done in those of a Timotheus or a " Terpander?" Having faid this, he retired with the utmost exultation in himfelf, and contempt of his brother; and, it is faid, behaved that night with fuch unufual haughtiness to his family, that they all had reason to wish for some ancient Tibicen to calm his temper.

LOGIC.

Martin's understanding was fo totally. immerfed in fenfible objects, that he demanded examples, from material things, of the abstracted ideas of logic; as for Crambe, he contented himfelf with the words: and when he could but form fome conceit upon them, was fully fatisfied. Thus Crambe would tell his instructor, that all men were not fingular; that individuality could hardly be predicated of any man, for it was commonly faid, that a man is not the fame he was: that madmen are befides themfelves, and drunken men come to themselves; which shews, that few men have that most valuable logical endowment, individuality. Cornelius told Martin, that a fhoulder of mutton was an individual, which Crambe denied, for he had feen it cut into commons. That's true (quoth the tutor), but you never faw it cut into fhoulders of mutton; If it could (quoth Crambe) it would be the most lovely individual of the univerfity. When he was told, a fubstance was that which was subject to accidents; then foldiers (quoth Crambe) are the most fubstantial people in the world. Neither would he allow it to be a good definition of accident, that it could be prefent or abfent without the destruction of the fubject; fince there are a great many accidents that destroy the fubject, as burning does a house, and death a man. But, as to that, Cornelius informed him, that there was a natural death, and a logical death; that though a man, after his natural death, was not capable of the least parith-office, yet he might still keep his stall amongst the logical predicaments.

Cornelius was forced to give Martin fenfible images, Thus, calling up the coachman, he atk him what he had feen in the bear-garden? The man answered, he saw two men fighta prize: one-was a fair man. a ferjeant in the guards; the other black, a butcher: the ferjeant had red breeches, the butcher blue: they fought upon a stage about four o'clock, and the fer jeant wounded the butcher in the leg. " Mark (quoth

" Cornelius) how the fellow runs through " the predicaments. Men, substantia; " two, quantitus; fair and black, qualitus; " ferjeant and butcher, relatio; wounded " the other, actio et palio; fighting, fitus; " stage, ubi; two o'clock, quando; blue . " and red breeches, habitus." At the fame time be warned Martin, that what he now learned as a logician, he must forget as a natural philosopher; that though he now taught them that accidents inhered in the fubject, they would find in time there was no fuch thing; and that colour, taste, fmell, heat, and cold, were not in the things, but only phantains of our brains. He was forced to let them into this fecret, for Martin could not conceive how a habit of dancing inhered in a dancingmaster, when he did not dance; nay, he would demand the characteristics of relations. Crambeufed to help him out by telling him, a cuckold, a long gamester, a man that had not denied, a young heir that was kept thort by his father, might be all known by their countenance; that, in this last cafe, the paternity and filiation leave very fensible impressions in the relatum and correlatum. The greatest difficulty was when they came to the tenth predicament; Crambe affirmed that his habitas was more a fubstance than he was; for his clothes could better fubfist without him, than he without his clothes.

The Seat of the Soul.

In this defign of Martin to investigate the difeafes of the mind, he thought nothing fo necessary as an inquiry after the feat of the foul; in which at first, he laboured under great uncertainties. Sometimes he was of opinion that it lodged in the brain, fometimes in the stomach, and fometimes in the heart. Afterwards he thought it abfurd to confine that fovereign lady to one apartment; which made him infer, that the thifted it according to the feveral functions of life; The brain was ber study the heart her state-room, and the stomach her kitchen. But, as he faw, feveral offices of life went on at the fame time, he was forced to give up this hypothesis also. He now conjectured it was more for the dignity of the foul to perform feveral operations by her little ministers, the animal fpirits; from whence it was natural to conclude, that the refides in different parts, according to different inclinations, fexes, ages, and professions. Thus, in epicureshe feated her in the mouth of the stomach; philosophers have been the brain, foldiers

in their heart, women in their tongues, fiddlers in their fingers, and ropedancers in their toes. At length he grew fond of the glandula pinealis, diffecting many fubtects to find out the different figure of this gland, from whence he might discover the caule of the different tempers in mankind. He supported that in factious and restlessspirited people, he should find it tharp and pointed, allowing no room for the foul to repose herself; that in quiet tempers it was flat, fmooth, and foft, affording to the foul, as it were, an eafy cushion. He was confirmed in this by observing that calves and philosophers, tygersand statesmen, foxes and sharpers, peacocks and sops, cock-fparrows and coquettes, monkeys and players, courtiers and spaniels, moles and mifers, exactly refemble one another in the conformation of the pineal gland. He did not doubt likewife to find the fame refemblance in highwaymen and conquerors: In order to fatisfy himfelf in which, it was, that he purchased the body of one of the first species (as hath been before related) at Tyburn, hoping in time to have the happinels of one of the latter too under his anatomical knife.

The Soul a Quality. This is eafily answered by a familiar instance. In every jack there is a meat-roasting quality, which neither resides in the fly, nor in the weight, nor in any particular wheel in the jack, but is the refult of the whole composition : so, in an animal, the felf-confcioufness is not a real quality inherent in one being (any more than meat-roasting in a jack) but the refult of feveral modes or qualities in the fame fubject. As thefly, the wheels, the chain, the weight, the chords, &c. make one jack, to the feveral parts of the body make one animal. As perception or confeioufnels is faid to be inherent in this animal, fo is meat-roasting faid to be inherent in the jack. As fenfation, reasoning, volition, memory, &c. are the feveral modes of thinking; so reasting of beef, reasting of mutton, roasting of pullets, geefe, turkeys, &c. are the feveral modes of meat-roasting. And as the general quality of meatroasting, with its feveral modifications, as to beef, mutton, pullets, &c. does not inhere in any one part of the jack; fo neither does confciousness, with its several modes of fensation, intellection, volition, &c. inhere in any one, but is the refult

from the mechanical composition of the whole animal. Popc.

§ 34. Diversity of Geniuses.

I thall range thefe confined and lefs copious geniules under proper claffes, and (the better to give their pictures to the reader) under the names of animals of from fortor other; whereby he will be enabled, at the first fight of fuch as thall daily come forth, to know to what kind to refer, and

with what authors to compare them.

1. The Flying Fillies: Thefe are writers who now and then rife upon their fins, and fly out of the profound; but their wings are foon dry, and they drop down to the hottom, G.S. A.H. C.G.

 The Swallows are authors that are eternally fkinming and fluttering up and down; but all their agility is employed to catch flies. L.T. W.P. Lord H.

3. The Ostriches are luch, whose heavinels varely permits them to raife themfelves from the ground; their wings are of nouteto lift them up, and their motion is between flying and walking; but then they run very fast. D.F. L.E. The Hon. E. H.

4. The Parrots are they that repeat another's words in fuch a hoarse odd voice, as makes them feem their own. W. B. W. H. C. C. The Reverend D. D.

5. The Didappers are authors that keep themselves long out of sight, under water, and come up now and then where you least expected them. L. W. G. D. Esq. The thon. Sir W. Y.

they put all their numbers into a great

turnod and tempest: but whenever they, turnod and tempest: but whenever they, appear in plain light (which is feldom) they are only shapeless and ugly monsters, 1.D. C.G. I.O.

7. The Frogs are fuch as can neither walk nor fly, but can leap and bound to admiration: they live generally in the bottom of a ditch, and make a great noife whenever they thrust their heads above water. E. W. L. M. Efq. T. D. Gent.

 The Eels are obscure authors, that wrap themselvesup in their own mud, but are mighty nimble and pert. L. W. L.T. P. M. General C.

9. The Tortoiles are flow and chill, and, like pastoral writers, delight much in gar-

dens: they have for the most part a fine embroidered shell, and underneath it, a 3 H 4 heavy our ifland.

Keavy lump. A.P. W.B. L.E. The Right Hon, E. of S.

These are the chief characteristics of the Bathos: and in each of these kinds we have the comfort to be bleffed with fundry and manifold choice spirits in this

The Advancement of the Buthos.

Thushave I (my dear countrymen) with incredible pains and diligence, discovered the hidden fources of the Bathos, or, as I may fay, broke open the abyffes of this great deep. And having now established good and wholefome laws, what remains butthatalftrue moderns, with their utmost might, depreceed to put the fame in execution? In order whereto, I think I thall, in the fecond place, highly deferve of my country, by proposing such a scheme as may facilitate this great end.

As our number is confelledly far funerior to that of the enemy, there feems nothing wanting but unanimity among ourfelves. It is therefore humbly offered, that all and every individual of the Bathos do enter into aftern afforiation, and incorporate into one regular body; whereof every member even the meanest, will fome-way contribute to the support of the whole; in like manner as the weakest reeds, when joined in one bundle, become infrangible. To which end our art ought to be put upon the fame foot with other arts of this age. The vast improvement of modern manufactures arifeth from their being divided into feveral branches, and parcelled out to feveral trades: for instance, in clock making one artist makes the balance, another the foring, another the crown wheels, a fourth the cafe, and the principle workman putsalltogether: to this meconomy we owe the perfection of our modern writers; and doubtlefs we also might that of our modern poetry and rhetoric, were the feveral

parts branched out in the like manner. Nothing is more evident, than that divers perfons, no other way remarkable, have each a strong disposition to the formation of some particular trope or figure. Aristotlefaith, that the hyperbole is an ornament fit for young men of quality; accordingly we find in those gentlemen a wonderful propenfity towards it, which is marvelously improved by travelling: foldiersalfoand feamen are very happy in the fame figure. The periphrafis or circumlocution is the peculiar talent of country . farmers; the proverb and apologue of old

men at clubs: the illipsi, or speech by half words, of ministers and politicians : the apoliopelis of courtiers; the litotes, and diminution, of ladies, whifperers, and backbiters : and the anadiologs of common griers and hawkers, who, by redoubling the fame words, perfuade people to buy their oysters green hastings or new ballads. Enithets may be found in great plenty at Billingfrate, farcafin and irony learned upon the water, and the epiphonema or exclamation frequently from the bear-garden, and as frequently from the

' Hear him' of the House of Commons. Now each man applying his whole time and genius upon his particular figure. would doubtlefs attain to perfection; and when each became incorporated and fworn into the fociety (as hath been propo(ed) a poet or orator would have no more to do but to fend to the particular traders in each kind; to the metaphorist for his allegories, to the fimile-maker for hiscomparifons, to the ironist for his farcafins, to the apophthegmatist for his fentences, &c.: whereby a dedication or fneech would be composed in a moment, the fuperior artist having nothing to do but to put together all the materials.

therefore propose that there be contrived, with all convenient dispatch, at the public expence, a rhetorical chest of drawers, confifting of three stories; the highest for the deliberative, the middle for the demonstrative, and the lowest for the indicial. Thefe thall be fubdivided into loci or places, being repolitories for matter and argument in the feveral kinds of oration or writing; and every drawerfall again be fubdivided into cells, refembling those of cabinets for rarities. The apartment for peace or war, and that of the liberty of the prefs, may in a very few days be filled with feveral arguments perfectly new; and the vituperative partition wi as cafily be replenified with a most choice collection, entirely of the growth and manufacture of the prefent age. Every com-pofer will foon be taught the use of this cabinet, and how to manage all the regifters of it, which will be drawn out much

in the manner of those in an organ. The keys of it must be kept in honest hands, by fome reverend prelate, or valiant officer, of unquestionable loyalty and affection to every prefent establishment in church and state; which will fufficiently guard against any mifchief which might otherwise be apprehended from it.

And being lodged in fuch hands, it may be at diferetion let out by the day, to feveral great orators in both houses; from whence it is to be hoped much profit and gain will accrue to our fociety.

Dedications and Penergrics.

Now of what necessity the foregoing project may prove, will appear from this tingle confideration, that nothing is of equal confequence to the faccels of our works as fpeed and dispatch. Great pity it is, that folid brains are not, like other folid bodies, constantly endowed with a velocity in finking proportionable to their heavinets; for it is with the flowers of the Bathos as with those of nature, which, if the careful gardener brings not hastily to market in the morning, must unprofitably perith and wither before night. And of all our productions none is to thort-lived as the dedication and panegyric, which are often but the praife of a day, and become by the next utterly ufclefs, improper, indecent, and falfe. This is the more to be lamented, inafinuch as the fetwo are the forts whereon in a manner depends that profit, which must still be remembered to be the

main end of our writers and fpeakers. We shall therefore employ this chapter in thewing the quickest method of composing them: after which we will trach a fhort way to epic poetry. And these being confessedly the works of most importance and difficulty, it is prefomed we may leave the rest to each au-

thor's own learning or practice.

First of panegyric. Every man is ho-nourable, who is fo by law, custom, or title. The publicare better judges of what is honourable than private men. The virtues of great men, like those of plants, are inherent in them, whether they are exerted or not; and the more strongly inherent, the lefs they are exerted; as a man is the more rich, the lefs he founds. All great ministers, without either private or acconomical virtue, are virtuous by their posts. liberal and generous upon the public monev, provident upon public supplies, just by paying public interest, courageous and magnanimous by the fleets and armies, magnificent upon the public expences, and prudent by public forcefs. have by their office a right to a share of the public stock of virtues: befides, they

are by prefcription immemorial invested

in all the celebrated virtues of their pre-

deceffors in the fame stations, especially those of their own ancestors. As to what are commonly called the colours of honourable and dihonourable. they are various in different countries;

in this, they are blue, green, and red. But, forafinoch as the duty we owe to the public doth often require that we floud put fome things in a strong light, and throw a fhade over others, I thall ex-

plain the method of turning a vicious man into a hero.

Thefirstand chief rule is the golden rule of transformation; which confits in converting vices into their bordering virtues. A man who is a fpendthrift, and will not pay a just debt, may have his injustice. transformed into liberality; cowardice may be metamorphofed into prudence; intemperance into good nature and good-fellowthip; corruption into patriotifin; and lewduefs into tendernefs and facility.

The fecond is the rule of contraries. It is certain the lefs a man is endued with any virtue, the more need he has to have it plentifully bestowed, efpecially those good qualities of which the world generally believes he has none at all; for who will throk a man for giving him that which he has?

The reverle of these precepts will ferv for fatire; wherein we are ever to remark that whofo lofeth his place, or become out of favour with the government, hath forfeited his there in public praife and honour. Therefore the truly public-fpirited writer ought in duty to strip him whom the government hath stripped: which is the real poetical justice of this age. For a full collection of topics and epithets to be used in the praise and dispraise. of ministerial and unministerial perfous, I refer to our rhetorical cabinet; concluding with an earnest exhortation to all my brethren, to observe the precepts here laid down; the neglect of which has cost tome of them their cars in a pillory.

A Recipe to make an Epic Poem.

An epic poem, the critics agree, is the greatest work human nature is capable of. They have already laid down many mechanical rules for compositions of this fort. but at the fame time they cut off almost all undertakers from the possibility of ever performing them; for the first qualification they unanimoutly require in a poet is a genius. I shall here endeavour (for the benefit of my countrymen) to make it manifest. manifest, that epic poems may be made without a genius, nay, without learning or much reading. This must necessarily be of great use to all those who confeis they neverread, and of whom the world is convinced they never learn. Moliercobferves of making a dinner, that any man can do it with money; and if a profesfed cook cannot do without it, he has his art for nothing: the fame may be faid of making a poem: it is eafily brought about by him that has a genius, but the fkill-lies in doing it without one. In purfuance of this end, I flall prefent the reader with a plain and fore recipe, by which any author in the Bathos may be qualified for this grand performance.

To make an Epic poem.

For the Falde. Takeouted may odd peer, history-lock, romance, or legard (for inhistory-lock, romance, or legard) (for inmisself-treese) (lide) parts of stery which allord most Cope for long delerity then got allord most Cope for long delerity then got her prices to got got may be also the for the adventures you funcy into one the. Then the bands of the most point and the for the fund of hissones, and part him in the most the most of their adventures; there let him work of their adventures; there is the int work on the state of the most control of the competer of the darry; it being necessary that the concludion of an epic poem be fortunate.

To scale on Epifode. Take any remaining adventure of your former collection, in which you could no way involve your here; or any uninformate accident that was too good to be thrown away; and it will be of ule, applied to any other perfon, who may be lost and exported in the courle of the work, without the least danage to the composition.

For the Moral and Allegory. These you may extract out of the fable afterwards, at your leifure; be sure you strain

them fufficiently.

For the Mose ra. For those of the here, take all the best guilleis you can find in turnast celebrates blernes of nationity rid, they will not be redored to a considerer, bet them all on a two pupon him. But the care there are qualities which you patron any minch which the whold may be induced to the care and the substantial which the whold may be induced to the capital between the ca

determined whether or no it be necessary for the hero of a poem to an be honestman. For the under-characters, gather them from Homer and Virgil, and change

the names as occasion ferves. For the Machines. Take of deities. male and female, as many as you can use : separate them into two equal parts, and keep Jupiter in the middle: let Juno put him in a ferment, and Venus molify him. Remember on all occasions to make use of volatile Mercury. If you have need of devils, draw them out of Milton's Paradife, and extract your fpi-rits from Taffo. The use of these machines is evident: fince no epic poem can possibly subfit without them, the wifest way is to referve them for your greatest necessities. When you cannot extricate your hero by any human means, or yourfelf by your own wit, feek relief from beaven, and the gods will do your bufiness very readily. This is according to the direct prescription of Horace, in his Art of Poetry :

Nec dens interfit, nifi dignes vindice nadus Inciderit.—

That is to fay, "A poet should never call "upon the gods for their assistance, but when he is in great perplexity."

For the Deforiptions. For a tempera-Take Entrus, Explyy, Austra, and Borcas, and cast them tog-ther in one verife; and to the'fe of rain, lightning, and thunder (the loudest you can) quantum [nife, it) mix your cloudest and billows well togther till they foam, and thicken your deferpition-here and there with a quickfand. Brew your tempest well in your lead, before you feir in a-blowing.

For a Battle. Pick a large quantity of images and deferiptions from Honer's fliad, with a fpice or two of Virgil; and if there remain any overplus, you may lay them by for a fairmith. Scalon it well with fimilies, and it will make an

excellent battle.

Even a barring Tourn. If finch a defcription be necessary (because it is certain there is one in Virgil) old Troy is ready burnt to your hands: but if you fear that would be thought borrowed, a chapter or two of the Theory of the Coullogration, well circumstanced and done into yerfe, will be a good fucedaneum.

As for fimiles and metaphors, they may be found all over the creation; the most ignorant may gather them; but the difficulty is in applying them. For this advife with your bookfeller.

§ 35. The Duty of a Clerk.

No fooner was I elected into my office. but I laid afide the powdered gallantries of my youth, and became a new man., I confidered myfelf as in some wife of ecclefastical dignity : fince by wearing a band. which is no finall part of the ornament of our clergy, I might not unworthily be deemed, as it were, a thred of the linen

vestment of Aaron. Thou may'st conceive, O reader, with what concern I perceived the eyes of the congregation fixed upon me, when I first took my place at the feet of the priest. When I raifed the pfalm, bow did my voice quaver for fear! and when I arrayed the thoulders of the minister with the furplice, how did my joints tremble under me! I faid within myfelf, " Remember, " Paul, thou standest before men of high " worthin: the wife Mr. Justice Freeman. " the grave Mr. John Tonfon, the good " Lady Jones, and the two virtuous gen-" tlewomen her daughters; nay, the great " Sir Thomas Truby, Knight and Baro-" net, and my young master the Efquire, who shall one day be lord of this ma-" nor." Notwithstanding which, it was my good hap to acquit myfelf to the good liking of the whole congregation; but the Lord forbid I should glory therein.

I was determined to reform the manifold corruptions and abuses which had

crept into the church.

First, I was especially severe in whipping forth dogs from the temple, all excepting the lap-dog of the good widow Howard, a fober dog which velped not. nor was there offence in his mouth.

Secondly, I did even proceed to morefenels, though fore against my heart. unto poor babes, in tearing from them the half-eaten apples which they privily munched at church. But verily it pitied me; for I remember the days of my youth. Thirdly, With the fweat of my own hands I did make plain and fmooth the

dogs-ears throughout our great Bible. Fourthly, The pews and benches which were formerly fwept but once in three years, I caused every Saturday to be wept with a before, and trimmed.

Fifthly, and lastly, I caused the furplice to be neatly darned, washed, and laid in

freth lavender (yea, and fometimes to be furinkled with mfe-water); and I had great laud and praise from all the neighbouring clergy, forafmuch as no parish kept the minister in cleaner linen.

Shoes did I make (and, if entreated. mend) with good approbation. Faces alfo did I thave; and I clipped the hair. Chirurgery alfo I practifed in the worming of dogs; but to bleed adventured I not. except the poor. Upon this my two-fold profession, there passed among men a merry tale, delectable enough to be rehearfed: How that, being overtaken with liquorone Saturday evening, I shaved the priest with Spanish blacking for shoes instead of a washball, and with lamb-black powdered his perriwig. But these were favings of men delighting in their own conceits more than in the truth; for it is well known. that great was my care and skill in these my crafts: yea, I once had the honour of trimming Sir Thomas himfelf, without fetching blood. Furthermore, Iwas fought unto to geld the Lady Frances her (paniel. which was wont to goastray : he was called Toby, that is to fay, Tobias. And, thirdly. I was entrusted with a gorgeous pair of shoes of the faid lady, to fet an heel-piece thereon; and I received fuch praise therefore, that it was faid all over the parifh. I should be recommended unto the kingto mend thoes for his majesty; whom God preferve! Amen. Ibid.

6 36. Cruelty to Animals.

Montaigne thinks it fome reflection noon human nature itself, that few people take delight in feeing beasts carefs or play together, but almost every one is pleafed to fee them lacerate and worryone another, I am forry this temper is become almost a distinguishing character of our own nation. from the observation which is made by foreigners of our beloved pastimes bearbaiting, cock-fighting, and the like. We should find it hard to vindicate the destroying of any thing that has life, merely out of wantonness: yet in this principle our children are bred up; and one of the first pleafures we allow them, is the licence of inflicting pain upon poor animals: almost as foon as we are fentible what life is ourfelves, we make it our sport to take it from other creatures. I cannot but believe a very good use might be made of the fancy which children have for birds and infects, Mr. Locke takes notice of a mother who

permitted

permitted them to her children, but rewarded or punished them as they treated them well or ill. This was no other than entering them betimes into a daily exercife of humanity, and improving their very diversion to a virtue.

I fancy, too, fome advantage might be taken of the common notion, that 'tis omipous or unlucky to destroy fome forts of birds, as fwallows and martins. This opipion might poffibly arife from the confidence these birds seem to put in us, by building under our roofs; to that this is a kind of violation of the laws of hospitality to murderthem. As for Robin red-breasts in particular, it is not incorobable they owe their fecurity to the old ballad of "The children in the wood." However it be, I don't know, I fay, why this prejudice, well improved and carried as far as it would go, might not be made to conduce to the prefervation of many innocent creatures, which are now exposed to all the wantonnefs of an ignorant barbarity.

There are other animals that have the misfortune, for no manner of reason, to be treated as common enemies, wherever The conceit that a cat has nine lives, has cost at least nine lives in ten of the whole race of them; fcarce a boy inthe streets but has in this point outdone Hercules himfelf, who was famous for killing a monster that had but three lives. Whether the unaccountable animotity against this ufeful domestic may be any cause of the general perfecution of owls (who are a fort of feathered cats) or whether it be only an unreasonable pique the moderas have taken to a ferious countenance, I shall not determine: though I am miclined to believe the former; unce I obforce the fole region alteriged for the destruction of from is because they are like Yet, anidst all the nusfortunes of thefe unfriended excatures, 'tis fome happinels that we have not yet taken a funcy to cat them: for thould our countrymen refine upon the French never fo little, 'tis not to be conceived to what unheard-of torments, owls, cats, and frogs, may be yet referred.

When we grow up to men, we have another faccellion of fanguinary fports; in particular, hunting, I dare not attack a diversion which has fuch authority and custom to support it; but must have leave to be of opinion, that the agitation of that exercife, with the example and number of the chaires, not a little contributes to, of his thoughts, but in that of the fabletoo.

refitt those checks, which compassion would naturally fuggest in behalf of the animal purfued. Nor shall I fay, with Montieur Fleury, that this fuort is a remain of the Gothic barbarity; but I must animadvert upon a certain custom vet in use with us, and barbarous enough to be derived from the Goths, or even the Scythians: I mean that favage compliment our huntimen pass upon ladies of quality, who are prefent at the death of a stag, when they put the knife in their hands to ent the throat of a helplefs, trembling, and weeping creature.

Queti-sque ernentes,

Atque imploranti finilia.-But if our fports are destructive, our gluttony is more fo, and in a more inhumanmanner. Lobsters reasted alive, pigs without to death, fowls fewed up, are testimonies of our ontrageous luxury. Thote who (as Senera exprelles it) divide their lives betwixt an anxious confeience and a nanfeated stomach, have a just reward of their gluttony in the difeafes it brings with it: for human favages, like other wild beasts, find faures and poifon in the provitions of life, and are allured by their appetite to their destruction. I know nothing more thocking, or horrid, than the prospect of one of their kitchens covered with blood, and filled with the cries of the creatures expiring in tortures. It gives one an image of a giant's den in a romance, bestrewed with the feattered heads and mangled limbs of those who were thin by his cruelty.

§ 37. Pattoral Comedy.

I have not attempted any thing of a pastoral comedy, because I think the taste of our age will not relift a poem of that fort. People feek for what they call wit, on all fubjects, and in all places; not confidering that nature loves truth fowell, that it hardly ever admits of flourishing. Conceit is to nature what paint is to beauty; it is not only needlefs, but impairs what it would improve. There is a certain majesty in timplicity, which is far above all the quaintness of wit: infomuch, that the critics have excluded wit from the loftiest poetry, as well as the lowest, and forbid it to the epic no lefs than the pastoral. I mould certainly displease all those who are charmed with Guarini and Bonarelli, and imitate Taffo not only in the simplicity

Popc.

If furpriting diffeoveries thould have place in the story of a pastoral comedy, I believe it would be more agreeable to probability to make them the effects of chance than of defign; intrigue not being very confiftent with that innocence which ought to constitute a thepherd's character. nothing in all the Aminta (as I remember) but happens by mere accident; unless it be the meeting of Aminta with Sylvia at the fountain, which is the contrivance of Daphue; and even that is the most fimple in the world: the contrary is observable in Pastor Fido, where Corifca is fo perfect a mistrefs of intrigue, that the plot could not have been brought about withouther. I am inclined to think the pastoral comedy has another difadvantage, as to the manners: its general defign is to make us in love with the innocence of a rural life, fo that to introduce thepherds of a vicious character, must in fome meafure debale it: and hence it may come to pals, that even the virtuous character will not thine for much for want of being opposed to their

contrarieties.

§ 38. Dogs. Plutarch, relating how the Athenians were obliged to abandon Athens in the time of Themistocles, steps back again out of the way of his history, purely to describe the lamentable cries and howlings of the poor dogs they left behind. He makes mention of one that followed his master acrofs the fea to Salamis, where he died, and was honoured with a tomb by the Athenians, who gave the name of The Dog's Grave to that part of the itland where he was buried. This respect to a dog, in the most polite people in the world, is very observable. A modern instance of gratitude to a dog, (though we have but few fuch) is, that the chief order of Denmark (now injuriously called the order of the Elephant) was instituted in memory of the fidelity of a dog, named Wild-brat, to one of their kings, who had been deferted by his fubjects. he gave his order this motto, or to this effect (which still remains) "Wild-brat was faithful," Sir William Trumbull has told me a story, which he heard from one that was prefent: King Charles I. being with tome of his court during his troubles, a difcourse arose what ort of dogs deferved pre-eminence, and it being on all handsagreed to belong either to the spaniel or grey-hound, the king gave his opinion on the part of the grevhound, because (faid be) in healthe goods. Nature of the other without the faw sing. A good piece of fairce upon his contriers, A good piece of fairce upon his contriers, with which I will concludent gold income of dogs. Call means in correlation properties of the contented provided you will have be contented; provided you will have for the contented provided you will have Christian, that, of all dogs, you will find none more faithful than, Yours, Sec.

§ 39. Lady Mary Wortley Montague.

The more I examine my own mind, the more romantic I find myfelf. Methinks it is a noble (pirit of contradiction to fate and fortune, not to give up thefy that are funtched from us: but to follow them the more, the farther they are removed from the tenfe of it. Sure, flattery never travelled fo far as three thousand miles; it is now only for truth, which overtakes all things, to reach you at this distance. "Fis a generous piece of popery, that purfues even those who are to be eternally absent into another world; whether you think it right or wrong, you'li own the very extravagance a fort of piety. I can't be fatisfied with strewing flowers over you, and barely honouring you as a thing lost; but must confider you as a glorious though remote being, and be fending addresses after you. You have carried away fo much of me, that what remains is daily languishing and dving over my acquaintance here . and, believe, in three or four months more I thall think Aurat Bazer as good a place as Covent-garden. You may imagine this is raillery; but I am really fo far gone, as to take pleafure in reveries of this kind. Let them fay I am romantic; fo is every one faid to be, that either admires a fine thing, or does one. On my confeience, as the world goes, 'tis hardly worth any body's while to do one for the honour of its glory, the only pay of generous actions, is now as ill paid as other just debts; and neither Mrs. Macfarland, for immelating her lover, nor you for constancy to your lord, must ever hope to be compared to

I write this in fome anger; for having, fince you went, frequented those people most, who feemed most in your favour, I heard nothing that concerned you talked of so often, as that you went away in a black full-bottomed wig; which I did but asserting the battomed wig; which I did but is blind." I am persuaded your wig had.

Lucretia or Portia

never fuffered this criticism, but on the fcore of your head, and the two eyes that are in it.

Pray, when you write to me, talk of yourdeft, there is nothing 10 much define to hear of : talk a groat deal of your-fleth, there is not in the control of t

ther than you could carry it.

The court of Vienna is very edifying. The ladies, with respect to their husbands, feem to understand that text literally, that commandato bearone another's burdens : but, I fancy, many a man there is like Iffachar, an als between two burdens. I shall look upon you no more as a Christian, when you passfrom that charitable court to the land of jealoufy. I expect to hear an exact account how, and at what places, you leave one of the thirty-nine articles after another, as you approach to the land of infidelity. Pray how far are you got already? Amidst the pomp of high mafs. and the ravishing thrills of a Sunday opera, what did you think of the doctrine and discipline of the church of England? Had you from your heart a reverence for Sternhold and Hopkins? How did your Christian virtues hold out in folong a vovage? You have, it feems (without passing the bounds of Christendom) out-travelled the fin of fornication; in a little time you'll look upon forneothers with more patience than the ladies here are capable of. I reckon, you'll time it to well as to make your religion last to the verge of Christendom, that you may discharge your chaplain (as humanity requires) in a place witere he may find fome bufinefs.

I doubt not but I shall be told (when I come to follow you through their countries) is how pretty a nanuer you accommodated your fift of the customs of their two their countries. They will tell me at what ton a you practifed to fit out the fola, at what willage you learned to fold a turban, where you was butsed and anoutred, and where you parted with your black full-botton. How happy must the for a gay young woman, to live in a country where

it is a part of religious worflip to be giddy-headed! I hall her at Belgrade how the good bathaw received you with tears of joy, how he was charmed with your agreeable manner of pronouncing the words Alishand Muhamed; and how earnextly you joined with him in exhorting your friend to embrace that religiou. But I think his objection was a just one; that it was attended with fome circumstances under which becould not properly repreunder which becould not properly repre-

fent his Britanaic Majesty.

Lastly, I final hear how, the first night
you lay at Pera, you had a vifion of Mahomet's paradife, and happily awaked
without a fout; from which bleffen doment the beautiful body was left at full
liberty to performall the agreeable func-

tious it was made for.

I fee I have done in this letter, as I often have done in your company; talked
myleff into a good hameur, when I begun
in an ill one: the pleasure of addrefing
you makes me run oi: and 'it's in your
powerte florten this letter as much a you
pleafe, by giving over when you pleafe;
to I'll make it no longer by apologies.

§ 40. The Manners of a Bookfeller.

To the Earl of Burlington, My Lord,

If your mare could fpeak, fine would give an account of what extraordinary company fine had on the road; which fince the cannot do. I will.

It was the enterpring Mr. Lintot, the redoubtable rival of Mr. Tonfon, who, mounted on a stone-horfe(no difagrecable companion to your lordilings mare) overtook me in Windior-forest. He faid, he heard I defigned for Oxford, the feat of the Mufes; and would, as my bookfelles,

by all means accompany me thinter. I faded him where he got his borte? He narivered, he got it of his publisher. I have a been a simple property of the publisher of disposited me. I hoped to put him is good lummour by a treat at the Taven, of a horom firedise of rabbits, which cout two fullnings, with two quattr of which he cout two fullnings, with two quattr of myself cock-ieror of his horfe, which he residily promited me, but find that Mr. Tronfon had just fach another defined growing to Cambridge, expecting there DP.——; and if Mr. Tunfon went, he

" was pre-engaged to attend him, being " to have the printing of the faid copy. "So, in thort. I borrowed this stone-" horse of my publisher, which he had of

" Mr. Oldmixon for a debt; he lent me, " too, the pretty boy you fee after me: " he was a fmutty dog vesterday, and " cost me near two hours to wash the ink " off his face; but the devil is a fair-con-" ditioned devil, and very forward in his

" catechife: if you have any more bags, " he shall carry them."

I thought Mr. Lintet's civility not to beneglected; to save the boy a finall bag. containing three thirts, and an Elzevir Virgil; and mounting in an instant, proceeded on the road, with my man before, my courteous stationer befide, and the aforefaid devil behind

Mr. Lintot began in this manner :-

" Now, damn them! what if they should " put it in the news-paper how you and I " went together to Oxford? what would "I care? If I thould go down into Suf-" fex, they would fay I was gone to the " fpeaker: but what of that? If my fon " were but big enough to go on with the " bufinefs, by G-d I would keep as good

" company as old Jacob."

Hereupon I inquired of his fon, " The " lad (fays he) has fine parts, but is fome-" what fickly; much as you are-1 fpare " for nothing in his education at West-" minster. Pray don't you think Westmin-" ster to be the best ichool in England? " Most of the late ministry came out of it, " fo did many of this ministry; I hope

" the boy will make his fortune." Don't you defign to let him pals a year at Oxford? "To what purpose? (faid he) " the univertities do but make pedants,

" and I intend to breed him a man of bu-" finefs."

As Mr. Lintot was talking, I observed he fat uneafy on his faddle, for which I expressed some solicitude. Nothing, says he, I can bear it well enough; but fince we have the day before us, methinks it would be very pleafant for you to rest awhile under the woods. When we were alighted, "Seehere, what a mighty pretty "kind of Horace I have in my pocket! " what if you agsufed yourfelf in turning " an ode, till we mount again? Lord! if " you pleafed what a clever mifcellany " might you make at your leifure hours!" Perhaps I may, faid I, if we ride on; the motion is an aid to my fancy; a round trot very much awakens my spirits; then

joy on anace, and I'll think as hard as I

Silence enfued for a full hour; afterwhich Mr. Lintot lugg'd the reins, stonn'd fhort.

and broke out, " Well, Sir, how far have " you gone?" I answered seven miles. " Z-ds! Sir," faid Lintot, " I thought " you had done feven stanzas. Oldfworth, " in a ramble round Winsbleton hill would

" translate a whole ode in half this time. " Pilfay that for Oldfworth (though Host " by his Timothy's) be transletes an ode of

" Horace the quickest of any man in Eng-" land. I remember Dr. King would write " veries in a tavern three hours after he " could not fpeak; and there's Sir Rich-" ard, in that rumbling old chariot of his, " between Fleet-ditch and St. Giles's " pound, thall make you haif a job,"

" Pray, Mr. Listot (faid I) now you talk of translators, what is your method of managing them? "Sir, (replied he) those are " the faddest nack of regues in the world: " in a honory fit, they'll fivear they under-" stand all the languages in the universe; " I have known one of them take down a " Greek book upon my counter, and cry. " Av, this is Hebrew, I must read it from " the latter end. By G-d, I can never " be fure in these sellows; for I neither " understand Greek, Latin, French, nor " Italian myfelf. But this is my way ; I " agree with them for ten fhillings per " ficet, with a provise, that I will have "their doings corrected by whom I pleafe: " fo by one or other they are led at last " to the true fenfe of an author; my judge-"ment giving the negative to all my " translators." But how are you fecure those correctors may not impose upon you? " Why, I get any civil gentleman (efpe-

" cially any Scotchman) that comes into " my fliop, to read the original to me in " English; by this I know whether my " translator be deficient, and whether my

" corrector merits his money or not. " I'll tell you what happened to me last " month: I bargained with S-for a " new vertion of Lucretius, to publish " against Tonfon's : agreeing to pay the " author fo many faillings on his produc-" ing fo many lines. He made a great pro-" gress in a very thort time, and I gave it " to the corrector to compare with the " Latin; but he went directly to Creech's " translation, and found it the fame, word " for word, all but the first page. Now, " what d've think I did? I arrested the

" translator for a cheat; nay, and I step-" ped

your feet.

" ped the corrector's pay too, upon this " proof, that he had made use of Creech

" instead of the original."

" Praytell me next how you deal with the critics? " Sir (faid he) nothing more " eafy. I can filence the most formidable " of them: the rich ones with a fleet a-" miece of the blotted manufcript, which " costs me nothing; they'll go about with " it to their acquaintance, and fay they " had it from the author, who fobmitted " to their correction: this has given forme " of them fuch an air, that in time they " come to be confulted with, and dedier cated to, as the top critics of the town, " -As for the poor critics, I'll give you " one instance of my management, by which youmay guels at the rest. A lean " man, that looked like a very good feho-" lar, came to me t'other day; he turned " overvour Homer, shook hishead, shrug-" ged up his thoulders, and pithed at every " line of it. One would wonder (fays he) " atthestrange prefumption of fome men; er Homer is no fuch eafy talk, that every " stripling, every verfifier-lle was go-" ing on, when my wife called to dinner " -Sir, faid I, will you pleafe to eat a " piece of beef with me? Mr. Lintot (faid " he) I am forry you flould be at the ex-" pence of this great book; I am really " concerned on your account-Sir, I am " much obliged to you; if you can dine " upon a piece of beef, together with a " flice of pudding-Mr. Lintot, I do not " fay but Mr. Pope, if he would but con-" defeend to advife with men of learning

" -Sir, the pudding is upon the table; if " you pleafe to go in-My critic com-" plies, he comes to a taste of your poetry; " and tells me in the fame breath, that " your book is commendable and the " pudding excellent. " Now, Sir. (concluded Mr. Lintot) in " return to the frankness I have thewn,

" pray tell me, Is it the opinion of your " friends at court that my Lord Lanfdown " will be brought to the bar or not?" I told him, I heard he would not; and I hoped it, my lord being one I had parti-cular obligations to. "That may be (re-" plied Mr. Lintot); but, by G-d, if he " is not, I shall lose the printing of a very

good trial." Thefe, my Lord, are a few traits by

which you may difcern the genius of Mr. Lintot: which I have chosen for the subject of a letter. I dropt him as foon as I

got to Oxford, and paid a vifit to my lord Carlton at Middleton.

The convertations I enjoy here are not to be prejudiced by my pen, and the pleafures from them only to be equalled when I meet your Lordflip. I hope in a few days to east myfelf from your horfe at

Pope.

14. Description of a Country Scat.

To the Duke of Buckingham. In answer to a letter in which he inclosed the description of Buckingham-house,

wirtten by him to the D. of Sh. Pliny was one of those few authors who had a warm house over his head, nay, two houses; as appears by two of his epistles, I believe, if any of his contemporary aqthors durst have informed the public where they lodged, we flould have found the garrets of Rome as well inhabited as those of Fleet-street; but 'tis dangerous to let creditors into fuch a fecret; therefore we may prefume that then, as well as nowa-days, nobody knew where they lived but their bookfellers.

It feems, that when Virgil came to Rome, he had no lodging at all; he first introduced himself to Augustus by an epigram, beginning Nocte pluit tota-an observation which probably he had not made, unless he had lain all night in the street.

Where Juvenal lived, we cannot affirm; but in one of his fatires he complains of the exceffive price of lodging; neither do I believe he would have talked to feelingly of Codus's bed, if there had been room for a bed-fellow in it.

I believe, with all the estentation of Pliny, he would have been glad to have changed both his houses for your grace's one; which is a country-home in the fummer, and a town-house in the winter, and must be owned to be the properest habitation for a wife man, who fees all the world, change every fcafon without ever changing himfelf.

I have been reading the description of Pliny's house, with an eye to your's; but finding they will bear no compariton, will try if it can be matched by the large country-feat I inhabit at prefent, and fee what figure it may make by the help of

a florid description. You must expect nothing regular in my description, any more than in the house; the whole vast edifice is to disjointed, and the several parts of it so detached one from the other, and yet so joining again, one cannot tell how, that, in one of my poetical fits. I imagined it had been a village in Amphion's time; where the cottages, having taken a country dance together, had been all out, and stood stone-still with amazement ever since.

You must excuse tno, if I say nothing of the front; indeed I don't know which it is. A stranger would be grievously disappointed, who endeavoured to get into the house the right way. One would reasonably expect, after the entry though the porch, to be let into the hall; alas, nothing less! you find yourself in the house of office. From the parlour you think to step into the drawing-room; but, upon opening the iron nailed door, you are convinced, by a flight of birds about your ears, and a cloud of dust in your eyes, that it is the pigeon-house. If you come into the chapel, you find its altars, like those of the ancients, continually smoaking; but it is

with the steams of the adjoining kitchen.

The great hall within is high and spacious, flanked on one side with a very long table, a true image of ancient hospitality: the walls are all over ornamented with monstrous horns of animals, about twenty broken pikes, ten or a dozen blunderbusses, and a rusty match-lock-musket or two, which we were informed had served in the civil wars. Here is one vast arched window, beautifully darkened with divers cutcheons of painted glass; one shining pane in particular bears date 1286, which alone preserves the memory of a knight, whose iron armour is long since perished with rust, and whose alabaster noise is mouldered from his monument. The face of dame Eleanor, in another piece, owes more to that single pane than to all the glasses she ever consulted in her life. After this, who can say that glass is frail, when it is not half so frail as human beauty, or glory ! and yet I can't but sigh to think that the most authentic record of so ancient a family should lie at the mercy of every infant who flings a stone. In former days there have dined in this hall gartered knights, and courtly dames, attended by ushers, sewers, and senechals; and yet it

was but last night that an owl flew hither, This hall lets you (up and down) over a very high threshold into the great parlour. Its contents are a broken-belly'd virginal, a couple of crippled velvet chairs,

and mistook it for a barn.

with two or three mildewed pictures of mouldy ancestors, who look as dismally as if they came fresh from hell, with all their brimstone about them : these are carefully set at the further corner; for the windows being every where broken, make it so convenient a place to dry poppies and mustard seed, that the room is appropriated

to that use. Next this parlour, as I said before, lies the pigeon-house; by the side of which runs an entry, which lets you on one hand and 'tother into a bed-chamber, a buttery, and a small hole called the chaplain's study : then follow a brewhouse, a little green and gilt parlour, and the great stairs, under which is the dairy: a little further, on the right, the servants hall; and by the side of it,up six steps,the old lady's closet for her private devotions; which has a lattice into the hall, intended (as we imagine) that at the same time as she pray'd she might have an eye on the men and maids. There are upon the ground-floor, in all, twenty-six apartments; among which I must not forget a chamber which has in it a large antiquity of timber, that seems to have been either a bedstead, or a cyder-press.

The kitchen is built in form of a rotunda, being one vast vault to the top of the house; where one aperture serves to let out the smoke, and let in the light. By the blackness of the walls, the circular fires. vast cauldrons, yawning mouths of ovens and furnaces, you would think it either the forge of Vulcan, the cave of Polypheme. or the temple of Moloch. The horror of this place has made such an impression on the country people, that they believe the witches keep their Sabbathhere, and that once a year the devil treats them with infernal venison, a rousted tyger stuffed with ten-penny nails.

Above stairs we have a number of rooms: you never pass out of one into another, but by the ascent or decent of two or three stairs. Our best room is very long and low, of the exact proportion of a band box. In most of these rooms there are hangings of the finest work in the world, that is to say, those which Arachne spins from her own bowels. Were it not for this only furniture, the whole would be a miserable scene of naked walls, flaw'd ceiling, broken windows, and rusty locks, The roof is so decayed, that after a favourable shower we may expect a crop of mushrooms between the clinks of our floors. All the doors are as little and low

3 I

as those to the cabins of packet-boats. These rooms have, for many years, had no other inhabitants than certain raise, whose very age readers then worthy of this seat, for the very rats of this venerable house are grey; since these have not certain massion may not full drough and the seat of t

We had never seen half what I had described, but for a starch'd grey-headed steward, who is as much an antiquity as any in this place, and looks like an old family picture walked out of its frame. He entertained us as we passed from room to room with several relations of the family; but his observations were particularly curious when he came to the cellar: he informed us where stood the triple rows of butts of sack, and where were ranged the bottles of tent, for toasts in the morning; he pointed to the stands that supported the iron-hooped hogsheads of strong beer; then stepping to a corner, he lugged out the tattered fragments of an unframed picture: " This (says he, with tears) was poor Sir Thomas! once master of all 44 this drink. He had two sons, poor young " masters! who never arrived to the age of " his beer; they both fell ill in this very " room, and never went out on their own " legs." He could not pass by a heap of broken bottles without taking up a piece. to shew us the arms of the family upon it. He then led us up the tower by dark winding stone steps, which landed us into several little rooms one above another. One of these was nailed up, and our guide whispered to us a secret, the occasion of it: it seems the course of this noble blood was a little interrupted, about two centuries ago by a freak of the lady Frances. who was here taken in the fact with a neighbouring prior; ever since which the room has been nailed up, and branded with the name of the Adultery-Chamber. . The ghost of lady Frances is supposed to walk there, and same prying maids of the family report that they have seen a lady in a fardingale through the keyhole: but this matter is busht up, and the servants are forbid to talk of it.

I must needs have tired you with this long description: but what engaged me in it was a generous principle to preserve the

memory of that, which itself must soon fall into dust, nay, perhaps part of it, before this letter reaches your hands.

Indeed we owe this old house the same kind of gratitude that we do to an old friend, who harbours us in his declining condition, nav even in his last extremities, How fit is this retreat for uninterrupted study, where no one that passes by can dream there is an inhabitant, and even those who would dine with us dare not stay under our roof! Any one that sees it, will own I could not have chosen a more likely place to converse with the dead in. I had been mad indeed if I had left your grace for any one but Homer. But when I return to the living, I shall have the sense to endeavour to converse with the best of them, and shall therefore, as soon as possible, tell you in person how much I Pope. am, &c.

am, &c. Pope. § 42. Apology for his religious Tenets.

My Lord, I am truly obliged by your kind condolence on my father's death, and the desire you express that I should improve this incident to my advantage. I know your lordship's friendship to me is so extensive, that you include in that wish both my spiritual and my temporal advantage; and it is what I owe to that friendship, to open my mind unreservedly to you on this head. It is true I have lost a parent, for whom no gains I could make would be any equivalent. But that was not my only tie: I thank God another still remains (and long may it remain) of the same tender nature; Genitrix est mikiand excuse me if I say with Euryalus,

Nequeam Inchrymas perferre parentis.

A rigid divine may call it a carnal tie, but sure it is a virtuous one: at least I am more certain that it is a duty of nature to preserve a good parent's life and happiness, than I am of any speculative polal whatever.

Ignaram hojus quodeunque pericli Hanc eço, nunc, linquam?

For she, my lord, would think this separation more grievous than any other; and I, for my part, know as little as poor Euryalus did, of the success of such an adventure (for an adventure it; sad no small one, in spite of the most positive divinity). Whether the change would be to my spiritual advantage, God only knows; this I know,

know, that I mean as well in the religion I now profess, as I can possibly ever do in another. Can a man who thinks so, justify a change, even if he thought both equally good? To such an one, the part of joining with any one body of Christians might perhans be easy: but I think it would not

be so, to renounce the other. Your lordship has formerly advised me

to read the best controversies between the churches. Shall I tell you a secret? I did so at fourteen years old, (for I loved reading, and my father had no other books ;) there was a collection of all that had been written on both sides in the reign of king James the Second: I warmed my head with them, and the consequence was, that I found myself a panist and a protestant by turns, according to the last book I read. I am afraid most seekers are in the same case; and when they stop, they are not so properly converted, as outwitted, see how little glory you would gain by my conversion. And, after all, I verily beliese your lordship and I are both of the same religion, as we were thoroughly understood by one another; and that all honest and reasonable Christians would be to, if they did but talk enough together every day; and had nothing to do together, but to serve God, and live in pcace

with their neighbour. As to the temporal side of the question. I can have no dispute with you; it is certain, all the beneficial circumstances of life. and all the shiming ones, lie on the part you would invite me to. But if I could bring myself to fancy, what I think you do but laney, that I have any talents for active life, I want health for it; and besides it is a real truth, I have less inclination (if possible) than ability. Contemplative life is not only my scene, but it is my habit too. I begun my life, where most people and theirs, with a disrelish of all that the world calls ambition: I don't know why 'tis called so, for to me it always seemed to be rather stooning than climbing. I'll tell you my politic and religious sentiments in a few words. In my politics, I think no further than how to preserve the peace of my life, in any government under which I live; nor in my religion, than to preserve the peace of my conscience, in any . church with which I communicate. I hope all churches and all governments are so far of God, as they are rightly understood, and rightly administered; and where they

are, or may be wrong. I leave it to God alone to mend or reform them; which, whenever he does, it must be by greater instruments than I am. I am not a papist. for I renounce the temporal invasions of the papal power, and detest their arrogated authority over princes and states. I am a catholic in the strictest sense of the word. If I was born under an absolute prince, I would be a quiet subject: but I thank excellence of the British constitution.

God I was not. I have a due sense of the a word, the things I have always wished to sec, are not a Roman catholic or a French catholic, or a Spanish catholic, but a true catholic; and not a king of Whigs, or a king of Tories, but a king of England. Which God of his mercy grant his present majesty may be, and all future majesties. You see, my lord, I end like a preacher: this is a rwo ad clerum not ad populum. Believe me, with infinite obligation and sincere thanks, ever your, &c.

§ 43. Defence against a noble Lord's Re-

Acctions. There was another reason why I was silent, as to that paper - I took it for a lady's (on the printer's word in the titlepage) and thought it too presuming, as well as indecent, to contend with one of that sex in altercation: for I never was so mean a creature as to commit my anger against a lady to paper, though but in a private letter. But soon after, her denial of it was brought to me by a noble person of real honour and truth. Your lordship indeed said you had it from a lady, and the lady said it was your lordship's; some thought the beautiful bye blow had two fathers, or (if one of them will hardly be allowed a man) two mothers; indeed I think both sexes had a share in it, but which was uppermost, I know not; I pretend not to determine the exact method of this witter fornication : and, if I call it your's, my lord, 'tis only because, whoever got it. you brought it forth.

Here, my lord, allow me to observe the different proceeding of the ignoble poet. and his noble enemies. What he has written of Fanny, Adonis, Sappho, or who you will, he owned, he published, he set his name to: what they have published or him, they have denied to have written : and what they have written of him, they have denied to have published. One of these was the case in the past libel, and the 312

other in the present; for, though the parent has owned it to a few choice friends, it is such as he has been obliged to deny, in the most particular terms, to the great person whose opinion concerned him

most. Yet, my lord, this epistle was a piece not written in haste, or in a passion, but many months after all pretended provocation; when you was at full leisure at Hampton-Court, and I the object singled, like a deer out of season, for so ill-timed and ill-placed a diversion. It was a deliberate work, directed to a reverend person, of the most serious and sacred character, with whom you are known to cultivate a strict correspondence, and to whom, it will not be doubted, but you open your secret sentiments, and deliver your real judgment of men and things. This, I say, my lord, with submission, could not but awaken all my reflection and attention. Your lordship's opinion of me as a poet, I cannot help; it is yours, my lord, and that were ehough to mortify a poor man; but it is not yours alone, you must be content to share it with the 'gentlemen of the Dunciad, and (it may be) with many more innocent and ingenious gentlemen. If your lordship destroys my poetical character, they will claim their part in the glory : but, give me leave to say, if my moral character be ruined, it must be wholly the work of your lordship; and will be hard even for you to do, unless I myself co-

operate. How can you talk (my most worthy lord) of all Pope's works as so many libels; affirm, that he has not invention but in defamation; and charge him with selling another man's labours printed with his own name? Fye, my lord, you forget yourself. He printed not his name before a line of the person's you mention; that person himself has told you and all the world, in the book itself, what part he had in it, as may be seen at the conclusion of his notes to the Odyssey. I can only suppose your lordship (not having at that time forgot your Greek) despised to look upon the translation; and ever since entertained too mean an opinion of the translator to cast an eve upon it. Besides, my lord, when you said he sold another man's works, you ought in justice to have added that he bought them, which very much alters the case. What he gave him was five hundred pounds: his receipt can be produced to your lordship. I dare not affirm he was as

well paid as some writers (much his inferiors) have been since; but your lordship will reflect, that I am no man of quality, either to buy or sell scribbling so high : and that I have neither place, pension, nor power to reward for secret services. It cannot be, that one of your rank can have the least envy to such an author as I am; but, were that possible, it were much better gratified by employing not your own, but some of those low and ignoble pens to do you this mean office. I date engage you'll have them for less than I wave Mr. Broom, if your friends have not raised the market. Let them drive the bargain for you, my lord; and you may depend on seeing, every day in the week, as many (and now and then as pretty) verses, as these of your lordship.

And would it not be full as well, that my poor person should be abused by them, as by one of your rank and quality? Cannot Curl do the same? nav. has he not done it before your lordship, in the same kind of language, and almost the same words? I cannot but think, the worthy and discreet clergyman himself will agree, it is improper, nay, unchristian, to expose the personal defects of our brother; that both such perfect forms as yours, and such unfortunate ones as mine, proceed from the hand of the same Maker, who fashioneth his vessels as he pleaseth; and that it is not from their shape we can tell whether they were made for honour or dishonour. In a word, he would teach you charity to your greatest enemies; of which number, my lord, I cannot be reckoned, since, though a poet, I was never your flat-

terer. Next, my lord, as to the obscurity of my birth (a reflection, copied also from Mr. Curl and his brethren), I am sorry to be obliged to such a presumption as to name my family in the same leaf with your lordship's: but my father had the honour, in one instance, to resemble you, for he was a younger brother. He did not indeed think it a happiness to bury his elder brother, though he had one who wanted some of those good qualities which yours possest. How sincerely glad could I be, to pay to that young nobleman's memory the debt I owed to his friendship, whose early death deprived your family of as much wit and honour as he left behind him in any branch of it! But as to my father, I could assure you, my lord, that he was no mechanic (neither a hatter, nor, which

might please your lordship yet better, a cobler) but in truth, of a very tolerable family; and my mother of an ancient one. as well born and educated as that lady whom your lordship made choice of to be the mother of your own children; whose merit, beauty, and vivacity (if transmitted to your posterity) will be a better present than even the noble blood they derive only from you: a mother, on whom I was never obliged so far to reflect, as to say, she spoiled me : and a father, who never found himself obliged to say of me, that he disapproved my conduct. In a word, my lord. I think it enough, that my parents, such as they were, never cost me a blush; and that their son, such as he is, never cost them a tear.

I have purposely omitted to consider. your lordship's criticisms on my poetry. As they are exactly the same with those of the fore-mentioned authors, I apprehend they would justly charge me with partiality, if I gave to you what belong to them; or paid more distinction to the same things when they are in your mouth, than when they were in theirs. It will be shewing both them and you (my lord) a more particular respect, to observe how much they are honoured by your imitation of them, which indeed is carried through your whole epistle. I have read somewhere at school (though I make it no vanity to have forgot where) that Tully naturalized a few phrases at the instance of some of his friends, Your lordship has done more in honour of these gentlemen; you have authorized not only their assertions, but their style. For example, A flow that wants skill to restrain its ardour. - a dictionary that gives us nothing at its own expence. -As luxuriant branches bear but little fruit, so wit unprun'd is but raw fruit-While you rehearse ignorance, you still know enough to do it in verse-Wits are but glittering ignorance.-The account of how we pass our time-and, The weight on Sir R. W---'s brain. You can ever receive from no head more than such a head (as no head) has to give: your lordship would have said never receive instead of ever, and any head instead of no head. But all this is perfectly new, and has greatly enriched our language. Pope.

44. The Death of Mr. GAY. It is not a time to complain that you

have not answered my two letters (in the last of which I was impatient under some

fears): it is not now indeed a time to think of myself, when one of the nearest and longest ties I have ever had is broken all on a sudden, by the uexpected death of poor Mr. Gay. An inflammatory fever hurried him out of this life in three days. He died last night at nine o'clock, not deprived of his senses entirely at last, and possessing them perfectly till within five hours. He asked for you a few hours before, when in acute torment by the inflammation in his bowels and breast. His effects are in the Duke of Queensberry's custody. His sisters, we suppose, will be his heirs, who are two widows; as yet it is not knewn whether or no he left a will .-Good God! how often are we to die before we go quite off this stage? In every friend we lose a part of ourselves, and the best part. God keep those we have left! Few are worth praying for, and one's self the least of all.

I shall never see you now, I believe; one of your principal calls to England is at an end. Indeed he was the most amiable by far, his qualities were the centlest; but I love you as well, and as firmly. Would to God the man we have lost had not been so amiable nor so good! but that's a wish for our own sakes, not for his. Sure, if innocence and integrity can deserve happiness, it must be his. Adieu ! I can add nothing to what you will feel, and diminish nothing from it. Ibid.

5 45. Ency.

Envy is almost the only vice which is practicable at all times, and in every place: the only passion which can never lie quiet for want of irritation; its effects, therefore, are every where discoverable, and its attempts always to be dreaded.

It is impossible to mention a name, which any advantageous distinction has made eminent, but some latent animosity will burst out. The wealthy trader, however he may abstract himself from public affairs, will never want those who hint with Shylock, that ships are but boards, and that no man can properly be termed rich whose fortune is at the mercy of the winds. The beauty adorned only with the unambitious graces of innocence and modesty, provokes whenever she appears, a thousand murmurs of detraction, and whispers of suspicion. The genius, even when he endeavours only to entertain with pleasing images of nature, or instruct by un-313

contested principles of science, yet suffers persecutionfrominnumerable critics, whose acrimons is excited merely by the pain of seeing others pleased, of bearing applauses

which another enjoys.

The frequency of envy makes it so familiar, that it escapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its influence. When he that has given no provocation to malice, but by attempting to excel in some useful art finds himself pursued by multitudes whom he never saw, with implacability of personal resentment; when he perceives clamour and malice let loose upon him as a public enemy, and incited by every stratagem of defamation: when he hears the mistortunes of his family, or the follies of his youth, exposed to the world: and every failure of conduct, or defect of nature, apprayated and ridiculed : he then learns to abhor those artifices at which he only laughed before, and discovers how much the happiness of life would be advanced by the eradication of envy from

the human heart. Envy is, indeed, a stubborn weed of the mind, and seldom yields to the culture of philosophy. There are, however, considerations, which, if carefully implanted and diligently propagated, might in time overnower and repress it, since no one can nurse it for the sake of pleasure, as its effects are only shame, anguish, and

perturbation. It is, above all other vices, inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbour, gains as much as he takes away, and improves his own condition in the same proportion as he impairs another's; but he that blasts a flourishing reputation, must be content with a small dividend of additional fame, so small as can

afford very little consolation to balance the guilt by which it is obtained. I have hitherto avoided mentioning that dangerous and empirical morality, which cures one vice by means of another. But envy is so base and detestable, so vile in its original, and so pernicious in its effects, that the predominance of almost any other quality is to be desired. It is one of those lawiess enemies of society, against which poisoned arrows may honestly be used. Let it therefore be constantly remembered, that whoever envies another, conferses his superiority, and let those be re- philosophy. This particular happy situa-

formed by their pride, who have lost their

It is no slight aggravation of the injuries which envy incites, that they are committed against those who have given no intentional provocation ; and that the sufferer is marked out for ruin, not becase he has failed in any duty, but because he has dared to do more than was required.

Almost every other crime is practised by the help of some quality which might have produced esteem or love, if it had been well employed: but envy is a more unmixed and genuine evil; it pursues a hateful end by despicable means, and desires not so much its own happiness as another's misery. To avoid depravity like this, it is not necessary that any one should aspire to heroism or sanctity; but only, that he should resolve not to quit the rank which nature assigns, and wish to maintain the dignity of a human being,

Rambler.

6 46. EPICURUS, a Review of his

Character. I believe you will find, my dear Hamilton, that Aristotle is still to be preferred to Enicurus. The former made some useful experiments and discoveries, and was enguged in a real pursuit of knowledge, although his manner is much perplexed. The latter was full of vanity and ambition, He was an impostor, and only aimed at deceiving. He seemed not to believe the principles which he has asserted. He committed the government of all things to chance. His natural philosophy is absurd. His moral ph losophy wants its proper basis, the fear of God. Monsieur Bayle, one of his warmest advocates, is of the last opinion, where he says, On ne sauroit pas dire assez de bien de l'hanvétete de ces maurs, vi assez de mal de ses opinion sur la religion. His general maxim, That happiness consisted in pleasure, was too much unguarded, and must lay a foundation of a most destructive practice: although, from his temper and constitution, he made his life sufficiently pleasurable to himself and agreeable to the rules of true philosophy. His fortune exempted him from care and solicitude; his valetudinarian habit of body from intemperance. He passed the greatest part of his time in his garden, where he enjoyed all the elegant amusements of life. There he studied. There he taught his

liong really contributed to that tranquillity of mind and indolence of body, which he made his chief ends. He had not, however, resolution sufficient to meet the gradual approaches of death, and wasterd that constancy which Sir William Temple sacribes to him: for in his less moments, when he found that his condition was disperate, he took such large straights of the property of the contributed of the contribu

47. Example, its Prevalence. Is it not Pliny, my lord, who says, that the gentlest, he should have added the most effectual, way of commanding, is by example? Mitius jubetur exemplo. The harshest orders are softened by example, and tyranny itself becomes persuasive, What pity it is that so few princes have learned this way of commanding! But again; the force of example is not confined to those alone that pass immediately under our sight: the examples that memory suggests have the same effect in their degree, and an habit of recalling them will soon produce the habit of imitating them. In the same enistle from whence I cited a passage just now, Seneca says, that Cleanthes had never become so perfect a copy of Zeno, if he had not passed his life with him; that Plato, Aristotle, and the other philosophers of that school, profited more by the example than by the discourses of Socrates. (But here, by the way, Seneca mistook: Socrates died two years according to some, and four years according to others, before the birth of Aristotle; and his mistake might come from the inaccuracy of those who collected for him; as Erasmus observes, after Quintilian, in his judgment on Seneca.) But be this, which was scarce worth a parenthesis, as it will, headds, that Metrodorus, Hermachus, and Polyxenus, men of great note, were formed by living under the same roof with Epicurus, not by frequenting his school. These are instances of the force of immediate example. But your lordship knows, citizens of Rome placed the images of their ancestors in the vestibules of their houses; so that whenever they went in or out, these venerable bustoes met their eyes, and recalled the glorious actions of the dead, to fire the living, to excite them to imitate and even emulate their great forefathers. The success answered the design. The

y virtue of one generation was transfused, by the magic of example, into several 2 and a spirit of herosom was maintained through many ages of that commont wealth.

Dangerous, when copied without Judgment. Peter of Medicis had involved himself in great difficulties, when those wars and calamities began which Lewis Sforza first drew on and entailed on Italy, by flattering the ambition of Charles the Eighth. in order to gratify his own, and calling the French into that country. Peter owed his distress to his folly in departing from the general tenor of conduct his father Laurence had held, and hoped to relieve himself by imitating his father's example in one particular instance. At a time when the wars with the Pope and king of Naples had reduced Laurence to circumstances of great danger, he took the resolution of going to Ferdinand, and of treating in person with that prince. The resolution appears inhistory imprudent and almost desperate: were we informed of the secret reasons on which this great man acted, it would appear very possibly a wise and safe measure. It succeeded, and Laurence brought back with him public peace and private security. When the French troops entered the dominions of Florence, Peter was struck with a panic terror, went to Charles the Eighth. put the port of Leghorn, the fortresses of Pisa and all the keys of the country into this prince's hands; whereby he disarmed the Florentine commonwealth, and ruined himself. He was dep ived of his authority, and driven out of the city, by the just indignation of the magistrates and people; and in the treaty which they made afterwards with the king of France, it was stipulated that he should not remain within an hundred miles of the state, nor his brothers within the same distance of the city of Florence. On this occasion Guicciardin observes, how dangerous it is to govern ourselves by particular examples; since to have the same success, we must have the same prudence, and the same fortune; and since the examplemust not only answer the case before us in general, but in every Bolingbroke. minute circumstance.

§ 48. Exile only on imaginary Exil. To live deprived of one's country is intolerable. It it so? How comes it then to pass that such numbers of men live out of their countries by choice? Observe how 3.14 the

the streets of London and of Paris ate crowded. Call over those millions by name, and ask them one by one, of what country they are: how many will you find, who from different parts of the earth come to inhabit these great cities, which afford the largest opportunities and the largest encouragement to virtue and vice? Some are drawn by ambition, and some are sent by duty : manyresort thither to improve their minds, and many to improve their fortunes; others bring their beauty, and others their eloquence to market. Remove from hence, and so to the utmost extremities of the East or West; visit the barbarous nations of Africa, or the inhospitable regions of the North, you will find no climate so bad, no country so savage, as not to have some people who come from abroad, and inhabit those by choice.

Among numberless extravagances which pass through the minds of men, we may justly reckon for one that notion of a scret affection, independent of our reason, and superior to our reason, which we are supposed to have for our country; as if there were some physical virtue in every spot of ground, which necessarily produced this effect in every one born upon it.

Amor patrize ratione valentior omni.

This notion may have contributed to the security and grandeur of states. It has therefore been not unartfully cultivated, and the prejudice of education has been with care put on its side. Men have come in this case, as in many others, from believing that it ought to be so, to persuade others, and even to believe themselves that it is so.

Cannot hurt a reflecting Man.

Whatever is lest it safets; lies out of the green bereich of human power; can neither be green nor taken away. Such is his great and beautiful work of nature, he world. Such is the mind of man, which contemplates and admires the world, whereof it makes the mobile uptr. These are innerpailsy ours, and a long as we rammanly ourselves the safe of the

of the same figure, endowed with the same

faculties, and born under the same laws of

We shall see the same virtues and vices. flowing from the same principles, but varied in a thousand different and contrary modes. according to that infinite variety of laws and customs which is established for the same universal end, the preservation of society. We shall feel the same revolution of scasons, and the same sun and moon will guide the course of our year. The same ezure vault bespangled with stars, will be every where spread over our heads. There is no part of the world from whence we may not admire those planets which roll, like ours, in different orbs round the same central sun; from whence we may not discover an object still more stupendous, that army of fixed stars hung up in the immense space of the universe; innumerable suns, whose beams enlighten and cherish the unknown worlds which roll around them; and whilst I am ravished by such contemplations as these, whilst my soul is thus raised up to heaven, it imports me little what ground I tread upon. Bolingbroke.

§ 49. The Love of Fame.

I can by no means agree with you in thinking that the love of fame is a passion, which other reason or religion confensa. I confess, indeed, there are some who have represented it as inconsistent with both; and the state of the frequency of Nature doinature of the Reignon of Nature doineated, has treated it as highly irration and absurd. As the passage fail and thoroughly with your own turn of the only. I may quoting it at large, and I give it you, at the same time, as a very great unbelony on your side. "In reality," says that writer.

- "the man is not known ever the more
 to posterity, because his name is transimitted to them: He doth not live because
 his name does. When it is said, Julius
- "Casar subduedGaul, conqueredl'ompey,
 "&c. it is the same thing as to say, the
- " conqueror of Pompey was Julius Čæsar, " i.e. Cæsar and the conqueror of Pompey " is the same thing; Cæsar is as much
- "known by one designation as by the
 ther. The amount then is only this:
 that the conqueror of Posspey conquer-
- " ed Pompey; or rather, since Pompey is " as little known now as Cæsar, somebody " conquered somebody. Such a poor busi-
- " conquered somebody. Such a poor oun-" ness is this boasted immortality! and " such

" such is the thing called glory among us!

" To discerning men this fame is mere air;

"and what they despise, if not shun."
But surely " 'twere to consider too cu-

"riously," as Horatio says to Hamlet, "to consider thus." For though fame with posterity should be, in the strict analysis of it, no other than what it is here described, a mere uninteresting proposition amounting to nothing more than that somebody acted meritoriously; yet it would not necessarily follow, that true philosophy would banish the desire of it from the human breast. For this passion may be (as most certainly it is) wisely implanted inour species, notwithstanding the corresponding object should in reality be very different from what it appears in imagination. Do not many of our most refined and even contemplative pleasuresowe their existence to our mistakes? It is but extending (1 will not say, improving)some of our senses to a higher degree of acuteness than we now possess them, to make the fairest views of nature, or the noblest productions of art, appear horrid and deformed. To see things as they truly and in themselves are. would not always, perhaps, be of advantage to us in the intellectual world, any more than in the natural. But, after all, who shall certainly assure us, that the pleasure of virtuous fame dies with its possessor and reaches not to a farther scene of existence? There is nothing, it should seem, eitherabsurdor unphilosophical in supposing it possible at least, that the praises of the good and the judicious, that sweetest music to an honest ear in this world, may be echoed back to the mansions of the next: that the poet's description of fame may be literally true, and though she walks upon earth, she may yet lift her head into

heaven. But can it be reasonable to extinguish a passion whichnaturehas universally lighted up in the human breast, and which we constantly find to burn with most strength and brightness in the noblest and best formed bosoms? Accordingly revelation is so far from endeavouring (as you suppose) to eradicate the seed which nature bath thus deeply planted, that she rather seems, on the contrary to cherish and forward its growth. To be exalted with honour, and to be had in everlasting remembrance, are in the number of those encouragements which the Jewish dispensation offered to the virtuous; as the person from whom the sacred author of the Christian system received his

! birth, is herself represented as rejoicing : that all generations should call her blessed.

To be convinced of the great saivanages of cherishing this high regard to postingity, this notile desire of an after tile in the breath of others, on need only look back upon the bidder of the saivant of the saivant

To confess the truth. I have been ever inclined to think it a very dangerous attempt, to endcayour to lessen the motives of right conduct, or to raise any suspicion concerning their solidity. The temper and dispositions of mankind are so extremely different, that it seems necessary they should be called into action by a variety of incitements. Thus, while some are willing to wed virtue for her personal charms, others are engaged to take her for the sake of her expected dowry: and since her followers and admirers have so little hopes from her in present, it were pity, methinks, to reason them out of any imagined advantage in reversion.

Fitzosborne's Letters.

§ 50. Enthusiasm.

Though I rejoice in the hope of seeing enthusiasm expelled from her religious dominions, let me intreat you to leave her in the undisturbed enjoyment of her vivil possessions. To own the truth, I look upon enthusiasm, in all other points but that of religion, to be a very necessary turn of mind; as indeed it is a vein which nature seems to have marked with more or less strength in the tempers of most men. No matter what the object is, whether business, pleasures, or the fine arts : whoever ' pursues them to any purpose must do so con amore: and inamorates, you know, of every kinds are all enthusiasts. There is indeed a certain beightening faculty which universally prevails through our species; and we are all of us, perhaps in our several favourable pursuits, pretty much in the circumstances of the renowned knight of La Mancha, when he attacked the barber's brazen bason, for Mambrino's golden belmet.

> What is Tully's aliquid immensum infinitumque.

finitumque, which he professes to aspire after in oratory, but a piece of true rhetorical Quixotism? Yet never, I will venture to affirm, would be have glowed with so much eloquence, had he been warmed with less enthusiasm. I am persuaded indeed, that nothing great or glorious was ever performed, where this quality had not a principal concern; and as our passions add vigour to our actions, enthusiasm gives spirit to our passions. I might add too, that it even opens and enlarges our capacities. Accordingly I have been informed, that one of the great lights of the present age never sits down to study, till be has raised his imagination by the power of music. For this purpose he has a band of instruments placed near his library, which play till he finds himself elevated to a proper height; upon which he gives a signal, and they instantly cease.

they instantly cease. The state of the property of the property of the pleasure and perfection of the first just have been as a perfection of the first just to make a perfection of the first just to miss other effects of our action and industry. To strike this spirit therefore out of the human constitution, to restord the property of the property o

Weary'd we should lie down in death,
This cheat of life would take no more,
If you thought fame an empty breath,
I Phillis but a perjur'd whore. Paros

In a word, this enthusiasm for which I am pleading, is a beneficent enchantres, who never exerts her magic but to our advantage, and only deals about her friendly spells in order to raise imaginary beauties, or to improve real ones. The worst that can be said of her is, that she is a kind deceiver, and an obliging flatterer.

Fitzosborne's Lett.

51. Free-thinking, the various Abuses

committed by the Vulgar in this Point.
The publication of lord Bolingbroke's
positumous works has given new life and
purit to free-thinking. We seem at present
to be endeavouring to unlearn our catecaisin, with all that we have been taught

about religion, in order to model our faith to the fashion of his lordship's system. We have now nothing to do, but to throw away our bibles, turn the churches into theatres, and rejoice that an act of parliament now in force gives us an opportunity of getting rid of the clergy by transportation. I was in hopes the extraordinary price of these volumes would have confined their influence to persons of quality. As they are placed above extreme indigence and absolute want of bread, their loose notions would have carried them no further than cheating at cards, or perhaps plundering their country: but if these opinions spread among the vulgar, we shall be knocked down at noon-day in our streets, and nothing will

go forward but robberies and murders. The instances I have lately seen of freethinking in the lower part of the world, make me fear they are going to be as fashionable and as wicked as their betters, I went the other night to the Robin Hood, where it is usual for the advocates against religion to assemble, and openly avow their infidelity. One of the questions for the night was, " Whether lord Bolingbroke had not done greater service to mankind by his writings, than the apostles or evangelists?" As this society is chiefly composed of lawyers' clerks, petty tradesmen, and the lowest mechanics, I was at first surprized at such amazing erudition among them. Toland, Tindal, Collins, Chubb, and Mandeville, they seemed to have got by heart. A shoe-maker barangued us five minutes upon the excellence of the tenets maintained by lord Bolingbroke: but I soon found that his reading had not been extended beyond the idea of a Patriot King, which he had mistaken for a glorious system of free-thinking. I could not help smiling at another of the company, who took pains to shew his disbelief of the cospel, by unsainting the apostles, and calling them by no other title than plain Paul or plain Peter. The proceedings of this society have indeed almost induced me to wish that (like the Roman Catholics) they were not permitted to read the bible, rather than they should read it only to abuse it.

trademen settling the most important articles of our faith over a pint of beer. A baker took occasion, from Canning's affair, to maintain, in opposition to the scripture, that man might live by bread alone, at least that woman might; " for else," said he, " how could the girl have been sup-

I have frequently heard many wise

" ported for a whole month by a few hard "crusts?" In answer to this, a barbersurgeon set forth the improbability of that story; and thence inferred, that it was impossible forour Saviour to have fasted forty days in the wilderness. I lately heard a midshipman swear that the bible was all a lie: for he had sailed round the world with lord Anson, and if there had been any Red Sea, he must have met with it. I know a bricklayer, who, while he was working by line and rule, and carefully laying one brick upon another, would argue with a fellow-labourer that the world was made by chance; and a cook, who thought more of his trade than his bible, in a dispute concerning the miracles, made a pleasant

mistake about the nature of the first, and

gravely asked his antagonist what he

thought of the supper at Cana.

This affectation of free-thinking among the lower class of people, is at present happily confined to the men. On Sundays, while the husbands are toping at the alchouse, the good women, their wives, think it their duty to go to church, say their prayers, bring home the text, and hear the children their catechism. But our polite ladies are. I fear, in their lives and conversations, little better than free-thinkers. Going to church, since it is now no longer the fashion to carry on intrigues there, is almost wholly laid sside : And I verily beheve, that nothing but another earthquake can fill the churches with people of quality. The fair sex in general are too thoughtless to concern themselves in deep inquiries into matters of religion. It is sufficient, that they are taught to believe themselves angels. It would therefore be an ill compliment, while we talk of the heaven they bestow, to persuade them into the Mahometan notion, that they have no souls : though perhaps our fine gentlemen may imagine, that by convincing a lady that she has no soul, she will be less scrupulous about the disposal of her body.

The ridiculous notions maintained by free-thinkers in their writings, scarce deterve a serious refutation; and perhaps the best method of answering them would be to select from their works all the absurd an impracticable notions which they so stiffly maintain in order to evade the belief of the christian religion. I shall here throw together a few of their principal tenses, under the contradictory ride of

The Unbeliever's Creed.

I believe that there is no God, but that

d matter is God, and God is matter; and that it is no matter whether there is any God or no.

God or no.

I believe also, that the world was not made; that the world made itself; that it had no beginning; that it will last for

ever, world without end.

I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body nor soul.

I believe that there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosophy: I believe not the eventure.

first philosophy; I believe not the evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftesbury; I believe in lord Bolingbroke; I believe not St. Paul.

I believe not revelation; I believe in tradition; I believe in the talmud; I believe in the alcoran; I believe not the bible; I believe in Socrates; I believe in Confucius; I believe in Sanconisthon; I believe in Mahomet; I believe not in Christ.

Lastly, I believe in all unbelief.

Connoisseur.

§ 52. Fortune not to be trusted.

The sudden invasion of an enemy overthrows such as are not on their guard; but they who foresee the war, and prepare themselves for it before it breaks out stand without difficulty the first and the fiercest omet. I learned this important lesson long ago, and never trusted to fortune even while she seemed to be at peace with me. The riches, the honours, the reputation, and all the advantages which her treacherous indulgence poured upon me, I placed so that she might snatch them away without giving me any disturbance. I kept a great interval between me and them. She took them, but she could not tear them from me. No man suffers by bad fortune, but he who has been deceived by good. If we grow fond of her gifts, fancy that they belong to us, and are perpetually to remain with us; if we lean upon them, and expect to be considered for them, we shall sink into all the bitterness of grief, as soon as these false and transitory benefits pass away, as soon as our vam and childish. minds, unfraught with solid pleasures, become destitute even of those which are imaginary. But if we do not suffer ourselves to be transported with prosperity. neither shall we be reduced by adversity.

Our souls will be proof against the dangers of both these states : and having explored our strength, we shall be sure of it; for in the midst of felicity, we shall have tried how we can bear misfortune.

Her exils disarmed by patience.

Ranishment, with all its train of evils. is so far from being the cause of contempt, that he who bears up with an undaunted spirit against them, while so many are dejected by them, erects on his very misfortune a trophy to his honour : for such is the frame and temper of our minds, that nothing strikes us with greater admiration than a man intrepid in the midst of misfortunes. Of all ignominies, an ignominions death must be allowed to be the greatest; and yet where is the blasphemer who will presume to defame the death of Secretes This saint entered the prison with the same countenance with which he reduced thirty tyrants, and he took off ignominy from the place; for how could it be deemed a prison when Socrates was there? Aristides was led to execution in the same city; all those who met the sad procession, cast their eyes to the ground, and with throbbing hearts bewailed, not the innocent man, but Justice herself, who was in him condemned. Yet there was a wretch found for monsters are sometimes produced in contradiction to the ordinary rules of nature, who spit in his face as he passed along. Aristides wiped his cheek, smiled, turned to the magistrate, and said, " Admonish this man not to be so nasty " for the future."

Igrominy then can take no hold on virtue; for virtue is in every condition the same, and chalfennes the same respect. We applaud the world when she prospers; and when she falls into adversity we applaud her. Like the temples of the gods, she is venerable even, in her ruins. After this, must it not appear a degree of madness to defer one moment acquiring the only arms capable of defending us against attacks, which at every moment we are exposed to? Our being miserable, or not miserable. when we fall into misfortunes, depends on the manner in which we have enjoyed prosperity. Bolingbroke.

€ 53. Delicacy constitutional, and often dangerous.

Some people are subject to a certain delicacy of passion, which makes them extremely sensible to all the accidents of life, and gives them a lively joy upon every prosperous event, as well as a piercing grief when they meet with crosses and adversity. Favours and good offices easily engage their friendship, while the smallest injury provokes their resentment. Any honour or mark of distinction elevates them above measure; but they are as sensibly touched with contempt. People of this character have no doubt, much more lively enjoyments, as well as more pungent sorrows, than men of cool and sedate tempers : but I believe, when every thing is balanced, there is no one who would not rather chuse to be of the latter character, were he entirely master of his own disposition. Good or ill fortune is very little at our own disposal; and when a person who has this sensibility of temper meets with any misfortune, his sorrow or resentment takes entire possession of him, and deprives him of all relish in the common occurrences of life: the right enjoyment of which forms the greatest part of our happiness. Great pleasures are much less frequent than great pains; so that a sensible temper cannot meet with fewer trials in the former way than in the latter; not to mention that men of such lively passions are apt to be transported beyond all bounds of prudence and discretion, and to take false steps in the conduct of life, which are often irretrievable.

Delicary of taste desirable. There is a delicacy of taste observable in some men, which very much resembles this delicacy of passion, and produces the same sensibility to beauty and deformity of every kind, as that does to prosperity and adversity, obligations and injuries. When you present a poem or a picture to a man possessed of his talent, the delicacy of his feelings make him to be touched very sensibly with every part of it; nor are the masterly strokes perceived with more exquisite relish and satisfaction than the negligencies or absurdities with digust and uneasiness. A polite and judicious conversation affords him the highest entertainment:rudeness or impertinence is as great a punishment to him. In short, delicacy

happiness and misery, and makes us sensible to pains as well as pleasures which escane the rest of mankind. I believe, however, there is no one who will not agree with me, that, not with stand-

of taste has the same effect as delicacy of passion ; it enlarges the sphere both of our as much to be desired and cultivated as a delicacy of passion is to be lamented, and to be remedied if possible. The good or ill accidents of life are very little at our disposal; but we are pretty much masters of what books we shall read, what diversions we shall partake of, and what company we shall keep. Philosophers have endeavoured to render happiness entirely independent of every thing external that is impossible to be attained: but every wise man will endeavour to place his happiness on such objects as depend most upon himself; and that is not to be attained so much by any other means, as by this delicacy of sentiment. When a man is possessed of that talent, he is more happy by what pleases his taste, than by what gratifies his appetes; and receives more enjoyment from a poem or a piece of reasoning, than the most expensive luxury can afford.

That it teaches us to select our Company. Delicacy of taste is favourable to love and friendship, by confining our choice to few people, and making us indifferent to the company and conversation of the greatest part of men. You will very seldom find that mere men of the world, whatever strong sense they may be endowed with, are very nice in distinguishing of characters, or in marking those insensible differences and gradations which make one man preferable to another. Any one that has competent senses, is sufficient for their entertainment : they talk to him of their pleasures and affairs with the same frankness as they would to any other; and finding many who are fit to supply his place, they never feel any vacancy or want in his absence. But, to make use of the allusion of a famous French author, the judgment may be compared to a clock or watch, where the most ordinary machine is sufficient to tell the hours; but the most elaborate and artificial can only point the minutes and seconds, and distinguish the smallest differences of time. One who has well digested his knowledge both of books and men, has little enjoyment but in the company of a few select companions. He feels too sensibly how much all the rest of mankind fall short of the notions which he has entertained; and his affections being thus confined within a narrow circle, no wonder he carries them further than if they were more general and undistinguished. The gaiety and frolic of a bottle companion improves

ing this resemblance, a delicacy of taste is with him into a solid friendship; and the as much to be desired and cultivated as a ardours of a youthful appetite into an ele-delicacy of passion is to be lamented, and gnit passion.

§ 54. Detraction a detestable Vice.

It has been remarked, that men are generally kind in proportion as they are happy; and it is said, even of the devil, that he is good-humoured when he is pleased, injured, from whatever movive, contracts more guilt and expresse greater muligailty, if it is committed in those seasons which are set apart to pleasantry and good-bus mour, and brightened with enjoyenest Detection is among those views third the most languid writtee has sufficient force to prevent; because by detraction that is

Detraction is among those vices which the most languid virtue has sufficient force to prevent; because by detraction that is not gained which is taken away. " He who filches from me my good name," says Shakespear, "enriches not himself, but makes me poor indeed." As nothing therefore degrades human nature more than detraction, nothing more disgraces conversation. The detractor, as he is the lowest moral character, reflects greater dishonour upon his company, than the hangman; and he whose disposition is a scandal to his species; should be more diligently avoided, than he who is scandalous only by his office.

But for this practice, however vile, some we drawfu to applicing by contending the report by which they injured an absent character, waster this, however, amounts character, waster this, however, amounts placeted mattice with fails-hood, and that there is some difference between detraction and slander. To relate all the ill that it true of the best man in the world, would probable render him the object of suppicion and distrast; and was the practice universal, mount confidence and extent, the order of friendship, would be at an end.

There is something unspakably more hardin in those species of villainity by which the law is evaded, than those by which it is violated and defiled. Courage has sometimes preserved rapactly from abborreace, for produitton; but the injustice of constitutes in universally abborreal, and, like the elements of deforming, has no advectate. Thus harded are the wretches who detroot. Thus harded are the wretches who detroot with caution, and while they prepretate the wrong are solicitous to avoid the reprach left of the transparent control of the c

honour to Lysander; but they say, that such a report has been spread, they know not how true. Those who propagate these reports frequently invent them; and it is no breach of charity to suppose this to be always the case; because no man who spreads detraction would have scrupled to produce it : and he who should diffuse poison in a brook, would scarce be acquitted of a malicious design, though he should alledge that he received it of another who is doing the same elsewhere.

Whatever is incompatible with the highest dignity of our nature, should indeed be excluded from our conversation : as companions, not only that which we owe to ourselves but to others, is required of us; and they who can indulge any vice in the presence of each other, are become obdurate inguilt, and insensible to infamy. Rambler.

\$ 55. Learning should be sometimes applied to cultivate our Morals.

Envy, curiosity, and our sense of the Imperfection of our present state, inclines us always to estimate the advantages which are in the possession of others above their real value. Every one must have remarked what powers and prerogatives the sulgar imagine to be conferred by learning. A man of science is expected to excel the unlettered and unenlightened, even on occasions where literature is of no use, and among weak minds loses part of his reverence by discovering no superiority in those parts of life, in which all are unavoidably equal; as when a monarch makes a progress to the remoter provinces, the rustics are said sometimes to wonder that they

find him of the same size with themselves, These demands of prejudice and folly can never be satisfied, and therefore many of the imputations which learning suffers from disappointed ignorance, are without reproach. Yet it cannot be denied, that there are some failures to which men of study are peculiarly exposed. Every condition has its disadvantages. The circle of knowledge is too wide for the most active and diligent intellect, and while science is pursued with ardour, other accomplishments of equal use are necessarily neglected; as a small garrison must leave one part of an extensive fortress naked, when an alarm calls them to another.

The learned, however, might generally support their dignity with more success, if they suffered not themselves to be misled by superfluous attainments of qualification which few can understand or value, and by skill which they may sink into the grave without any conspicuous opportunities of exerting. Raphael, in return to Adam's inquiries into the courses of the stars and the revolutions of heaven, counsels him to withdraw his mind from idle speculations, and instead of watching motions which he has no power to regulate, to employ his faculties upon nearer and more interesting objects, the survey of his own life, the subjection of his passions, the knowledge of duties which must daily be performed, and the detection of dangers which must daily

be incurred. This angelic counsel every man of letters should always have before him. He that devotes himself wholly to retired study, naturally sinks from omission to forgetfulness of social duties, and from which he must be sometimes awakened, and recalled to the general conditon of manking. Ibid.

Its Progress.

It hath been observed by the ancients, That all the arts and sciences arose among free nutions: and that the Persians and Egyptians, notwithstanding all their esse, opulence, and luxury, made but faint efforts towards those finer pleasures, which were carried to such perfection by the Greeks, amidst continual wars, attended with poverty, and the greatest simplicity of life and manners. It had also been observed, that as soon as the Greeks lost their liberty, though they increased mightily in riches, by the means of the conquests of Alexander: yet the arts from that moment declined among them, and have never since been able to raise their head in that climate. Learning was transplanted to Rome, the only free nation at that time in theuniverse, and having met with so favourable a soil, it made prodigious shoots for above a century, till the decay of liberty produced also a decay of letters, and spread a total barbarism over the world. From these two experiments, of which each was double in its kind, and shewed the fall of learning in despotic governments, as well as its rise in popular ones, Longinus thought himself sufficiently justified in asserting, that the arts and sciences could never flourish but in a free government; and in this opinion be had been followed by several eminent writersin our country, who either confined their view merely to ancient facts, or entertained too great a partiality in favour of that form of

covernment which is established amongst

But what would these writers have said to the instances of modern Rome and Florence? Of which the former carried to perfection all the finer arts of sculpture, painting, music, as well as poetry, though they grouned under slavery, and under the slavery of priests; while thelatter made the greatest progress in the arts and sciences after they began to lose their liberty by the usurpations of the family of Medicis. Ariosto, Tasso, Galilæo, no more than Raphael and Michael Angelo, were not born in republics. And though the Lombard school was famous as well as the Roman, yet the Venetians have had the smallest share in its honour, and seem rather inferior to the Italians in their genius for the arts and sciences. Rubens established his school at Antwerp, not at Amsterdam; Dresden, not Hamburgh, is the

But the most eminent instance of the flourishing state of learning in despotic governments, is that of France, which scarce ever enjoyed an established liberty, and yet has carried the arts and sciences as near perfection as any other nation. The English are, perhaps, better philosophers; the Italians better painters and musicians; the Romans were better prators; but the French are the only people, except the Greeks, who have been at once philosophers, poets, orators, historians, painters, architects, sculptors, and musicians. With regard to the stage, they have excelled even the Greeks, who have far excelled the English: and in common life they have in a great measure perfected that art, the most

centre of politeness in Germany.

useful and agreeable of any, l'art de vivre, the art of society and conversation. If we consider the state of sciences and polite arts in our country, Horace's observation with regard to the Romans, may, in a great measure, be applied to the British.

Sed in longum tamen a vum Manserunt, bodieque manent vestigia ruris.

The elegance and propriety of style have been very much neglected among us. We have no dictionary of our language, and scarce a tolerable grammar. The first polite prose we have, was wrote by a man who is still alive. As to Sprat, Locke, and even Temple, they knew too little of the rules of art to be esteemed very elegant writers. The prose of Bacon, Harrington, and Milton, is altogether stiff and pedantic; though their sense be excellent. Men in this country have been so much occupied in the great disputes of religion, politics, and philosophy, that they had no relish for the minute observations of grammar and criticism. And though this turn of thinking must have considerably improved our sease and our talent of reasoning beyond those of other nations, it must be confest, that even in those sciences above-mentioned, we have not any standard book which we can transmit to posterity; and the utmost we have to boast of, are a few essays towards a more just philosophy: which, indeed, promise very much, but have not, as yet, reached any degree of perfection.

Useless without Taste.

A man may know exactly all the circles and ellipses of the Copernican system, and all the irregular spirals of the Ptolemaic. without perceiving that the former is more beautiful than the latter. Euclid has very fully explained every quality of the circle, but has not, in any proposition, said a word of its beauty. The reason is evident. Beauty is not a quality of the circle. It lies not in any part of the line, whose parts are all equally distant from a common centre. It is only the effect which that figure operates upon the mind, whose particular fabric or structure renders it susceptible of such sentiments. In vain would you look for it in the circle, or seek it, either by your senses, or by mathematical reasonings, in all the properties of that figure.

The mathematician, who took no other pleasure in reading Virgil but that of examining Æneas's voyage by the map, might understand perfectly the meaning of every Latin word employed by that divine author, and consequently might have a distinct idea of the whole narration; he would even have a more distinct idea of it, than they could have who had not studied so exactly the geography of the poem. He knew, therefore, every thing in the poem. But he was ignorant of its beauty; because the beauty, properly speaking, lies not in the poem, but the sentiment or taste of the reader. And where a man has no such delicacy of temper as to make him feel this sentiment, he must be ignorant of the beauty, though possessed of the science and understanding of an angel. Hume's Essays,

Its Obstructions.

So many hindrances may obstruct the acquisition of knowledge, that there is little reason for wondering that it is in a f. w hands. To the greater part of mankind the duties of life are inconsistent withmuch study, and the hours which they would spend upon lettersmust be stolen from their occupations and their families. Many sufferthemselvesto be lured by more sprightly and luxurious pleasures from the shadesof contemplation, where they find seldom more than a calm delight, such as, though greater than all others, if its certainty and its duration be reckoned with its power of gratification, is yet easily quitted for some extemporary joy, which the present moment offers, and another perhaps will put out of reach.

It is the great excellence of learning that it borrows very little from time or place; it is not confined to season or to climate to cities or to the country, but may be cultivated and enjoyed where no other pleasure can be obtained. But this quality, which constitutesmuch of its value, is one occasion of neglect; what may be done at all times with equal propriety, is deferred from day today, till the mind is gradually reconciled tothe omission and theattention is turned to other objects. Thus habitual idleness gains too much power to be conquered, and the soul shrinks from the idea of intellectual labour and intenseness of meditation.

That those who profess to advance learning sometimes obstruct it, cannot bedenied: the continual multiplication of books not only distracts choice, but disappoints inquiry. To him that has moderately stored his mind with images, few writers afford any novelty; or what little they have to add to the common stock of learning is so buried in the mass of general notions, that, like silver mingled with the ore of lead, it is too little to pay for the labour of separation ; and he that has often been deceived by the promise of a title, at last grows weary of examining, and is tempted to consider all as equally fallacious. Idler..

& 56. Mankind, a Portrait of.

Vanity bids all her sons to be generous and brave. - and her daughters to be chaste and courteous .- But why do we want her instructions? - Ask the comedian, who is taught a part he feels not,-

Is it that the principles of religion want strength,or that the real passion for what is good and worthy will not carry us high enough ?-- God! thou knowestthey carry us too high-we want not to be-but to seem.-

Look out of your door,-take notice of that man; see whatdisquieting, intriguing, and shifting, he is content to go through, merely to be thought a man of plain-dealing ;-three grains of honesty would save him all this trouble:---alas! he has them not.

Behold, a second, under a show of piety hiding the impurities of a debauched life, ----he is just entering the house of God: -----would he was more pure-or less pious!-but then he could not gain his

point. Observe a third going almost in the same track, with what an inflexible sanctity of deportment hesustainshimself as headvances! -every line in his face writes abstinence; -every stride looks like a check upon his desires: see, I beseech you, how he is cloak'd up with sermons, prayers, and sacraments; and so bemuffled with theexternals of religion, that he has not a hand to spare for a worldly purpose ;-he has armour at least-Why does he put it on? Is there no serving God without all this? Must the garb of religion be extended so

wide to the danger of its rending? Yes, truly, or it will not hide the secret-- That the saint has no religion at all.

and, What is that?

-But here comes GENEROSITY; giving-not to a decayed artist-but to the arts and sciences themselves .- See, - he builds not achamber in the wall apart for the prophets, but whole schools and colleges for those who come after. LORD! how they will magnify his name !--- tis in capitals already; the first-the highest, in thegilded rent-roll of every hospitaland asylum-

One honest tear shed in private over the unfartunate, is worth it all.

What a problematic set of creatures does simulation make us ! Who would divine that all the anxiety and concern so visible in the airs of one half of that great assembly should arise from nothing else, but that the other half of it may think them to be men of consequence, penetration, parts, and conduct?-What a noise amongst the claimants about it? Behold humility, out of mere pride-and honesty, almost out of knavery :- Chastity, never once in harm's way ;---and courage, like a Spanish soldier upon an Italian stage-a bladder full of wind,-

----Hark! at the sound of that trumpet -let not my soldier runtis some good Christian giving alms. O PITY, thou gentlest of human passions! soft and tender are thy notes, and ill accord they with so loud an instrument. Sterne's Sermons.

§ 57. Manors; their Origin, Nature and Services.

Manors are in substance as ancient as

the Saxon constitution, though perhaps differing a little, in some immaterial circumstances from those that exist at this day: just as was observed of feuds, that they were partly known to our ancestors, even before the Norman conquest. A manor, manerium, a manendo because the usual residence of the owner, seems to have been a district of ground held by lords or great personages: who kept in their own hands so much land as was necessary for the use of their families, which were called terra dominicales, or demesne lands : being occupied by the lord or dominus manerii, and his servants. The other tenemental lands they distributed among their tenants : which from the different modes of tenure, were called and distinguished by two different names: First bookland, or charter land, which was held by deed under certain rents and free-services, and in effect differed nothing from free socuce lands: and from hence have arisen all the freehold tenants which hold of particular manors, and owe suit and service to the same. The other species was called folk land, which was held by no assurance in writing, but distr'buted among the common folk or people at the pleasure of the lord, and resumed at his discretion; being indeed land held in villenage, which we shall presently describe more at large. The residue of the manor being uncultivated, was termed the lord's waste, and served for public roads, and for common of pasture to the lord and his tenants. Manors were formerly called baronies, as they still are lordships; and each lord or baron was empowered to hold adomestic court called the court-baron-for redressing, misdemeanors and nuisances within the manor, and for settling disputes of property among the tenants. This court is an inseparable ingredient of every manor; and if the numher of suitors should so fail, as not to leave sufficient to make a jury or homace, that is, two tenants at the least, the manor itself is lost. Before the statute of quia emptores, 18

Edward I. the king's greater barons, who had a large extent of territory held under the crown, granted out frequently smaller

manors to inferior persons to be held of themselves: which do therefore now continue to be held under a superior lord, who is called in such cases the lord paramount over all these manors: and his seigniory is frequently termed an honour, not a manor. especially if it hath belonged to an ancient feodal baron, or hath been at any time in the hands of the crown. In imitation whereof, these inferior lords began to carve out and grant to others still more minute estates to be held as of themselves, and were so proceeding downwards in infinitum. till the superior lords observed, that by this method of subinfeudation they lost all their feedal profits, of wardships, marriages, and escheats, which fell into the hands of these mesne or middle lords, who were the immediate superiors of the terretenant, or bimwho occupied the land. This occasioned the statute of Westm.3. or quia emptores, 18E1.I. to be made; which directs, that upon all sales or feofinents of land, the feoflee shall hold the same, not of his immediate feoffor, but of the chief lord of the fee, of whom such feoffor himself held it. And from hence it is held, that all manors existing at thisday must have existed by immemorial prescription; or at least ever since the 18 Ed. I. when the statute of dais emitores and made. For no new manif can have been created since that statute; because it is essential to a manor, that there be tenants who hold of the lord, and that statute enacts, that for the future no subjects shall create any new tenants to hold of himself,

Now with regard to the folk land, or estates held in villenage, this was a species of tenure neither strictly feodal, Norman, or Saxon; but mixed and compounded of them all: and which also, on account of the heriots that attend it, may seem to have somewhat Danish in its composition. Under the Saxon government there were, as Sir William Temple speaks, a sort of people in a condition of downright servitude, used and employed in the most servile works, and belonging, both they, their children, and effects, to the lord of the soil, like the rest of the cattle or stock upon it. These seem to have been those who held what was called the folk land, from which they were removable at the lord's pleasure. On the arrival of the Normans here, it seems not improbable that they, who were strangers to any other than a feodal state, might give some sparks of enfranchisement to such wretched persons asfell to their share, by admitting them as well as others to the oath of fealty; which conferred a right of "n. steeton, and missed the tenant to a hind "s state superior to downright slavery, but inferior to every other efficion. This they called villenge, control of the state of

lords of manors, were either villeins regar-

dant, that is, annexed to the manor or land, or else they were in gross, or at large, that is, annexed to the person of the lord, and transferrable by deed from one owner to another. They could not leave their lord without his permission; but if they ran away, or were purloined from him, might be claimed, and recovered by action, like beasts or other chattels. They held indeed small portions of land, by way of sustaining themselves and families ; but it was at the mere will of the lord, who might dispossess them whenever he pleased and it was upon villein services, that is, to carry out dung, to hedge and ditch the lord's demesnes and any other the meanest offices, and these services were not only base but uncertain, both as to their time and quantity. A villein, in short, was in much the same state with us. as lord Molesworth describes to be that of the boors in Denmark, and Stiernhook attributes also to the trauls or slaves in Sweden, which confirms the probability of their heing in some degree monuments of the Danish tyranny. A villein could acquire no property either in lands or goods; but if he purchased either, the lord might enter upon them, oust the villein, and seize them to his own use, unless he contrived to dispose of them again before the lord had seized them; for the lord had then

lost his opportunity.

In many places also a fine was payable to the lord, if the villein presumed to marry his daughter to any one without leave from the lord; and by the common law the lord might able bring an extion against thebushoad for damages in thus purfoiding his bring property. For the children of villeins were also in the same state of bondage with their middle of the lord of a villein, above as alleid a neight, once as of an arring between a freenant

and a neife, or a villein and a free woman, the issue followed the condition of the father, being free if he was free, and villein if he was villein : contrary to the maxim of civil law, that partus sequiter ventren. But no bastard could be born a villein, because by another maxim of our law he is wullist filius; and as he can gain nothing by inhtritance, it were hard that he should lose his natural freedom by it. The law however protected the persons of villeins, as the king's subjects, against atrocious injuries of the lord: for he might not kill or maim his villein; though he might beat him with impunity, since the villein bad no action or remedy at law against his lord, but in case of the murder of his ancestor, or the maim of his own person,-Neifes indeed had also an appeal of rape,

in case the lord violated them by force. Villeins might be enfranchised by manumission, which is either express or implied: express, as where a man granted to the villein a deed of manumission : implied, as where a man bound himself in a bond to his villein for a sum of money, granted him an annuity by deed, or gave him an estate in fee for life or years ; for this was dealing with his villein on the footing of a freeman; it was in some of the instances giving him an action against his lord, and in others vesting an ownership in him entirely incomistent with his former state of bondage. So also if the lord broughtan action againsthis villein, this enfranchised him, for as the lord might have a short remedy against his villein by seizing his goods (which was more than equivalent to any damageshe could recover) the law which is always ready to catch at anything infavour of liberty, presumed that by bringing this action he meant to set his villein on the same footing with himself, and therefore held it an implied manumission. But in case the lord indicted him for felony, it was otherwise; for the lord could not inflict a capital punishment on his villein

without calling in the avistance of the law. Villeins, by this and many other mean, in process of time, gained considerable ground on their forch; and in particular strengthened the tenure of their estates to that degree, that they came to have in them an interest in many places full a good, in others better a three-workers of many lords of manners, baving, time out of mind, permitted their villeins and their children to epicy their possessions without the children to epicy their possessions without interruption, in a regularour not destinating the contractions of the contraction of the contract

the common law, of which custom is the life, now gave them title to prescribe against thelords; and, on performance of the same services, to hold their lands, in spite of any determination of the lord's will. For. though in general they are still said to hold their estates at the will of the lord, yet it is such a will as is agreeable to the custom of the manor; which customs are preserved and evidenced by the rolls of the several courts baron in which they are entered, or kept on foot by the constant immemorial usage of the several manors in which the lands lie. And, as such tenants had nothing to shew for their estates but these customs, and admissions in pursuance of them entered on those rolls, or the copies of such entries witnessed by the steward, they now began to be called 'tenants by copy of court-roll,' and their tenure itself

a copyhold. Thus copyhold tenures, as Sir Edward Coke observes, although very meanly descended, yet come of an ancient house; for, from what has been premised, it appears that copyholders are in truth no other but villeins, who, by a long series of immemorial encroachments on the lord, have at last established a customary right to those estates, which before were held absolutely at the lord's will; which affords a very substantial reason for the great variety of customs that prevail in different manors, with regard both to the descent of the estates, and the privileges belonging to the tenants. And these encroachments grew to be so universal, that when tenure in vilknage was abolished (though copyholds were reserved) by the statute of Charles II. there was hardly a pure villein left in the astion. For Sir Thomas Smith testifies, that in all his time (and he was secretary to Edward VI.) he never knew any villein in gross throughout the realm; and the few villeins regardant that were then remaining, were such only as had belonged to bishops, monasteries, or other ecclesiastical corporations, in the preceding times of popery. For he tells us, that " the holy fathers, monks, and friars, had in their confessions, and specially in their extreme and deadly sickness, convinced the laity how dangerous a practice it was, for one Christian man to hold another in bondage: so that temporal men by little and little, by reason of that terror in their consciences, were glad to manumit all their villeins. But the said holy lathers, with the abbots and priors, did not in like sort by theirs; for they also had a scruptic to conscious to temporational deposit the charch such as to assume the constraints of the charches, or to the monorability that churches, or to the monorability that churches, and so kept their villeins still, of villeins in the kingdom base long ago sputted up into eight polarectative persons being calcurationed by manustration of long symutotic up into eight polarectative persons being calcurationed by manustration of long monorability of the constraints of long and the constraints of long the constraints of long the constraints of long and long temporary large the constraints of long the constraints of long the temporary large that the constraints of long the long that the temporary large that the long the long that the long that the long that the long that long the lo

As a faither consequence of what has been ministed, we may collect those two been ministed, we may collect those two been ministed, we may collect these two ways of the ministed of the two which it cannot exist: 1. That the lands to parcel of, and situate within, that manor under which it is held. 2. That they have been demissed, or deministed by copy of court-roll immemorially. For immemorial custom is the law of all ensures by copy; so that no new copyhold can, strictly speaking, be granted at this day.

In some muors, where the cuttom hattle been to permit the heir to succeed the ancestor in his tenure, the estates are stilled copyloded of inheritance; in others, where their orts have been more vigilant to main-their prices have been more vigilant to main-their rights, they remain copylodis for life only; for the custom of the muor has in battle cases of fir superseded the will see heir control of the muor than the control of the muor control of the muor control of the muor control of the muor control of the custom the first control of the custom the first control of the first control of the custom the custom the first control of the custom the

of his lord's will. The fruits and appendages of a copyhold tenure, that it hath in common with free tenures, are fealty services (as well in rents as otherwise), reliefs and escheats. The two latter belong only to copyholds of inheritance; the former to those for life also. But, besides these, copyholds have also heriots, wardship and fines. Heriots, which I think are agreed to be a Danish custom, are a render of the best brast or other good (as the custom may be) to the lord on the death of the tenant. This is plainly a relict of villein tennre; there being originally less hardship in it, when all the goods and chattels belonged to the lord, and he might have seized them even 3 K 2

in the villein's life-time. These are incident to both species of copyhold; but wardship and fines to those of inheritance only. Wardship, in copyhold estates, partakes both of that in chivalry and that in socure. Like that in chivalry, the lord is the legal guardian, who usually assigns some relation of the infant tenant to act in his stead; and he, like guardian in socage, is accountable to his ward for the profits. Of fines, some are in the nature of primer seisins, due on'the death of each tenant : others are mere fines for alienation of the lands: in some manors only one of these sorts can be demanded, in some both, and in others neither. They are sometimes arbitrary and at the will of the lord, sometimes fixed by custom: but, even when arbitrary, the courts of law, in favour of the liberty of copy-holders, have tied them down to be reasonable in their extent: otherwise they might amount to a disherison of the estate. No fine therefore is allowed to be taken upon descents and alienations (unless in particular circumstances) of more than two years' improved value of the estate. From this instance we may judge of the favourable disposition that the law of England (which is a law of likerty) hath always shewn to this species of tenants: by removing, as far as possible, every real badge of slavery from them, however some nominal ones may continue. It suffered custom very early to get the better of the express terms upon which they held their lands: by declaring, that the will of the lord was to be interpreted by the custom of the manor; and, where no custom has been suffered to grow up to the prejudice of the lord, as in this case of arbitrary fines, the law itself interposes in an equitable method, and will not suffer the lord to extend his power so far as to disinherit the tenant.

Blackstone's Commentaries.

§ 58. Hard words defended.

Few faults of style, whether real or imaginary, excite the malignity of a more numerous class of readers, than the use of hard words.

It is nauthor be supposed to involve his thoughts in voluntary obscutily, and to obstruct, by unnecessary difficulties, a mind eager in pursuit of truth; if he writes not to make others learned, but to boast the learing which he possesses himself, and wishes to be admired rather thanunderstood, he counteracts the first end of writing, and justly

suffers the utmost severity of censure, or the more afflictive severity of neglect.

But words are only hard to those who do not understand them; and the critic outsit always to enquire, whether he is incommoded by the fault of the writer, or by his own.

Every author does not write for every reader: many questions are such as the illiterate part of mankind can have neither interest nor pleasure in discussing, and which therefore it would be an useless eadeavour to level with common minds, by tiresome circumlocutions or laborious explanations; and many subjects of general use may be treated in a different manner, as the book is intended for the learned or the ignorant. Diffusion and explication are necessary to the instruction of those who, being neither able nor accustomed to think for themselves, can learn only what is expressly taught; but they who can form parallels, discover consequences, and multiply conclusions, are best pleased with involution of argument and compression of thought: they desire only to receive the seeds of knowledge which they may branch out by their own power, to have the way to truth pointed out which they can then follow without a guide.

The Guardian directs one of his pepil. The Guardian directs one of his pepil The Guardian directs one of his pepil that the vulgat." This is a precept species cough but not always practicable. Diference of thoughts will produce difference of hungage. He that thinks with more extent than another, will want work of larger meaning; he that thinks with more subtility will seek for terms of more nick discrimination; and where is the wooder, since words are but the images of things, that he who never knew the original

should not know the copies?
Yet vanity inclines us to find faults any where rather than in ourselves. He that reads and grows wiser, reldom suspects his own deficiency; but complains of hard words and obscure sentence, and ask why books are written which cannot be understood.

Among the hard words which are to longer to the two, it has been long the cut-ton to number terms of art. "Every among the cut-ton to number terms of art. "Every among the two taulpert of an art than its professor has been a support of the law to the two to the law to the two that he has bruken his leg; but a surgeon, after a long discourse, shall hear you as ignorant as you were before." This could only a you were before." This could only a you were before."

have been said but by such an exact observer of life, in gratification of malignity, or in ostentation of acuteness. Every hour produces instances of the necessity of terms of art. Mankind could never conspire in uniform affectation; it is not but by necessity that every science and every trade has its peculiar language. They that content themselves with general ideas may rest in general terms: but those whose studies or employments force them upon closer inspection, must have names for particular parts, and words by which they may express various modes of combination, such as none but themselves have occasion to consider.

Artists are indeed sometimes ready to suppose, that none can be strangers to words to which themselves are familiar, talk to an incidental enquirer as they talk to one another, and make their knowledge ridiculors by injudicious obtrusion. An art cannot be taught but by its proper terms, but it is not always necessary to teach the art.

That the vulgar express their thoughts clearly is far from true; and what perspicuity can be found among them proceeds not from the easiness of their language, but the shallowness of their thoughts. He that sees a building as a common spectator, contents himself with relating that it is great or little, mean or splendid, lofty or low; all these words are intelligible and common, but they convey no distinct or limited ideas; if he attempts, without the terms of architecture, to delineate the parts, or enumerate the ornaments, his narration at once becomes unintelligible. The terms, indeed, generally displease, because they are understood by few; but they are little understood only, because few that look upon an edifice, examine its parts, or analyse its

columns into their members. The state of every other art is the same; as it is cursorily surveyed or accurately examined, different forms of expression become proper. In morality it is one thing to discass the niceties of the casuist, and another to direct the practice of common life. In agriculture, he that instructs the farmer to plough and sow, may convey his notions without the words which he would find necessary in explaining to philosophers the process of venetation; and if he, who has nothing to do but to be honest by the shortest way, will perplex his mind with subtle speculations; or if he whose task is to reap and thresh, will not be contented without examining the evolution of the seed and

circulation of the sap, the writers whom either shall consult are very little to be blamed, though it should sometimes happen that they are read in vain. Idler.

§ 59. Discontent, the common Lot of all Mankind. Such is the emptiness of human enjoy-

ments, that we are always impatient of the present. Attainment is followed by neglect, and possession by disgust; and the malicious remark of the Greek epigrammatist on marriage, may be applied to every other course of life, that its two days of happiness are the first and the last.

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Such is the pleasure of projecting, that many content themselves with a succession of visionary schemes, and wear out their allotted time in the calm amusement of contriving what they never attempt or hope to execute.

Others, not able to feast their imagination with pure ideas, advance somewhat nearer to the grossness of action, with great diligence collect whatever is requisite to their design, and, after a thousand researches and consultations, are snatched away by death, as they stand in procincia waiting for a proper opportunity to begin waiting for a proper opportunity to begin

If there were no other end of life than to find some adequate solace for every day, I know not whether any condition could be preferred to that of the man who involves himself in his own thoughts, and never suffers experience to shew him the vanity of speculation: for no sooner are notions reduced to practice, than tranquillity and confidence forsake the breast; every day brings its task, and often without bringing abilities to perform it : difficulties embarrass, uncertainty perplexes, opposition retards, censure exasperates, or neglect depresses. We proceed, because we have begun; we complete our design, that the labour already spent may not be vain y but as expectation gradually dies away, the ment, and to that purpose subordination, was necessary. Every receiver of lands. or feudatory, was therefore bound, when called upon by his benefactor, or immediate lord of his feud or fee, to do all in his power to defend him. Such benefactor or lord was likewise subordinate to and under the command of his immediate benefactor or superior; and so upwards to the prince or general himself. And the several lords were also reciprocally bound, in their respective gradations, to protect the possessions they had given. Thus the feodal connection was established, a proper military subjection was naturally introduced, and an army of feudatories were always ready enlisted, and mutually prepared to muster, not only in defence of each man's own several property, but also in defence of the whole, and of every part of this their newly-acquired country: the prudence of which constitution was soon sufficiently visible in the strength and spirit with which they maintained their con-

quests. The universality and early use of this feodal plan, among all those nations which, in complacence to the Romans, we still call barbarous, may appear from what is recorded of the Cimbri and Tutones, nations of the same northern original as those whom we have been describing, at their first irruption into Italy about a century before the Christian æra. They demanded of the Romans, " ut martius populus aliquid sibiterræ daret quasit stipendium: cætrum, ut rellet, manibus atque armis suis uteretur." The sense of which may be thus rendered: " they desired stipendiary lands (that is, feuds) to be allowed them, to be held by military and other personal services, whenever their lords should call upon them." This was evidently the same constitution that displayed itself more fully . about seven hundred years afterwards; when the Salii, Burgundsans, and Franks, broke in upon Gaul, the Visigothson Spain, and the Lombards upon Italy, and introduced with themselves this northern planof polity, serving at once to distribute, and to protect, the territories they had newly gained. And from hence it is probable, that the emperor Alexander Severus took the hint, of dividing lands conquered from the enemy, among his generals and victorious soldiery, on condition of receiving military service from them and their heirs for ever.

Scarce had these northern conquerors established themselves in their new dominions, when the wisdom of their constitutions, as well as their personal valour, alarmed all the princes of Europe; that is, of those countries which had formerly been Roman provinces, but had revolted, or were deserted by their old masters, in the general wreck of the empire. Wherefore most, if not all, of them, thought it necessary to enter into the same, or a similar plan of policy. For whereas, before, the possessions of their subjects were perfeetly allodial (that is wholly independent, and held of no superior at all), now they parcelled out their royal territories, or persuaded their subjects to surrender up and retake their own landed property, under the like feodal obligation of military fealty. And thus in the compass of a very few years, the feodal constitution, or the doctrine of tenure, extended itself over all the western world. Which alteration of landed property, in so very material a point, necessarily drew after it an alteration of laws and customs; so that the feodal laws soon drove out the Roman, which had universally obtained, but now became for many centuries lost and forgotten; and Italy itself (as some of the civilians, with more spleen than judgment, have expressed it) belluinas, atque ferinas, immanesque Longobardorum leges accepit.

But this feodal polity, which was thus by degrees established over all the costsnent of Europe, seems not to have been received in this part of our island, at least not universally, and as a part of the national constitution, till the reign of William the Norman. Not but that it is reasonable to believe, from abundant traces in our history and laws, that even in the times of the Saxons, who were a swarm from what Sir William Temple calls the same northern hive, something similar to this was in use: yet not so extensively, nor sttended with all the rigor that was afterwards imported by the Normans. For the Saxons were firmly settled in this island at least as early as the year 600; and it was not till two centuries after that feuds arrived to their full vigour and ma-

turity, even on the continent of Europe.

This introduction however of the feodal tenures into England, by King William, does not seem to have been effected immediately after the conquest, nor by the

mere arbitrary will and power of the con-3 K 4 queror;

queror; but to have been consented to by the great council of the nation long after his title was established. Indeed from the prodigious slaughter of the English nobility at the battle of Hastines, and the fruitless insurrections of those who survived, such numerous forfeitures had accrued that he was able to reward his Norman followers with very large and extensive possessions: which gave a handle to the monkish historians, and such as have implicitly followed them, to represent him as having by the right of the sword, seized on all the lands of England, and dealt them out again to his own favourites. A supposition, grounded upon a mistaken sense of the word conquest : which, in its feodal acceptation, signifies no more than acquisition; and this has led many hasty writers into a strange historical mistake, and one which, upon the slightest examination, will be found to be most untrue. However, certain it is, that the Normans now began to gain very large possessions in England: and their regard for their feodal law, under which they had long lived, together with the king's recommendation of this policy to the English, as the best way to put themselves on a military footing, and thereby to prevent any future attempts from the continent, were probably the reasons that prevailed to effect his establishment here. And perhaps we may be able to ascertain the time of this great revolution in our landed property, with a tolerable degree of exactness. For we learn from the Saxon Chronicle, that in the nincteenth year of king William's reign, an invasion was apprehended from Denmark; and the military constitution of the Saxons being then laid aside, and no other introduced in its stead, the kingdom was wholly defenceless; which occasioned the king to bring over a large army of Normans and Bretons, who were quartered upon every landholder, and greatly oppressed the people. This apparent weakness; together with the grievauces occasioned by a foreign force, might co-operate with the king's remonstrances, and the better incline the nobility to listen to his proposals for putting them in a posture of defence. For us soon as the dan- ficium or feud, to be held to them and such ger was over, the king held a great council to enquire into the state of the nation; the immediate consequence of which was the compiling of the great survey called into feuds, and the freemen became the Domesday-book, which was finished in the / vassals of the crown. The only difference

very year the king was attended by all his nobility at Sarum; where all the principal landholders submitted their lands to the yoke of military tenure, became the king's vassals, and did homage and fealty to his person. This seems to have been the zera of formally introducing the feodal tenures by law; and probably the very law thus made at the council of Sarum, is that which is still extant, and couched in these remarkable words: " statuimus, ut omnes liberi homines fædere & socramento affirment, and intra & extra universum ref. num Anglia: Wilhelmo regi domino suo fideles esse volunt: terras & honores illius omni fidelitate ubique servare cum eo, et contra immicos et alienigenas defendere." The terms of this law (as Sir Martin Wright has observed) are plainly feodal; for, first, it requires the oath of fealty, which made, in the sense of the feudists, every man that took it a tenant or vassal; and, secondly, the tenants obliged themselves to defend their lord's territories and titles against all enemies foreign and domestic. But what puts the matter out of dispute, is another law of the same collection, which exacts the performance of the military feedal services, as ordained by the general council. " Omnes comites, & Barones, & milites, & servientes, & universi liberi homines, totius regni nostri prædicti, habeant & tencant se somper bene in armes & in cours, ut decet & oportet : & sint semper prompti & bene paruti adservitium suum integrum nobuesplendum & peragendum cum opus fuerit; secundum quod nobis debent de fædis & tentmentis suis de jure facere; & sicut illis statuimus per commune concilium tettus regui

nostri prædicti." This new policy therefore seems not to have been imposed by the conqueror, but nationally and freely adopted by the general assembly of the whole realm, in the same manner as other nations of Europe had before adopted it, upon the same principle of self-security. And, in particular, they had the recent example of the French nation before their eyes, which had gradually surrendered up all its allodial or free lands into the king's hands, who restored them to the owners as a beneof their heirs as they previously nominated to the king: and thus by degrees, all the allodial estates of France were converted next year: and in the latter end of that between this charge of tenures in France,

and that in England, was, that the former was effected gradually, by the consent of private persons; the latter was done at once, all over England, by the common consent of the perior.

consent of the nation. In consequence of this change, it became a fundamental maxim and necessary principle (though in reality a mere fiction) of our English tenures, " that the king is the universal lord and original proprietor of all the lands in his kingdom; and that no man doth or can possess any part of it, but what has mediately or immediately been derived as a gift from him, to be held upon feedal services." For, this being the real case in pure, original, proper feuds, other nations who adopted this system were obliged to act upon the same supposition, as a substruction and foundation of their new polity, though the fact was indeed far otherwise. And, indeed, by thus consenting to the introduction of feodal tenures, our English ancestors probably meant no more than to put the kingdom in a state of desence by a military system: and to oblige themselves (in respect of their lands) to maintain the king's title and territories, with equal vigour and fealty as if they had received their lands from his bounty upon these express conditions, as pure, proper, beneficiary feudatories. But, whatever their meaning was, the Norman interpreters, skilled in all the niceties of the feodal constitutions, and well understanding the import and extent of the feodal terms, gave a very different construction to this proceeding, and thereupon took a handle to introduce, not only the rigorous doctrines which prevailed in the duchy of Normandy, but also such fruits and dependencies, such hardships and services, as were never known to other nations; as if the English had in fact, as well as theory, owed every thing they had to the bounty of their sovereign lord. Our ancestors, therefore, who were by

on mains beneficiare, but had barrly on mains beneficiare, but had barrly on the first of the fi

mise a restitution of the laws of King Edward the Confessor, or ancient Saxon system; and accordingly, in the first year of his reign granted a charter, whereby he gave up the greater grievances, but still reserved the fiction of feodal tenure, for the same military purposes which engaged his father to introduce it. But this charter was gradually broke through, and the former grievances were revived and aggravated, by himself and succeeding princes; till, in the reign of King John, they became so intolerable, that they occasioned his barons, or principal feudatories, to rise up in arms against him; which at leagth produced the famous great charter at Running-mead, which with some alterations, was confirmed by his son Henry III. And though its immunities (especially as altered on its last edition by his son) are very greatly short of those granted by Henry I. it was justly esteemed at the time a vast acquisition to English liberty. Indeed, by the further alteration of tenures, that has since hanpened, many of these immunities may now appear, to a common observer, of much less consequence than they really were when granted: but this, properly consi- . dered, will shew, not that the acquisitions under John were small, but that those under Charles were greater. And from hence also arises another inference; that the liberties of Englishmen are not (as some arbitrary writers would represent them) mere infringements of the king's prerogative, extorted from our princes by taking ndvantage of their weakness; but a restoration of that ancient constitution, of which our ancestors had been defrauded by the art and finesse of the Norman lawyers, rather than deprived by the force of the Norman arms.

urms. Blackstone's Commentaries.

, § 61. Of British Juries, .

The method of trials by juries, is geterally locked upon an one of the most excellent branches of our constitution. In a result of the companies of the constitution of the contraction of the companies of th

No prisoner can desire a fairer field. But the misfortune is, that our juries are often composed of men of mean estates and low understandings, and many difficult points of law are brought before them, and submitted to their verdict, when perhaps they are not capable of determining, properly and judiciously, such nice matters of justice, although the judges of the court explain the nature of the case, and the law which arises upon it. But if they are not defective in knowledge, they are sometimes. I fear, from their station and indigence, liable to corruption. This, indeed, is an objection more to the privilege lodged with juries, than to the institution itself. The point most liable to objection, is the power which any one or more of the twelve have, to starve the rest into a compliance with their opinion; so that the verdict may possibly be given by strength of constitution, not by conviction of conscience: and 'wretches bang that jurymen may dine."

§ 62. Justice, its Nature and real Import defined.

Mankind, in general, are not sufficiently acquainted with the inport of the word justice: it is commonly believed to consist only in a performance of those duties to which the laws of society can oblige us. This, I allow, is a metiuges the import of the word, and in this sense justice is distinguished from capity; but there is a justice still more extensive, and which can be shewn to embrace all the vistroes mutch.

Justice may be defined, that virtue which impels us to give to etery person what is his due. In this extended sense of the word, it comprehends the practice of very should eapert. Our days to our Maker, to each other, and to ourselves, are fully answered, if we give them what we owe them. Thus justice, properly speaking, is the only virtue, and all the rest have their The number of condomination of the property of the property

rity, and generosity, for imstance, are not in their own nature virtues; and, if ever they deserve the title, it is owing only to justice, which impels and directs them. Without such a moderator, candour might become indiscretion, fortitude obstinacy, charity impredence, and generosity mistaken profusion.

A disinterested action, if it be not con-

ducted by justice, is, at best, indifferent in

its nature, and not unfrequently eren turns to vice. The expences of society, of presents, of cutertainments, and the other helps to cheerfulness, are actions merely indifferent, when not repugnant to a better method of disposing of our superfluties; but they become vicious when they obstruct or exhaust our abilities from a more vittous disposition of our circumstances.

anjoistion of our circumstances. True generotity is a duty as indispensibly necessary as those imposed upon a fuse. It is a rule imposed on us by reason, when belief the proposed on the present the proposed of the present the present

Goldsmith's Essays. 63. Habit, the Difficulty of conquering.

There is nothing which we estimate so falluciously as the force of our own resolvitors, nor any fallacy which we so untillingly and tardily detect. He that has resolved a thousand times, and a thousand times deserted his own purpose, yet suffers

solved a thousand times, and a thousand times deserted his own purpose, yet suffers no abatement of his confidence, but still believes himself his own master, and able, by innate vigour of soul, to press forward to his end, through all the obstruction that inconveniences or delights can put in his way.

That this mistake should prevail for a time, is very natural. When conviction is present, and temptation out of sight, we do not easily conceive how any reasonable letter of the control of the control

truth, and readily determines to do what,

when the time of action comes, will be at

last omitted.

tion than made it.

I believe most men may review all the lives that have passed within their observation, without remembering one efficacious resolution, or being able to tell a single instance of a course of practice suddenly changed in consequence of a change of opinion, or an establishment of determination. Many indeed alter their conduct, and are not at fifty what they were at thirty, but they commonly varied insprepoilsly from themselves, followed the train of external causes, and rather suffered reforma-

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It is not uncommonto charge the difference between prosise and performance tween profession and reality, upon deep design and studied decir; but the trush is that there is very little hypocray; in the world; to unpose on others as correlers; we resolve we do not so others as correlers; we resolve to do right, we hope to keep our resolutions, we declare them to confirm out own to the property of the continuent of the contin

so our rummps, saugh at our defeat.
Cuttons in commonly too strong for the most residute resolver, itsuegh formished for most residute resolver, itsuegh formished for most residue resolver, itsuegh formished for the most residue resolver. It is the same to the most resolver in the same to the

Pauci, quos acques amavit.
Jupiter, atque andeas evexit ad athera virtus.
They are sufficient to give hope but not security, to animate the contest but not to promise victory.

Those who are in the power of evil habits, must conquer them as they can, and conquered they must be, or neither wisdom nor happiness can be attained; but those who are not yet subject to their influence, may, by timely country, preserve their freedom, they may effectually resolve to except the tyrant, whom they will very vainly resolve to conquer.

Idler.

§ 64. Halfpenny, its adventures. "Sir.

"I Laid not pretend to conceal from you the illegimency of my birth, or the baseness of my extraction: and though I became to been the venerable marks of old age, I received my being ut librainghand transported with many of my brethren of different dates, characters, and configurations, to a less popular in Dude's place, who paid for min spectrace a diffe part to make the configuration of the product of the configuration of t

shors. I had not been long in the world before an ingenious trensmuter of metals laid violent hands on me; and observing my thin shope and flat surface, by the belp of a little quicksilver exasted, me into a shilling. Use, however, soon degraded me again to my native low station; and I unfortunately fell into the possession of an urchin just breeched, who received me as a Christmas-box of his godnestox of his g

"A love of money is risitentously install, eled into children so early, that before any they can possibly comprehend the use offix they can possibly comprehend the use offix they consider it as of great value 1 lost therefore the very exence of my being, in the custody of this hopeful disciple of avairies and fally; and was kept only to be looked at and admired: but a bugger boy after a while, snatched me from him, and released me from my confinement.

"I now underwent various hardshing among his play-fellows, and was kicked about, hustled, tossed up, and chucked into boles; which very much battered and impaired me; but I suffered most by the perging of tops, the marks of which I have borne about me to this day. I was in this state the unwitting cause of rapacity, strife envy, rancour, malice and fevenge, among the little ages of mankind; and became the object and the nurse of those passions which disgrace human nature, while I anpeared only to engage children in innocent pastimes. At length I was dismissed from their service, by a throw with a barrowwoman for an orange.

"From her it is natural to conclude I posted to the gin-shop y shere, indeed, it is probable I should have immediate, is probable I should have immediate, and not wested me from her, at the expence of a bloody nose, black eve-genethed face, and tom regimentals. By him I was correct to the Mall in St. James 'Star's, where me the should be should

"From hence I got into the cost-pocket of a blood, and renained there with several of my brethren for some days unnoticed. But one exeming as he was recling, the control of the cost of the cost of the handful of us though a sub-citation into the disinger room of a tradestman, who he remembered had been so unmannerly to him had been so unmannerly to him had been so unmannerly to him had been so to devire payment of his bill. We reposed in soft case on a fine bill. We reposed in soft case on a fine the maid very tus up: and some of us were fallotted to purchase tea, some to change to the rext customer, gave me this buy snuff, and I myself was immediately trucked away at the door for the Sweetheart's Delight.

" It is not my design to enumerate every little accident that has befallen me, or to dwell upon trivial and indifferent circumstances, as is the practice of those important egotists, who write narratives, memoirs, and travels. As useless to community as my single self may appear to be, I have been the instrument of much good and evil in the intercourse of mankind; I have contributed no small sum to the revenues of the crown, by my share in each newspaper; and in the consumption of tobacco, spirituous liquors, and other tax: able commodities. If I have encouraged debauchery, or supported extravagance, I have also rewarded the labours of industry, and relieved the necessities of indigence. The poor acknowledge me as their constant friend; and the rich, though they affect to slight me, and treat me with contempt, are often reduced by their follies to distresses which it is even in my power to relieve.

"The present exact scrutiny into our constitution has, indeed, very much obstructed and embarrassed my travels; tho' I could not but rejoice in my condition last Tuesday, as I was debarred having any share in maining, bruising, and destroying the innocent victims of vulgar barbarity; I was happy in being confined to the mock encounters with feathers and stuffed leather; a childish sport, rightly calculated to initiate tender minds in acts of cruelty, and prepare them for the exercise of in-

humanity on helpless animals. " I shall conclude, Sir, with informing you by what means I came to you in the condition you see. A choice spirit, a member of the kill care-club, broke a linkboy's pate with me last night, as a reward for lighting him across the kennel: the lad wasted half his tar flambeau in looking for me; but I escaped his search, being lodged snugly against a post. This morning a parish girl picked me up, and carried me with raptures to the next baker's shop to purchase a roll. The master who was church varden, examined me with great attention. and thengruffly threatening her with Bridewell for putting off bad money, knocked a sail through my middle, and fastened me to the counter: but the moment the poor hongry child was gone, he whipt me up again, and sending me away with others in

opportunity of relating my adventures to Adventurer.

§ 65. History : our natural Fondness for it, and its true Use.

The love of history seems inseparable from human nature, because it seems inseparable from self-love. The same principle in this instance carries us forward and backward to future and to past ages. We imagine that the things which affect us, must affect posterity; this sentiment runs through mankind, from Cæsar down to the parish-clerk in Pope's Miscellany, We are fond of preserving, as far as it is in our frail power, the memory of our own adventures, of those of our own time, and of those that preceded it. Rude heaps of stones have been raised, and ruder hymns have been composed, for this purpose, by nations who had not yet the use of arts and letters. To go no further back, the triumphs of Odin were celebrated in Runic songs, and the feats of our British ancestors were recorded in those of their bards. The savages of America have the same custom at this day; and long historical ballads of their hunting and wars are sung at all their festivals. There is no need of saying how this passion grows among all civilized nations, in proportion to the means of gratifying it; but let us observe, that the same principle of nature directs us as strongly and more generally as well as more early, to indulge our own curiosity, instead of preparing to gratify that of others. The child hearkens with delight to the tales of his nurse; he learns to read; and he devours with eagerness fabulous legends and novels. In riper years he applies to history, or to that which he takes for history, to authorized romance : and even in age the desire of knowing what has happened to other men, yields to the desire alone of relating what has happened to surselves. Thus history, true or false, speaks to our passions always. What pity is it that even the best should speak to our understanding so seldom! That it does so, we have none to blame but ourselver. Nature has done her part. She has opened this study to every man who can read and think : and what she has made the most agrecable, reason can make the most useful application of to our minds. But if we consuit our reason, we shall be far from following the examples of our fellow-creatures, in this as

in most other cases, who are so proud of

being rational. We shall neither read to sooth our indolence, nor to cratify our vanity; as little shall we content ourselves to drudge like grammarians and critics, that others may be able to study, with greater ease and profit, like philosophers and statesmen : as little shall we affect the slender merit of becoming great scholars at the expence of groning all our lives in the dark mages of antiquity. All these mistake the true drift of study and the true use of history. Nature gave us curiosity to excite the industry of our minds, but she never intended it to be made the principal, much less the sole object of their application. The true and proper object of this application is a constant improvement in private and in public virtue. An application to any study, that tends neither directly nor indirectly to make us better men, and better citizens, is at best but a specious and incenious sort of idleness, to use an expression of Tillotson; and the knowledge we acquire is a creditable kind of ignorance, nothing more. This creditable kind of ignorance is, in my opinion, the whole benefit which the generality of men, even of the most learned, reap from the study of history: and yet the study of history seems to me of all other the most proper to train

us up to private and public virtue. We need but to cast our eyes on the world, and we shall see the daily force of example: we need but to turn them inward, and we shall soon discover why example has this force. Pauci prudentia, says Tacitus. konesta ab deterioribus utilia almoziis discernunt: plures aliorum eventis docentur. Such is the imperfection of buman understanding, such the frail temper of our minds, that abstract or general propositions, though never so true, appear obscure or doubtful to us very often, till they are explained by examples: and that the wisest lessons in favour of virtue go but a little way to convince the judgment and determine the will. unless they are enforced by the same means, and we are obliged to apply to ourselves that we see happen to other men. Instructions by precept have the further disadvantage of coming on the authority of others, and frequently require a long deduction of reasoning. Homines amplius oculis quam auribus credunt: longuminter est per præcepta, breve et efficar per exempla. The reason of this judgment, which I quote from one of Seneca's epistles, in confirmation of my own opinion, rests I think on this, That when examples are pointed out to us, there

is a kind of appeal, with which we are flattered, made to our senses, as well as our understandings. The instruction comes then upon our own authority: we frame the precent after our own experience, and yield to fact when we resist speculation. But this is not the only advantage of instruction by example; for example appeals not to our understanding alone, but to our passions likewise. Example assuages these or animates them : sets passion on the side of judgment, and makes the whole man of a-piece, which is more than the strongest reasoning and the clearest demonstration can do; and thus forming habits by renetitions, example secures the observance of those precepts which example insinuated. Bolingbroke.

§ 66. Human Nature, its Dignity.

In forming our notions of human nature we are very apt to make comparison betwixt men and animals, which are the only creatures endowed with thought, that fall under our senses. Certainly this comparison is very favourable to mankind; on the one hand, we see a creature, whose thoughts are not limited by any narrow bounds either of place or time, who carries his researches into the most distant regions of this globe. and beyond this clobe, to the planets and heavenly bodies; looks backward to consider the first origin of the human race: casts his eyesforwards to see the influence of his actions upon posterity, and the judgments which will be formed of his character a thousand years hence: a creature who traces causes and effects to great lengths and intricacy : extracts general principles from particular appearances; improves upon his discoveries, corrects his mistakes. and make his very errors profitable. Or the other hand, we are presented with a creature the very reverse of this : limited in its observations and reasonings to a few sensible objects which surround it; without curiosity, without a foresight, blindly conducted by instinct, and arriving in a very short time at its utmost perfection, beyond which it is never able to advance a single What a difference is there betwixt sten. these creatures; and how exalted a notion must we entertain of the former, in comparison of the latter. Hume's Essays.

67. The Operations of Human Nature

We are composed of a mind and of a body, intimately united, and mutually affecting fecting each other. Their operations indeed are entirely different. Whether the immortal spirit that enlivens this machine, is originally of a superior nature in various bodies (which, I own, seems most consistent and agreeable to the scale and order of beings), or whether the difference depends on a symmetry, or peculiar structure of the organs combined with it, is beyond my reach to determine. It is evidently certain, that the body is curiously formed with proper organs to delight, and such as are adapted to all the necessary uses of life. The spirit animates the whole; it guides the natural appetites, and confines them within just limits. But the natural force of this spirit is oft. n immersed in matter; and the mind becomes subservient to passions, which it ought to govern and direct. Your friend Horace, although of the Enicurean doctrine, acknowledges this truth, where he says.

Atque affigit humo divinze particulam surz. It is no less evident, that this immertal spirit has an independent power of acting. and, when cultivated in a proper manner, seemingly quits the corporeal frame within which it is imprisoned and soars into higher and more spacious regions; where, with an energy which I had almost said was divine, it ranges among those heavenly bodies that in this lower world are scurce visible to our eyes; and we can at once explain the distance, magnitude, and velocity of the planets, and can toretel, even to a degree of minuteness, the particular time when a comet will return, and when the sun will be eclipsed in the next century. These powers certainly evince the dignity of human nature, and the surprising effects of the immaterial spirit within us, which in so confined a state can thus disengageitself from the fetters of matter. It is from this pre-eminence of the soul over the body, that we are enabled to view the exact order and curious variety of different beings; to consider and cultivate the natural pro-· ductions of the earth ; and to admire and imitate the wise benevolence which reions throughout the sole system of the universe. It is from hence that we form moral laws for our conduct. From hence we delight in copying that great original, who in his essence is utterly incomprehensible, but in his influence is powerfully apparent to evety degree of his creation. From hence too we perceive a real beauty in virtue, and a distinction between good and evil. Virtue

acts with the utmost generosity, and with no view to her own advantage : while Vice, like a glutton, feeds herself enormously, and then is willing to disgorge the nauseous offals of her feast. Orrere.

68. Occonomy, Want of it no Mark of genius.

The indigence of authors, and particularly of poets, has long been the object of lamentation and ridicule, of compassion and contempt.

It has been observed, that not one favourite of the muses has ever been able to build a house since the days of Amphion, whose art it would be fortunate for them if they possessed; and that the greatest punishment that can possibly be inflirted on them, is to oblige them to sup in their own lodgings.

-Mallez ubi reddont opa columbe, Where pigeons lay their oggs.

Boileau introduces Damon, whose writings entertained and instructed the city and the court, as having passed the summer without a shirt, and the winter without a cloak; and resolving at last to forsake Paris.

ou la victuri a plus ni feu ni lieu. Where shivering worth no longer finds a hore, and to find out a retreat in some distant

D'où jemnis ni l'Hnivier, ni le Sergent n'apprecht. Safe, where no critics damn, no duns molest

grotto.

The rich comedian, saysBruyere, " lolling in his gilt chariot, bespatters the face of Corneille walking afoot :" and Juvenal remarks, that his contemporary bards generally qualified themselves by their diet to make excellent bustos; that they were compelled sometimes to hire lodgings at a baker's in order to warm themselves for nothing; and that it was the common fate of the fraternity,

Pallere & vinnen toto nescire Decembri. to pine,

Look pale, and all December taste no wine. DEYDER. Virgil himself is strongly suspected to have lain in the streets, or on some Roman

bulk, when he speaks so feelingly of a rainy and tempestuous night in his well-known epigram.

There ought to be an hospital founded for decayed wits," said a lively Frenchman.

man," and it might be called the Hospital of Incurables."

Few; perhaps, wander among the laurels of Parnassus, but who have reason ardently to wish and to exclaim with Æneas, tho'

without that hero's good fortune, Si nune se nobisille aureus arbore ramus, Ostendat nemore in tanto!

Oh! in this ample grove could I behold The tree that blooms with vegetable gold!

The patronage of Lælius and Scipio did not enable Terence to rent a house. Tusso, in a humorous sonnet addressed to his favourite cat, earnestly entreats her to lend him the light of her eyes during his midnight studies, not being himself able to purchase a candle to write by. Dante the Homer of Italy, and Camoens of Portugal, were both banished and imprisoned. Cervantes, perhaps the most original genius the world ever beheld, perished by want in the streets of Madrid, as did our own Spenser at Dublin. And a writer little inferior to the Spaniard in the exquisiteness of his humour and raillery. I mean Erasmus, after tedious wandering of many years from city to city, and from patron to patron, praised, and promised, and deceived by all, obtained no settlement but with his printer. " At last," says he in one of his epistles, "I should have been advanced to a cardinalship, if there had not been a decree in my way, by which those are excluded from this honour, whose income amounts not to three thousand ducuts."

I remember to have read a satire in Latin prose, intitled, " A poet hath bought a house." The poet having purchased a house, the matter was immediately laid before the parliament of poets assembled on that important occasion, usa thing unheardof as a very bad precedent, and of most pernicious consequences; and accordingly a vety severe sentence was pronounced against the buyer. When the members came to give their votes, it appeared there was not a single person in the assembly who through the favour of powerful patrons, or their own happy genius, was worth so much as to be proprietor of a house, either by inheritance or purchase; all of them neglecting their private fortunes, confessed and boast-The poet ed that they lived in lodgings. was therefore, ordered to sell his house immediately to buy wine with the money for their entertainment, in order to make some

expiation for this enormous crime, and to teach him to live unsettled, and without care, like a true poet.

Such are the ridiculous, and such the pitiable stories related, to expose the poverty of poets in different ages and nations; but which, I am inclined to think, are rather boundless exaggerations of satire and fancy, than the sober result of experience. and the determination of truth and judzment; for the general position may be contradicted by numerous examples; and it may, perhaps appear on reflection and examination, that the art is not chargeable with the faults and failings of its particular professors; that it has no peculiar tendency to make them either rakes or spendthrifts ; and that those who are indigent poets. would have been indigent merchants and mechanics.

The neglect of economy, in which great geniuses are supposed to have indulged themselves, has unfortunately given so much authority and justification to carelessness and extravagance, that many a minute rhymer has fallen to dissipation and drunkenness, because Butler and Otway lived and died in the alehouse. As a certainblockhead wore his gown on one shoulder, to mimic the negligence of Sir Thomas More, so these servile imitators tollow their masters in all that disgrace them; contract immoderate debts, because Dryden died insolvent; and neglect to change their linen, because Smith was a sloven. " If I should happen to look pale," says Horace, " all the hackney writers in Rome would immediatelydrink cummin to gain the same complexion." And I myself am acquainted with a witling, who uses a glass only because Pope was near-sighted.

Adventurer.

§ 69. Operas ridiculed, in a Persian Letter. The first objects of a stranger's curiosity are the public spectacles. I was carried last night to one they call an Opera, which is a concert of music brought from Ituly, and in every respect foreign to this country. It was performed in a chamber as magnificent as the resplendent palace of our emperor, and as full of handsome women, as his seraglio. They had no eunuchs among them; but there was one who sung upon the stage, and by the luxurious tenderness of his airs, seemed fitter to make

them wanton, than keep them chaste. Instead of the habit proper to such creatures, he wore a suit of armour, and called himself Julius Casar.

I asked who Julius Cæsar was, and whether he had been famous for singing? They told me he was a warrior that had conquered all the world, and debauched

half the women in Rome. I was going to express my admiration atseeing him so represented, when I heard two ladies, who sat nigh me.cry out, as it were in exstasy, " O that dear creature!

I am dying for love of him." At the same time I heard a centleman say aloud, that both the music and singing were detestable.

"You must not mind him," said my friend," he is of the other party, and comes here only as a sny."

" How!" said I, " have you parties in music ?" "Yes," replied he, "it is a rule with us to judge of nothing by our senses and understanding, but to hear and see, and think, only as we chance to be differently engaged.

" I hope," said I, " that a stranger may be neutral in these divisions; and, to say the truth, your music is very far from inflaming me to a spirit of faction; it is much more likely to lay me asleep. Ours in Persia sets us all a-dancing; but I am quite unmoved with this."

"Do but fancy it moving," returned my friend, "and you will soon be moved as much as others. It is a trick you may learn when you will, with a little pains : we have most of us learnt it in our turns." Lord Luttelton.

\$70. Patience recommended. The darts of adverse fortune are always levelled at our heads. Some reach us, and some fiv to wound our neighbours. Let us therefore impose an equal temper on our minds, and pay without murmuring the tribute which we owe to humanity. winter brings cold, and we must freeze: The summer returns with heat, and we must melt. The inclemency of the air disorders our health, and we must be sick, Here we are exposed to wild beasts, and there to men more savage than the beasts : and if we escape the inconveniences and danger of the air and the earth, there are perils by water, and perils by fire. This established course of things it is not in our power to change; but it is in our power to assume such a greatness of mind as becomes wise and virtuous men, as may enable us to encounter the accidents of life him; on the contrary, meet him where I

with fortitude, and to conform ourselves to the order of Nature, who governs her great kingdom, the world, by continual mutations. Let us submit to this order: let us be persuaded that whatever does happen ought to happen, and never be so foolish as to expostulate with nature. The best resolution we can take, is to suffer what we cannot alter, and to pursue without repining the road which Providence. who directs every thing, has marked to us: for it is enough to follow; and he is but a bad soldier who sighs, and marches with . reluctancy. We must receive the orders with spirit and chearfulness, and not endeavour to slink out of the post which is assigned us in this beautiful disposition of things, whereof even sufferings make a necessary part. Let us address ourselves to God who governs all, as Cleanthes did

in those admirable verses, Parent of nature! Master of the world! Where'er thy providence directs, behold My steps with chearful resignation turn;

Fate leads the willing, drags the backward on: Why should I erieve, when crieving I must Or take with guilt, what guiltless I might slore?

Thus let us speak, and thus let us act. Resignation to the will of God is true maznanimity. But the sure mark of a pusilanimous and base spirit, is to struzzle against to consure the order of Providence. and instead of mending our own conduct, to set up for correcting that of our Maket-Bolingbroke.

471. Patience exemplified in the Story of an Ass.

I was just receiving the dernier compli-ments of Monsieur Le Blanc, for a pleasant voyage down the Rhone-when I was stopped at the gate-

Twas by a poor ass, who had just turned in with a couple of large panniers unon his back to collect eleemosinary turnip-tops and cabbage-leaves; and stood dubious, with his two fore-feet on the inside of the threshold, and with his two hinder feet towards the street, as not knowing very well whether he was to go in or

Now, 'tis an animal (be in what hurry I may) I cannot bear to strike-there is a patient endurance of sufferings, wrote so unaffectedly in his looks and carriage, which pleads so mightily for him, that it always disarms me; and to that degree, that I do not like to speak unkindly to

will.

will-whether in town or country-in cart or under panniers-whether in liberty or bondage-I have ever something civil to say to him on my part; and as one word begets another (if he has as little to do as I)-I generally fall into conversation with him; and surely never is my imagination so busy as in framing his responses from the etchings of his countenance-and where those carry me not deep enough-in flying from my own heart into his, and seeing what is natural for an ass to think-as well as a man, upon the occasion. In truth, it is the only creature of all the classes of beings below me, with whom I can do this : for parrots, jackdaws, &c .- I never exchange a word with them ---- nor with the apes, &cc. for pretty near the same reason; they act by rote, as the others speak by it, and equally make me silent : nay, my dog and my cat, though I value them both - (and for my dog, he would speak if he could)-vet. somehow or other, they neither of them possess the talents for conversation-I can make nothing of a discourse with them, beyond the preposition, the reply, and rejoinder, which terminated my father's and

mother's conversation, in his beds of justice—and those uttered—there's an end of the dialogue——

But with an ass, I can commune

for ever.

Come, Honesty! said I—seeing it was

impracticable to pass betwirt him and the gate—art thou for coming in or going out?

The ass twisted his head round to look

for thy driver.

He turned his head thoughtful about, and looked wistfully the opposite

I nadom

I understand thee perfectly, answered I—
if thou takest a wrong step in this affair,
be will cudgel thee to death——Well!
a minute is but a minute, and if it saves a
fellow-creature a drubbing, it shall not be

set down as ill spent.

lie was eating the stem of an artichoke set this discourse went on, and in the little pervise contentions of nature betwick thunger and unasvouriness had drops; it out of his mouth half a dozen times, and pick'd it up again.—God help thee, Jack! said, I, thou hast a bitter breakfast on it—and many a bitter day's beour—and many a bitter blow, I fear, for it's wegge—tix

all bitterness to thee, whatever life is to others.— And now thy mouth, if one knew the truth of it, is a bitter, I done say, as not-(for head aceast saide has been as the same truth of the sa

When the ass had caten his macaroon, I press'd him to come in—the poor beast was heavy londed—his legs seem'd to tromble under him—be hung rather backwards, end, as I pulled at his halter, it broke short in my hand—be look'd up pensive in my face—"Don't thrash me with it—but if you will, you may."—
If do, said I, I'll be d—d. I'll be d—d.

The word was but one half of it pronounced, like the abbess of Andouillet's— (so there was no sin in it)—when a person coming in, let fall a thundering bastinado upon the poor devil's crupper, which put an end to the ecremony.

Out upon it !

cried I ——but the interjection was equirocal——and, I think, wrong placed too
—for the end of an osier, which had started
out from the contexture of the as's pannier, had caught hold of my breeches
pocket as he rushed by me, and rent it in
the most disastrous direction you can imagine—so that the Out upon it! in my opinion, should have come in here. Sterne.

§ 72. Players in a country town described.

The players, you must know, finding this a good town, had taken a lease the last summer of an old synagogue deserted by the Jews; but the mayor, being a presbyterian, refused to license their exhibitions: however, when they were in the utmost despair, the ladies of the place joined in a petition to Mrs. Mayoress, who prevailed on her husband to wink at their performances. The company immediately opened their Synagogue theatre with the Merchant of Venice ; and finding a quack doctor's gany, a droll fellow, they decoved him into their service; and he has since performed the part of the Mock Doctor. with universal applause. Upon his revolt. the doctor himself found it absolutely necessary to enter of the company; and having a talent for tragedy, has performed with great success the Apothecary in Romeo and Juliet.

The performers at our rustic theatre are far beyond those paltry strollers, who run about the country, and exhibit in a barn or a cow-house : for (as their bills declare) they are a company of Comedians from the Theatre Royal; and I assure you they are as much appluaded by our country critics, as any of your capital actors. The shops of our tradesmen have been almost deserted, and a crowd of weavers and hardwaremen have elbowed each other two hours before the opening of the doors, when the bills have informed us, in enormous red letters, that the part of George Barnwell was to be performed by Mr. - at the particular desire of several ladies of distinction. 'Tis true, indeed, that our principal actors have most of them had their education at Covent-garden or Drury lane; but they have been employed in the business of the drama in a degree but just above a scene-shifter. An heroine, to whom your managers in town (in envy to her rising merit) scarce allotted the humble part of a confidante, now blubbers out Andromache or Belvidera : the attendants on a monarch strut monarchs themselves, mutes find their voices, and message-bearers rise into heroes. The humour of our best comedian consists in shrues and grimaces; he jokes in a wry mouth, and repartees in a grin ; in short, he practises on Congreve and Vanbrugh all those distortions which gained him so much applause from the galleries, in the drubs which he was obliged to undergo in pantomimes. I was vastly diverted at seeing a fellow in the character of Sir Harry Wildair, whose chief action was a continual pressing together of the thumb and fore-finger, which, had he lifted them to his nose, I should have thought he designed as an imitation of taking snuff: but I could easly account for the cause of this single gesture, when I discovered that Sir Harry was no less a person than the dexterous Mr. Clippit, the candle-snuffer.

You will laugh to see how strangely the parts of a play are cast. They played Cuto: and their Marcia, was such an old woman, that when Joba came on with his—" Hail! charming maid!"—the follow could not help laughing. Another night I was surprised to hear an

eager lover talk of rushing into his mistress's arms, rioting on the nectar of her lips, and desiring (in the tragedy rapture) to " hug her thus, and thus, for ever;" though he always took care to stand at a most ceremonious distance. But I was afterwards very much diverted at the cause of this extraordinary respect, when I was told that the lady laboured under the misfortune of an ulcer in her leg, which occasioned such a disagrerable stench, that the performers were obliged to keep her at arms length. The entertainment was Lethe; and the part of the Frenchman was performed by a South Briton ; who, as he could not pronounce a word of the French language, supplied its

place by gabbling in his native Welsh The decorations, or (in the theatrical dialect) the properties of our company, are as extraordinary as the performers. 0. thello raves about in a checked handkerchief; the ghost in Hamlet stalks in a postilion's leathern jacket for a coat of mail; and Cupid enters with a fiddle-case slung over his shoulders for a quiver. The apothecary of the town is free of the house, for lending them a pestle and mortar to serve as the bell in Venice Preserv'd: and a barber-surgeon has the same privilege, for furnishing them with basons of blood to besmear the daggers in Macbeth. Macbeth himself carries a rolling-pin in his hand for a truncheon; and, as the breaking of glasses would be very expensive, he dashes down a pewter pint-pot at the sight of Banquo's ghost.

A happened here the other night, which was no small diversion to the audience. It seems there had been a great contest between two of those mimic heroes, which was the fittest to play Richard the Third. One of them was reckoned to have the better person, as he was very roundshouldered, and one of his legs was shorter than the other; but his antagonist carried the part, because he started best in the tent scene. However, when the curtain drew up, they both rushed in upon the stage at once; and, bawling out together, " Now are our brows bound with victorious wreaths," they both went through the whole speech without stopping.

§ 73. Players often mistake one effect for

The French have distinguished the artifices made use of on the stage to deceive

Connoisseur.

the audience, by the expression of Jeu de Theatre, which we may translate, "the juggle of the theatre." When these little arts are exercised merely to assist nature and set her off to the best advantage, none can be so critically nice as to object to them; but when tragedy by these means is lifted into rant, and comedy distorted into buffoonery; though the deceit may succeed with the multitude, men of sense will always be offended at it. This conduct, whether of the poet or the player, resembles in some sort the poor contrivance of the ancients, who mounted their heroes upon stilts, and expressed the manners of their characters by the grotesque figures of their masks. Ibid.

§ 74. True Pleasure defined. We are affected with delightful sensations, when we see the inanimate parts of the creation, the meadows, flowers, and trees, in a flourishing state. There must be some rooted melancholy at the heart, when all nature appears smiling about us, to hinder us from corresponding with the rest of the creation, and joining in the universal chorus of joy. But if meadows and trees in their cheerful verdure, if flowers in their bloom, and all the vegetable parts of the creation in their most advantageous dress, can inspire gladness into the heart, and drive away all sadness but despair ; to see the rational creation happy and flourishing, eught to give us a pleasure as much superior, as the latter is to the former in the scale of beings. But the pleasure is still heightened, if we ourselves have been instrumental in contributing to the happiness of our fellow-creatures, if we have helped to raise a heart droop. ing beneath the weight of grief, and revived that barren and dry land, where no water was, with refreshing showers of love and kindness. Seed's Sermons.

475. How Politicacs is innovietted.
To correct used gross vieres as lead us to commit a real injury to others, is the part of morals, and the object of the most ordioff of morals, and the object of the most ordioff of the object of the most ordioff of the object of the object

bias on the opposite side, and to preserve. in all their behaviour, the appearance of sentiments contrary to those which they naturally incline to. Thus, as we are maturally proud and selfish, and apt to assume the preference above others, a polite man is taught to behave with deference towards those with whom he converses, and to yield up the superiority to them in all the common incidents of society. In like manner, wherever a person's situation may naturally beget any disagreeable suspicion in him. . tis the part of good manners to prevent it by a studied display of sentiments directly contrary to those of which he is apt to be jealous. Thus old men know their infirmities, and naturally dread contempt from youth; hence, well-educated youth redouble their instances of respect and deference to their elders. Strangers and foreigners are without protection, hence, in all polite countries, they receive the highest civilities, and are entitled to the first place in every company. A man is lord in his own family, and his guests are, in a manner, subject to his authority, hence he is always the lowest person in the company; attentive to the wants of every one; and giving himselfall the trouble, in order to please, which may not betray too visible an affectation, or impose too much constraint on his guests. Gallantry is nothing but an instance of the some generous and refined attention. As eature has given man the superiority above woman, by endowing him with greater strength both of mind and body, 'tis his part to alleviate . that superiority, as much as possible, by the generosity of his behaviour, and by a studied deference and complaisance for all her inclinations and opinions. Barbarous nations display this superiority, by reducing their females to the most abject slavery; by confining them, by beating them, by selling them, by killing them. But the male sex, among a polite people, discover their authority in a more generous, though not a lest evident manner; by civility, by respect, by complaisance, and, in a word, by gallantry. In good company, you need not ask, who is master of the feast? The man who sits in the lowest place, and who is always industrious in helping every one; is most certainly the person. We must either condemn all such instances of generosity, as foppish and affected, or admit of gaitantry among the rest. The ancient Muscovites wedded their wives with a whip instead of a wedding ring. The same peo-

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ple, in their own houses, took always the precedency above foreigners, even foreign ambassadors. These two instances of their generosity and politeness are much of a-piece.

Hume's Essays.

§ 76. The Business and Qualifications of a Poet described.

"Wherever I went, I found that poetry was considered as the highest learning, and regarded with a veneration somewhat approaching to that which man would pay to the angelic nature. And it yet fills me with wonder, that, in almost all countries, the most ancient poets are considered as the best : whether it be that every other kind of knowledge is an acquisition gradually attained, and poetry is a gift conferred at once; or that the first poetry of every nation surprised them as a novelty. and retained the credit by consent which it received by accident at first : or whether, as the province of poetry is to describe nature and passion, which are always the same, the first writers took possession of the most striking objects for description, and the most probable occurrences for fiction, and left nothing to those that followed them, but transcriptions of the same events and new combinations of the same Whatever be the reason, it is commonly observed, that the early writers are in possession of nature, and their followers of art: that the first excel in strength and invention, and the latter in

clegates and refinement.

"I was desirous to add my name to this illustrious fraternity. I read all the poets illustrious fraternity. I read all the poets per possible to the poet of the poet of poets of the poet by meany rike to elumen that are swipenjed in the mosque of Mecce. But I ministion. My desire of recoellence injuntation. My desire of recoellence injuntation. My desire of recoellence to the poets of the poe

"Being now resolved to be a poet, I saw every thing with a new purpose; my sphere of aftention was swidenly magnified; no kind of knowledge was to be overlooked. I ranged mountains and deserts for images and resemblances, and pictured upon my mind every tree of the forest and flower of the valley. I observed with equal case the ergs of the rock, and the

pinnacles of the palace. Sometimes I wandered along the muzes of the rigulet, and sometimes watched the changes of the summer clouds. To a neet nothing can be useless. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination: he must be conversant with all that is awfully vast, or clerantly little. The plants of the garden, theunmals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety: for every idea is useful for the enforcement or decoration of moral or religious truth: and he who knows most will have most power of diversifying his scenes, and of gratifying his reader with remote allusions and unexpected instruction.

"All the appearances of nature I was therefore careful to study, and every country which I have surveyed has contributed something to my poetical powers."

"In so wide a survey," said the princ,
you must survly have left much unoiserved. I have lived, till now, within the
circuit of these mountains, and yet cannot walk abroad without the sight of
something which I never beheld before,
or never herded."

"The business of a poet," said lathe, "it's to exemine, not the individual, but the species, to remark general properties and large appearance: he does not number the streaks of the tuilip, or describe the different shades in the verdure of the londifferent shades in the verdure of the londifferent shades at strike produce a recall the original to every mind; and must neglect the minuter discrimination, which one may have remarked, and another have neglected, for those characteristics which are also evidual to tripline.

and carelessness " But the knowledge of nature is only half the task of a poet: he must be acquainted likewise with all the modes of life. His character requires that he estimate the happiness and misery of every condition, observe the power of all the passions in all their combinations, and trace the changes of the human mind as they are modified by various institutions, and accidental influences of climate or custom, from the sprightliness of infancy to the despondence of decreptude. He must divest himself of the prejudices of his age or country; he must consider right and wrong in their abstract and invariable state; be must disregard present laws and opinions, and rise to

general and transcendental troths, which will cleaps be the same: he must therefore content himself with the slow progress of his name; contennt him epileuse of his own time, and commit his claims to the justice of posterity. He must write as the interpreter of nature, and the legislator of markind, and consider himself as pre-full or the progression of the progression of

"His labour is not yet at an end: he must know meny languages and muny sciences; and, that his style may be worthy of his thoughts, must by incessant practice, familiarize to himself every delicacy of speech and grace of harmone."

Johnson's Rasselus.

§ 77. Remarks on some of the best Poets, both ancient and modern.

Tis manifest, that some particular ages have been more happy than others in the production of great men, and all sorts of arts and sciences; as that of Euripides. Sophocles, Aristophanes, and the rest, for stage poetry, among the Greeks: that of Augustus for heroic, lyric, dramatic, elegiac, and indeed all sorts of poetry, in the persons of Virgil, Horace, Varius, Ovid, and many others; especially if we take into that century the latter end of the commonwealth, wherein we find Varro. Lucretius, and Catullus; and at the same time lived Cicero, Sallust, and Cresar. famous age in modern times, for learning in every kind, was that of Lorenzo de Medici, and his son Leo X. wherein painting was revived, poetry flourished, and the Greek language was restored.

Examples in all this are obvious; but what I would infer is this, that in such an age, 'it's possible some great genius may arise to equal any of the ancients, abating only for the language; for great contemporaries whet and cultivate each other; and and mutual burrowing and commerce makes the common riches of learning, as it does of civil government.

But suppose that I immer and Virgil were the only puts of their species, and that mathe only puts of their species, and that mature was so much worn out in producing them, that he is never able to be dear the like again; yet the example only holds in heratio potry. In tragely and satire, I offer myself to maintain, against some of our the modern critics, that this age and the last, the p-tricularly in England, have excelled the succient in hold these kinds.

Thus I might safely confine myself to my native country; but if I would only cross the seas, I migh find in France a living Horace and a Juvenal, in the person of the admirable Boileau, whose numbers are excellent, whose expressions are noble, whose thoughts are just, whose language is pure, whose satire is pointed, and whose sense is close. What he borrows from the ancients, he repays with usury of his own. in coin as good, and almost as universally valuable: for setting prejudice and partiality apart, though he is our enemy, the stamp of a Louis, the patron of arts, is not much inferior to the medal of an Augustus Casar. Let this be said without entering into the interests of factions and parties, and relating only the bounty of that king to men of learning and merit: a praise so just, that even we, who are his enemies, cannot refuse it to him.

Now, if it may be permitted me to go back again to the consideration of enic poetry, I have confessed that no man hitherto has reached, or so much as approached to the excellencies of Homer or Virgil: I must farther add, that Statius, the best versificator next Virgil, knew not how to design after him, though he had the model in his eyes; that Lucan is wanting both in design and subject, and is besides too full of heat and affectation; that among the moderns, Ariosto neither designed justly, nor observed any unity of action, or compass of time or moderation in the vastness of his draught: his stile is luxurious, without majesty or decency; and his adventures without the compass of nature and possibi-Tasso, whose design was regular, lity. and who observed the rules of unity in time and place more closely than Virgil, yet was not so happy in his action: he confesses himself to have been too lyrical, that is, to have written beneath the dignity of heroic verse, in his episodes of Sophronia. Erminia, and Armida; his story is not so pleasing as Ariosto's; he is too flatulent sometimes, and sometimes too dry; many times unequal, and almost always forced; and besides is full of conceptions, points of epigram, and witticisms; all which are not only below the dignity of heroic verse, but contrary to its nature. Virgil and Homer have not one of them: and those who are quilty of so boyish an ambition in so grave a subject, are so far from being considered as heroic poets, that they ought to be turned down from Homer to Anthologia, from Virgil to Martial and Owen's epigrams,

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and from Spenser to Fleeno; that is, from mans, and only Mr. Waller amone the the ton to the bottom of all poetry. But to return to Tasso: he borrows from the invention of Boyardo, and in his alteration of his poem, which is infinitely the worst, imitates Homer so very servilely, that (for example) he gives the king of Jerusalem fifty sons only because Homer had bestowed the like number on king Priam; he kills the youngest in the same manner, and has provided his here with a Patroclus, under another name, only to bring him back to the wars, when his friend was killed. The French have performed nothing in this kind which is not below those two Italians. and subject to a thousand more reflections, without examining their St. Louis, their Pucelle, or their Alarique. The English have only to boast of Spenser and Milton. who neither of them wanted either genius or learning to have been perfect poets, and yet butte of them are liable to many censures. For there is no uniformity in the design of Spensor; Le aims at the accomplishment of no one action; he raises up 4 here for every one of his adventures, an i endows each of them with some particular moral virtue, which renders them all equal, without subordination or preference. Every one is most valiant in his own legend; only we must do them the justice to observe, that magnanimity, which is the character of Prince Arthur, shines through the whole poem, and succours the rest, when they are in distress. The original of every knight was then living in the court of queen Elizabeth; and he attributed to each of them that virtue which he thought most conspicuous in them: an ingenious piece of flattery, though it turned not much to his account. Had he lived to finish his poem, in the six remaining legends, it had certainly been more of a-piece; but could not have been perfect, because the model was not true. But Prince Arthur, or his chief patron Sir Philip Sidney, whom he intended to make happy by the marriage of his Gloriana, dying before him, deprived the poet both of means and spirit to accomplish his design. For the rest, his obsolete language, and ill choice of his stanza, are faults but of the second magnitude; for notwithstanding the first, he is still intelligible, at least after a little practice; and for the last, he is the more to be admired, that labouring under such a difficulty, his verses are so numerous, so various, and so barmonious, that only Virgil, whom he professedly imitated, has surpassed him among the Ro-

English. Druden. § 78. Remarks on some of the best English

dramatic Ports.

Shakspeare was the man who, of all modern and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily: when he describes any thing, you more than see it, you feel it too. Those who accuse him to have wanted learning. give him the exenter commendation; he was naturally learned; he needed not the spectacles of books to read nature; be looked inwards and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat and insipid; his comic wit degenerating into clenches; his serious, swelling into bombast. But he is always great, when some great operation is presented to him; no man can say he ever had a fit subject for his wit, and did not then raise himself as high above the rest of Poets,

Quantium lenta solent inter virburna copressi.

The consideration of this made Mr. Holes of Eton say, that there was no subject of which any poet ever writ, but be would produce it much better treated in Shaksneare: and, however others are now generally preferred before him, vet the age wherein he lived, which had contemporaries with him Fletcher and Jonson, never equalled them to him in their And in the last king's court, when Ben's reputation was at the highest, Sir John Suckling, and with him the greatest part of the courtiers, set our

Shakspeare far above him. Beaumont and Fletcher, of whom I am next to speak, had with the advantage of Shakspeare's wit, which was their precedent, great natural gifts, improved by study; Beaumont especially being so accurate a judge of players, that Ben Jonson, while he lived, submatted all his writings to his censure, and, 'tis thought, used his judgment in correcting, if not contriving, all his plots. What value he had for him, appears by the verses he writ to him, and therefore I need speak no farther of it. The first play which brought Fletcher and him in esteem was their Philaster; for before that, they had written two or three very unsuccessfully; and the like is re-

parted of Ben Jonson, before he writ Every Man in his Humour. Their plots were generally more regular than Shakespear's. especially those which were made before Beaumont's death; and they understood and imitated the conversation of gentlemen much better, whose wild debaucheries, and quickness of repartees, no poet can ever which Ben Jonson derived from particular persons, they made it not their business to describe: they represented all the passions very lively, but above all, love. I am apt to believe the English language in them arrived to its highest perfection; what words have been taken in since are rather superfluous than necessary. Their plays are now the most pleasant and frequent entertainments of the stage; two of theirs being acted through the year for one of Shakspeare's or Jonson's: the reason is, because there is a certain gaiety in their comedies, and pathos in their more serious plays, which suits generally with all men's humour. Shakspeare's language is likewise a little obsolete, and Ben Jonson's wit comes short of theirs.

As for Jonson, to whose character I am now arrived, if we look upon him while he was himself (for his last plays were but his dotages), I think him the most learned and judicious writer which any theatre ever had. He was a most severe judge of himself as well as others. One cannot say he wanted wit, but rather that he was frugal of it. In his works you find little to retrench or alter. Wit and language, and humour also, in some measure, we had before him; but something of art was wanting to the drama till he came. He managed his strength to more advantage than any who preceded him. You seldom find him making love in any of his scenes, or endeavouring to move the passions; his genius was too sullen and saturnine to do it gracefully, especially when he knew he came after those who had performed both to such an height. Humour was his proper sphere, and in that he delighted most to represent mechanic people. He was deeply conversant in the ancients, both Greek and Latin, and he borrowed boldly from them: there is not a poet or historian among the Roman authors of those times, whom he has not translated in Sejanus and Catalines But ho has done his robberies so openly, that one may see he fours not to be taxed by any law, He invades authors like a monarch, and what would be theft in other poets, iten

only victory in him. With the spoils of those writers he so represents old Rome to us, in its rites, ceremonies, and customs, that if one of their poets had written either of his tragedies, we had seen less of it than in him. If there was any fault in his language, 'twas that he weav'd it too closely and laboriously in his serious plays; perhaps, too, he did a little too much Romanize our tongue, leaving the words which he translated as much Latin as he found them: wherein, though he learnedly followed the idiom of their language, he did not enough comply with ours. If I would compare with him Shakspeare, I must acknowledge him the more correct poet, but Shakspeare the greater wit. Shakspeare was the Homer, or father of our dramatic poets; Jonson was the Virgil, the pattern of elaborate writing: I admire him, but I love Shakspeare. To conclude of him: as he has given us the most correct plays, so, in the precepts which he has laid down in his discoveries, we have as many and as profitable tules for perfecting the stage as any wherewith the French can furnish us. Druden's Essays.

§ 79. The Origin and Right of exclusive Property explained.

There is nothing which so generally strikes the imagination and engages the affections of mankind, as the right of property: or that sole and despotic dominion which one man claims and exercises over the external things of the world, in a total exclusion of the right of any other individual in the universe. And yet there are very few that will give themselves the trouble to consider the original and foundation of this right. Pleased as we are with the possession, we seem afraid to look back to the means by which it was acquired, as if fearful of some delect in our title; or at best we rest satisfied with the decision of the laws in our favour, without examining the reason or authority upon which thore laws have been built. We think it enough that our title is derived by the grant of the former proprietor, by descent from our ancestors, or by the last will and testament of the dying owner; not caring to reflect that (accurately and strictly speaking) there is no foundation in nature or in natural law, why a set of words upon parchment should convey the dominion of land; why the son should have a right to exclude his fellow-creatures from a determinate spot of ground, because his father had done so be-

fore

fore him; or why the occupier of a particular field or of a jewel, when lying on his death-bed, and no longer able to maintain possession, should be entitled to tell the rest of the world, which of them should enjoy it after him. These inquiries, it must be owned, would be useless and even troublesome in common life. It is well if the mass of mankind will obey the laws when made, without scrutinizing too nicely into the reasons of making them. But, when law is to be considered not only as matter of practice, but also as a rational science, it cannot be improper or useless to examine more deeply the rudiments and grounds of these positive constitutions of society.

In the beginning of the world, we are informed by holy writ, the all-bountiful Creator gave to man, "dominion over all the earth, and over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". This is the only true and solid foundation of man's dominion over external things. whatever airy metaphysical notions may have been started by fanciful writers upon this subject. The earth, therefore, and all things therein, are the general property of all mankind, exclusive of other beings, from the immediate gift of the Creator. And while the earth continued bare of inhabitants, it is reasonable to suppose that all was in common among them, and that every one took from the public stock to his own use such things as his immediate

necessities required. These general notions of property were then sufficient to answer all the purposes of human life; and might perhaps still have answered them, had it been possible for mankind to have remained in a state of primæval simplicity: as may be collected from the manners of many American nations when first discovered by the Europeans; and from the ancient method of living among the first Europeans themselves, if we may credit either the memorials of them preserved in the golden age of the poets, or the uniform accounts given by histurians of those times wherein erant omnia communia et indivisa omnibus, veluti unum cunctis patrimonium esset. + Not that this communion of goods seems ever to have been applicable, even in the earliest ages, to aught but the substance of the thing; nor could be extended to the use of it. For by the law of nature and reason, he who first began to use it acquired therein a kind of transient property, that lasted so long as he was using it, and no longer 1: or, to speak with greater precision, the right of possession continued for the same time only that the act of possession lasted. Thus the ground was in common, and no part of it was the permanent property of any man in particular: yet whoever was in the occupation of any determinate spot of it, for rest, for shade, or the like, acquired for the time a sort of ownership, from which it would have been unjust, and contrary to the law of nature, to have driven him by force; but the instant that he quitted the use or occupation of it, another might seize it without injustice. Thus also a vine or other tree might be said to be in common, as all men were equally entitled to its produce; and yet any private individual might gain the sole property of the fruit, which he had gathered for his own repast. A doctrine well illustrated by Cicero, who compares the world to a great theatre, which is common to the public, and yet the place which any man has taken is for

the time his own!!. But when mankind increased in number, craft, and ambition, it became necessary to entertain conceptions of more permanent dominion; and to appropriate to individuals, not the immediate use only, but the very substance of the thing to be used. Otherwise innumerable tumults must have arisen, and the good order of the world been continually broken and disturbed, while a variety of persons were striving who should get the first occupation of the same thing. or disputing which of them had actually gained it. As human life also grew more and more refined, abundance of conveniences were devised to render it more easy. commodious, and agreeable; as, habitations for shelter and safety, and raiment for warmth and decency. But no man would be at the trouble to provide either, so long as he had only an usufructuary property in them, which was to cease the instant that he quitted possession; -if; as soon as he walked out of his tent, or pulled off his garment, the next stranger who came by would have a right to inhabit the one, and to wear the other. In the case of habita-

[†] Barbeyr. Puff. I. 4. c. 4.

|| Quern admostum theatrum, cum commune, sit rects, tamen dici potest, ejus esse eum locum quem quisque occuparit. De Fin. I. 3. c. 35.

tions, in particular, it was natural to observe, that even the brute creation, to whom every thing else was in common, maintained a kind of permanent property in their dwellings, especially for the protection of their young; that the birds of the air had nests. and the beasts of the field had caverns, the invasion of which they deemed a very flagrant injustice, and would sacrifice their lives to preserve them. Hence a property was soon established in every man's house and homestall: which seem to have been originally mere temporary huts or moveable cabins, suited to the design of Providence for more speedily peopling the earth, and suited to the wandering life of their owners, before any extensive property in the soil or ground was established. And there can be no doubt, but that moveables of every kind became sooner appropriated than the permanent substantial soil; partly because they were more susceptible of a long occupance, which might be continued for months together without any sensible interruption, and at length by usage ripen into an established right; but principally because few of them could be fit for use. till improved and meliorated by the bodily labour of the occupant: which bodily labour, bestowed upon any subject which before lay in common to all men, is universally allowed to give the fairest and most reasonable title to an exclusive pro-

The article of food was a more immediate call, and therefore a more early consideration. Such as were not contented with the anontaneous product of the earth. sought for a more solid refreshment in the flesh of beasts, which they obtained by hunting. But the frequent disappointments incident to that method of provision, induced them to gather together such animals as were of a more tame and sequations nature; and to establish a permanent property in their flocks and herds, in order to sustain themselves in a less precarious manner, partly by the milk of the dams, and partly by the flesh of the young. The support of these their cattle made the articleof water also a very important point. And therefore the book of Genesis (the most venerable monument of antiquity, considered merely with a view to history), will furnish us with frequent instances of violent contentions concerning wells; the exclusive property of which seems to have been established in the first digger or occupant, even in such places where the

perty therein.

ground and herhage rehained yet in comtion. This we find Abraham, who was but a sojourner, asserting his right to a well in the country of Abineheck, and exacting an oath for his security, "because he had digged that well *". And lease, about ninery years afterwards, reclained this his father's property; and after much contention with the Philistines, was suffered to enjoy; in peace t.

All this while the soil and pasture of the earth remained still in common as before. and open to every occup-int: except perhaps in the neighbourhoud of towns, where the necessity of a sole and exclusive property in lands (for the sake of agriculture) was earlier felt, and therefore more readily complied with. Otherwise, when the multitude of men and cuttle had consumed every convenience on one spot of ground. it was deemed a natural right to seize upon and occupy such other lands as would more easily supply their necessities. This practice is still retained among the wild and uncultivated nations that have never been formed into civil states, like the Tartar, and others in the East; where the climate itself, and the boundless extent of their territory, conspire to retain them still in the same savage state of vagrant liberty, which was universal in the earliest ages, and which Tacitus informs us continued among the Germans till the decline of the Roman empiret. We have also a striking example of the same kind in the history of Abraham and his nephew Lot ||. When their

joint substance became so great, that pasture and other conveniences grew scarce. the natural consequence was, that a strife arose between their servants; so that it was no longer practicable to dwell together. This contention Abraham thus endeavoured to compose : " Let there be no strife. I pray thee, between thee and me. Is not the whole land before thee? Separate thyself, I pray thee, from me: If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." This plainly implies an acknowledged right in either to occupy whatever ground he pleased, that was not pre-occupied by other tribes. " And Lot lifted up his eyes, and beheld all the pluin of Jordan, that it was

* Gen. xxi. 30.

† Gen. xxi. 15. 18, &c.

† Colunt discreti et diversi : ut fons, ut campus, ut neuns placuit. De mer. Germ. 16.

§ Gen. xxii.

well watered every where, even as the garden of the Lord. Then Lot chose him all the plain of Jordan, and journeyed east, and Abraham dwelt in the land of Canaan."

Upon the same principle was founded the right of migration, or sending colonies to find out new habitations, when the mother-country was over-charged with inhabitants; which was practised as well by the Phænicians and Greeks, as the Germans, Scythians, and other northern people. And so long as it was confined to the stocking and cultivation of desart uninhabited countries, it kept strictly within the limits of the law of nature. far the seizing on countries already peopled, and driving out or massacring the innocent and defenceless natives, merely because they differed from their invaders in language, in religion, in customs, in government, or in colour; how far such a conduct was consonant to nature, to reason, or to Christianity, deserved well to be considered by those who have rendered their names immortal by thus civilizing mankind.

As the world by degrees grew more populous, it daily became more difficult to find out new spots to inhabit, without encreaching upon former occupants; and, by constantly occupying the same individual spot, the fruits of the earth were consumed and its spontaneous produce destroyed, without any provision for a future supply orsuccession. It therefore became necessary to nuisue some regular method of providing a constant subsistence; and this necessity produced, or at least promoted and encouraged, the art of agriculture. the art of agriculture, by a regular connection and consequence, introduced and established the idea of a more permanent property in the soil, than had hitherto been received and adopted. It was clear, that the earth would not produce her fruits in aufficient quantities, without the assistance of tillage: but who would be at the pains of tilling it, if another might watch an opperturity to seize upon and enjoy the product of his industry, art, and labour? Had not therefore a separate property in lands, as movembles, been vested in some individuais, the world must have continued a forest, and men have been mere animals of prey; which, according to some philosophers, is the genuine state of nature. Whereas Low (so graciously has Provi-

dence interwoven our duty and our happiness together) the result of this very necessity has been the enobling of the human species, by giving it opportunities of improving its rational faculties, as well as of exerting its natural. Necessity begat property; and, in order to insure that property, recourse was had to civil society, which brought along with it a long train of inseparable concomitants; states, governments, laws, punishments, and the public exercise of religious duties. Thus connected together, it was found that a part only of society was sufficient to provide, by their manual labour, for the necessary subsistence of all; and leisure was given to others to cultivate the human mind, to invent useful arts, and to lay the founda-

tions of science. The only question remaining is, How this property became actually vested; or what it is that gave a man an exclusive right to retain in a permanent manner, that specific land which before belonged generally to every body, but particularly to nobody? And, as we before observed that occupancy gave the right to the temporary use of the suil, so it is agreed upon all hands that occupancy also gave the original right to the permanent property in the substance of the earth itself; which excludes every one else but the owner from the use of it. There is indeed some difference among the writers on natural law, concerning the reason why occupancy should convey this right, and invest one with this absolute property: Grotius and Puffendorf insisting that this right of occupancy is founded upon a tacit and implied assent of all mankind, that the first occupant should become the owner: and Barbeyrac, Titius, Mr. Locke, and others, holding, that there is no such implied assent, neither is it necessary that there should be: for that the very act of occupancy alone, being a degree of budily labour, is, from a principle of natural justice, without any consent or compact, sufficient of itself to gain a title. A dispute that savours too much of nice and scholastic refinement! However, both sides agree in this, that occupancy is the thing by which the title was in fact originally gained; every man seizing to his own continued use, such spots of ground as he found most agreeable to his own convenience, provided he found them unoccu-

pied by any one else.

Blackstone's Commentaries.
§ 80.

§ 80. Retirement of no Use to some.

To lead the life I propose with satisfaction and profit, renouncing the pleasures and business of the world, and breaking the habits of both, is not sufficient; the supine creature, whose understanding is superficially employed through life, about a few general notions, and is never bent to a close and steady pursuit of truth, may renounce the pleasures and business of the world, for even in the business of the world we see such creatures often employed, and may break the habits; nay, he may retire and drone away life in solitude like a monk. or like him over the door of whose house. as if his house had been his tomb, somebody writ, " Here lies such an one:" but no such man will be able to make the true use of retirement. The employment of his mind, that would have been agreeable and easy if he had accustomed binoself to it early, will be unpleasant and impracticable late : such men lose their intellectual nowers for want of exerting them, and, having triffed away youth, are reduced to the necessity of trifling away age. It fares with the mind just as it does with the body. He who was born with a texture of brain as strong as that of Newton, may become unable to perform the common rules of arithmetic; just as he who has the same elasticity in his muscles, the same suppleness in his joints, and all his perves and sinews as well braced as Jacob Hall, may become a fat unwieldy sluseard. Yet further: the implicit creature, who has thought it all his life needless, or unlawful, to examine the principles of facts that he took originally on trust, will be as little able as the other to improve his solitude to any good purpose : unless we call it a good purpose, for that sometimes happens, to confirm and exalt his prejudices, so that he may live and die in one continued delirium. confirmed prejudices of a thoughtful life, are as hard to change as the confirmed habits of an indolent life : and as some must trifle away age because they trifled away youth. others must labour on in a maze of error. because they have wandered there too long to find their way out. Bolingbroke.

§ S1. Consequences of the Revolution of 1688. Few men at that time looked forward

enough, to foresee the necessary consequences of the new constitution of the revenue that was soon afterwards formed, nor of the method of funding that immediately took place; which, absurd as they are, have continued ever since, till it is become scarce possible to alter them. Few people, I say, foresaw how the creation of funds, and the multiplication of taxes, would increase yearly the power of the crown, and bring our liberties, by a natural and necessary progression, into more real, though less apparent danger, than they were in before the Revolution. The excessive ill husbandry practised from the very beginning of king William's reign. and which laid the foundations of all we feel and all we fear, was not the effect of ignorance, mistake, or what we call chance, but of design and scheme in those who had the sway at that time. I am not so uncharitable, however, as to believe, that they intended to bring upon their country all the mischiefs that we, who came after them, experience and apprehend. No: they saw the measures they took sinely, and unrelatively, or relatively alone to some immediate object. The notion of attaching men to the new government, by tempting them to embark their fortunes . on the same bottom, was a reason of state to some : the notion of creating a new, that is, a monied interest, in opposition to the landed interest, or as a balance to it, and of acquiring a suserior influence in the city of London, at least, by establishment of great corporations, was a reason of party to others ; and I make no doubt that the opportunity of amassing immense estates by the managements of funds, by trafficking in paper, and by all the arts of jobbing, was a reason of private interest to those who supported and improved this reheme of injunty, if not to those who devised it, They looked no farther. Nav. we who came after them, and have long tasted the bitter fruits of the corruption they planted, were far from taking such an alarm at our distress, and our danger, as they deserved, till the most remote and fatal effect of causes, laid by the last generation, was very near becoming an object of experience in Ibid.

§ 82. Defence of Riddles: In a Letter to a Lady.

It is with wonderful satisfaction I find you are grown such an adept in the occult arts, and that you take a laudable pleasure in the ancient and ingenious study of making and solving riddles. It is a science, and doubtedly, of most necessary acquirement, and.

and deserves to make a part in the meditation of both sexes. Those of yours may by this means very innocently indulge their usual curiosity of discovering and disclosing a secret; whilst such amongst ours who have a turn for deep speculations, and are fond of puzzling themselves and others, may exercise their faculties this way with much private satisfaction, and without the least disturbance to the public. It is an art indeed which I would recommend to the encouragement of both the universities, as it affords the easiest and shortest method of conveying some of the most useful principles of logic, and might therefore be introduced as a very proper substitute in the room of those dry systems which are at present in vogue in those places of education. For as it consists in discovering truth under borrowed appearances, it might prove of wonderful advantage in every branch of learning, by habituating the mind to separate all foreign ideas, and consequently preserving it from that grand source of error, the being deceived by false connections. In short, Timoclea, this your favourite science contains the sum of all human policy; and as there is no passing through the world without sometimes mixing with feels and knaves, who would not choose to be master of the enigmatical art, in order, on proper occasions, to be able to lead soide craft and impertinence from their aim, by the convenient artifice of a prudent disguise? It was the maxim of a very wise prince, that "he who knows not how to disemble, knows not how to reign : " and I desire you would receive it as mine, that " he who knows not how to riddle, knows not how to live."

But besides the general usefulness of this art, it will have a further recommendation to all true admirers of antiquity, as being practised by the most considerable personages of early times. It is almost three thousand years ago since Samson proposed his famous riddle so well known; though the advocates for ancient learning must forgive nie, if in this article I attribute the superiority to the moderns; for if we may judge of the skill of the former in this profound art by that remarkable specimen of it, the geniuses of those early ages were by no means equal to those which our times have produced. But as a triend of mine has lately fin-hed, and intends very shortly to publish, a most learned work in folio. wherein he has faily proved that important pant, I will not anticipate the pleasure you

will receive by perusing this curious performance. In the mean while let it be remembered, to the immortal glory of this art, that the wisest man, as well as the greatest prince that ever lived, is said to have amused himself and a neighbouring monarch in trying the strength of each other's talents in this way; several riddles it seems, having passed between Solomon and Hiram, upon condition that he who failed in the solution should incur a certain penalty. It is recorded likewise of the great father of poetry, even the divine Hemer himself, that he had a taste of this sort ; and we are told by a Greek writer of his life, that he died with vexation for not being able to discover a riddle which was proposed to him by some fishermen at a certain island called Jo.

Fitzusborne's Letters.

§ 83. The true Use of the Senses percerted by Fashion.

Nothing has been so often explained, and yet so little understood, as simplicity in writing; and the reason of its remaining so much a mystery is, our own want ofsinplicity in manners. By our present mode of education, we are forcibly warned from the bias of nature, in mind as well as in body; we are taught to disguise, distort, and alter our sentiments, until our thinking faculty is diverted into an unnatural channel; and we not only relinquish and forget, but also become incapable of our original dispositions. We are totally changed into creatures of art and affectation : our perception is abused, and our senses are perverted; our minds lose their nature, force, and flavour; the imagination, sweated by artificial fire, produces nought but vapid and sickly bloom; the genius, instead of growing like a vigorous tree, that extends its branches on every side, buds, blossoms, and bears delicious fruit, resembles a lopped and stunted yew, tortured into some wretched form, projecting no shade or shelter, displaying no flower, diffusing no fragrance, and producing no fruit, and exhibiting nothing but a barren conceit for the amusement of the idle spectator.

Thus debauched from nature, how can we relish her genuine productions? A swell might a man distinguish objects through the medium of a prism, that presents nothing but a variety of colours to the eye: or a maid pining in the green-sickness prefer a biscuit to a cinder.

It has often been alleged, that the passions can never be wholly deposed, and that by appealing to these, a good writer will always be able to force himself into the hearts of his readers; but even the strongest passions are weakened, nay sometimes totally extinguished and destroyed, by mutual opposition, dissipation, and acquired insensibility. How often at our theatre, has the tear of sympathy and burst of laughter been repressed by a malignant species of pride, refusing approbation to the author and actor, and renouncing socicty with the audience! I have seen a young creature, possessed of the most delicate complexion, and exhibiting features that indicate sensibility, sit without the least emotion, and behold the most tender and pathetic scenes of Otway represented with all the energy of action; so happy had she been in her efforts to conquer the prejudices of nature. She had been trained up in the belief that nothing was more aukward, than to betray a sense of shame or sympathy; she seemed to think that a consent of passion with the vulgar, would impair the dignity of her character; and that she herself ought to be the only object of approbation. But she did not consider that such approbation is seldom acquired by disdain; and that want of feeling is a very bad recommendation to the human heart. For my own share, I never fail to take a survey of the female part of an audience, at every interesting incident of the drama. When I perceive the tear stealing down a lady's cheek, and the sudden sigh escape from her breast, I am attracted towards her by an irresistible emotion of tenderness and esteem; her eyes shine with enchanting lustre, through the pearly moisture that surrounds them; my heart warms at the glow which humanity kindles on her . cheek, and keeps time with the accelerated heavings of her snowy bosom; I at once love her benevolence, and revere her discernment. On the contrary, when I see a fine woman's face unaltered by the distress of the scene, with which I myself am affected, I resent her indifference as an insult on my own understanding; I suppose her heart to be savage, her disposition unsocial, her organs indelicate, and exclaim with the fox in the fable, O pulchrum caput, sed cerebrum non hobet!

Yet this insensibility is not perhaps owing to any original defect. Nature may have stretched the string, though it has long ceased to vibrate. It may have been displaced and distracted by the first violence offered to the native machine; it may have lost its tone through long disuse; or be so twisted and overstrained as to produce an effect very different from that which was primarily intended. If so little regard is paid to nature when she knocks so powerfully at the breast, she must be altogether neglected and despised in her calmer mood of serene tranquillity, when nothing appears to recommend her but simplicity. propriety, and innocence. A clear, blue sky, spangled with stars, will prove a homely and insipid object to eyes accustomed to the glare of torches, tapers, gilding, and glitter: they will be turned with loathing and disgust from the green mantle of the spring, so gorgeously adorned with buds. and foliage, flowers, and blossoms, to contemplate a gaudy negligee, striped and intersected with abrupt unfriendly tints that fetter the masses of light, and distract the vision; and cut and pinked into the most fantastic forms: and flounced and furbelowed, patched and fringed with all the littleness of art, unknown to elegance, Those cars that are offended by the sweetly wild notes of the thrush, the black-bird. and the nightingale, the distant cawing of the rook, the tender cooing of the turtle. the soft sighing of reeds and usiers, the magic murmur of lapsing streams; will be regaled and ravished by the extravagant and alarming notes of a squeaking fiddle. extracted by a musician who has no other genius than that which lies in his fingers; they will even be entertained with the rattling of coaches, the rumbling of carts, and

the delicate cry of cod and mackarel. The sense of smelling that delights in the scent of excrementitious animal juices. . such as musk, civet, and urinous salts, will loath the fragrancy of new-mown hay, the hawthorn's bloom, the sweet briar, the honey-suckle, and the rose; and the organs that are gratified with the taste of sickly yeal which has been bled into the palsy, rotten pullets crammed into fevers, brawamade up of dropsical pig, the abortion of pigeous and of poultry, 'sparagus gorged with the crude unwholesome juice of dung. pease without substance, peaches without taste, and nine-apples without flavour, will certainly nauseate the native, genuine, and salutary taste of Welsh beef, Banstead mutton, Hampshire pork, and barn-door fowls : whose juices are concocted by a natural digestion, and whose flesh is consolidated by free air and exercise.

In such a total perversion of the senses. the ideas must be misrepresented, the powers of the imagination disordered, and the indement of consequence unsound. The disease is attended with a false nonelite. which the natural food of the mind will not satisfy. It must have sauces compounded of the most beterogeneous trash. The soul seems to sink into a kind of sleepy idiotism, or childish vacancy of thought. It is diverted by toys and baubles, which can only be pleasing to the most superficial enriosity. It is enlivened by a quick succession of trivial objects, that glisten, and plance, and dance before the eye; and, like an infant kept awake and inspirited by the sound of a rattle, it must not only bedazzled and aroused, but also cheated, hurried, and perplexed by the artifice of deception, business, intricacy, and intrigue, which is a kind of low juggle that may be termed the legerdemain of genius. This being the case, it cannot enjoy, nor indeed distinguish, the charms of natural and moral beauty or decorum. The ingenuous blush of native innocence, the plain language of ancient faith and sincerity, the cheerful resignation to the will of beaven. the mutual affection of the charities, the voluntary respect paid to superior dignity or station, the virtue of beneficence extended even to the brute creation, nav, the very crimson glow of health and swelling lines of beauty, are despised, detested, scorned, and ridiculed, as ignorance, rudeness, rusticity, and superstition. Smollet.

§ 84. Simplicity a principal Beauty in

Writing. If we examine the writers whose compositions have stood the test of ages, and obtained that highest honour, the concurrent approbation of distant times and nations. we shall find that the character of simplicity is the unvarying circumstance, which alone hath been able to gain this universal homage from mankind. Among the Greeks, whose writers in general are of the simple kind, the divinest poet, the most commanding orator, the finest historian, and deepest philosopher, are, above the rest, conspicuously eminent in this great quality. The Roman writers rise towards perfection, according to that measure of true simplicity which they mingle in their works. Indeed, they are all inferior to the Greek models. But who will deny, that Lucretius, Horace, Virgil, Livy, Te-

rence. Tully, are at once the simplest and best Roman writers? unless we add the noble Annalist, who appeared in after times : who, notwithstanding the political tura of his genus, which sometimes interferes, is admirable in this great quality; and by it. far superior to his contemporaries. It is this one circumstance that both raised the venerable Dante, the father of modern poetry, above the succeeding poets of his country, who could never long maintain the local and temporary honours bestowed upon them; but have fallen under that just neglect, which time will ever decree to those who desert a just simplicity for the florid colourings of style, contrasted phrases, affected conceits, the mere trappings of composition, and Gothic minutia. It is this bath given to Boileau the most lasting wreath in France, and to Shakspeare and Milton in England: especially to the last. whose writings are more unmixed in this respect, and who had formed himself eatirely on the simple model of the best Greek writers and the sacred scriptures. As it appears from these instances, that simplicity is the only universal characteristie of just writing; so the superior eminence of the sacred scriptures in this prime quality bath been generally acknowledged. One of the greatest critics in antiquity, himself conspicuous in the sublime and smple manner, hath borne this testimony to the writings of Moses and St. Paul; and by parity of reason we must conclude, that had he been conversant with the other sacred writers, his taste and candour would have allowed them the same encomium.

Brown's Essays. § 85. Simplicity conspicuous in the Scrip-

It hash been often observed, even by writers of no mean rank, that the "stripe of a little above, and the stripe of a little above, and a little above,

Now this is an internal proof, that in all other writings there is a mixture of local, relative, exterior ornament; which is often lost in the translation from one language to another. But the internal beauties, which depend not on the particular construction of tongues, no change of tongue can destroy. Hence the bible composition preserves its native beauty and strength alike in every language, by the sole enerey of unadorned phrase, natural images,

weight of sentiment, and great simplicity. It is in this respect like a rich vein of gold, which, under the severest trials of best, cold, and moisture, retains its original weight and splendour, without either loss or alloy: while baser metals are corrupted by earth, air, water, fire, and assimilated to the various elements through

which they pass.

This circumstance then may be justly regarded as sufficient to vindicate the composition of the sacred Scriptures; as it is at once their chief excellence, and greatest security. It is their excellence, as it renders them intelligible and useful to all: it is their security, as it prevents their being disguised by the false and capricious ornaments of vain and weak translators.

We may safely appeal to experience and fact for the confirmation of these remarks on the superior simplicity, utility, and excellence of the style of the boly Scripture. Is there any book in the world so perfectly adapted to all capacities? that contains such sublime and exalted precepts, conveyed in such an artless and intelligible strain? that can be read with such pleasure and advantage by the lettered sage and the unlettered peasant? Brown's Essays.

Simplicity should be preferred to \$ 86. Refinement in Writing.

Fine writing, according to Mr. Addison consists of sentiments which are natural, without being obvious. There can-

of fine writing.

Sentiments which are merely natural, affect not the mind with any pleasure, and seem not worthy to engage our attention. The pleasantries of a waterman, the observations of a peasant, the ribaldry of a porter or backney coachman; all these are natural and disagreeable. What an insipid comedy should we make of the chitchat of the tea-table, copied faithfully and at full length? Nothing can please persons of taste, but nature drawn with all her graces and ornaments, la belle nature; or if we copy low life, the strokes must be strong and remarkable, and must convey a

lively image to the mind. The absurd naiveté of Sancho Panca is represented in such inimitable colours by Cervantes. that it entertains as much as the picture of the most magnanimous hero or softest

The case is the same with orators, philosophers, critics, or any author, who speaks in his own person, without introducing other speakers or actors. If his language be not elegant, his observations uncommon, his sense strong and masculine, he will in vain boast his nature and simplicity. He may be correct, but he never will be acregable. 'Tis the unhappiness of such authors, that they are never blamed nor cenfured. The good fortune of a book, and that of a man, are not the same. The secret deceiving path of life, which Horace talks of, fallentis semita vita, may be the happiest lot of the one; but is the greatest misfortune that the other can possibly fail

into.

On the other hand, productions which are merely surprising, without being natural, can never give any lasting entertainment to the mind. To draw chimeras is not, properly speaking, to copy or imitate. The justness of the representation is lost. and the mind is displeased to find a picture, which bears no resemblance to any original. Nor are such excessive refinements more agreeable in the epistolary or philosophic style than in the epic or tragic, Too much ornament is a fault in every kind of production. Uncommon expressions strong flashes of wit, pointed similies, and epigrammatic turns, especially when laid too thick, are a disfigurement rather than an embellishment of discourse. As the eye, in surveying a Gothic building, is distracted by the multiplicity of ornaments, and loses the whole by its minute attention to the parts; so the mind, in not be a juster, and more concise definition perusing a work overstocked with wit, is fatigued and dispusted with the constant endeavour to shine and suprize. This is the case where a writer overabounds in wit. even though that wit should be just and agreeable. But it commonly happens to such writers, that they seek for their favourite ornaments, even where the subject affords them not; and by that means have twenty insipid conceits for one thought that is really beautiful.

There is no subject in critical learning more copious than this of the just mixture of simplicity and refinement in writing : and, therefore, not to wander in too large manner and of dress is more engaging than that glare of paint and airs and apparel, which may dazzle the eye, but reaches not the affections. Terence is a modest and bashful beauty, to whom we grant every thing, because he assumes nothing, and whose purity and nature make a durable, thought not as violent inpression.

upon us. But refinement, as it is the less beautiful, so it is the more dancerous extreme. and what we are the aptest to fall into. Simplicity passes for dulness, when it is not accompanied with great elegance and propriety. On the contrary, there is something surprising in a blaze of wit and conceit. Ordinary readers are mightily struck with it, and falsely imagine it to be the most difficult, as well as most excellent way of writing. Seneca abounds with agreeable faults, says Quinctilian, olundat dulcibus vitiis; and for that reason is the more dangerous, and the more aut to per-

derate. I shall add, that the excess of refinement is now more to be guarded against than ever; because it is the extreme which men are the most ant to fall into, after learning has made great progress, and after eminent writers have appeared in every species of composition. The endeayour to please by novelty, leads men wide of simplicity and nature, and fills their writings with affectation and conceit. It was thus the age of Claudius and Nero became so much inferior to that of Augustus in taste and genius : and perhaps there are, at present, some symptoms of a like degeneracy of taste, in France as well as in England. Hume.

vert the taste of the young and inconsi-

§ 87. An Essay on Suicide.

The last sessions deprived us of the only surviving member of a society, which (during its short existence) was equal both in principles and practice to the Mohocks and Hell-fire club of tremendous memory. This society was composed of a few broken gamesters and desperate young rakes, who threw the small remains of their bank. rupt fortunes into one common stock, and thence assumed the name of the Last Guinea Ciub. A short life and a merry one, was their favourite maxim; and they determined, when their finances should be exhausted, to die as they had lived, like gentlemen. Some of their members had the luck to get a reprieve by a good run at cards, and others by snapping up a rich heiress or a dowager; while the rest, who were not cut off in the natural way by duels or the gallows, very resolutely made their quietus with laudanum or the pistol. The last that remained of this society had very calmly prepared for his own execution : he had cocked his pistol, deliberately placed the muzzle of it to his temple, and was just going to pull the trigger, when he bethought himself that he could employ it to better purpose upon Hounslowheath. This brave man, however, had but a very short respite, and was obliged to suffer the ignominy of going out of the world in a vulgar way, by an halter,

The enemies of play will perhaps consider those gentlemen, who boldly stake their whole fortunes at the gaming-table, in the same view with these desperadoes : and they may even go so far as to regard the polite and honourable assembly at White's as a kind of Last Guinea Club. Nothing, they will say, is so fluctuating as the property of a gamester, who (when luck runs against him) throws away whole acres at every cast of the dice, and whose houses are as unsure a possession, as if they were built with cards. Many, indeed, have been reduced to their last guinea at this genteel gaming-house; but the most inveterate enemies to White's must allow. that it is but now and then that a gamester of quality, who looks upon it as an even bet whether there is another world. take his chance, and dispatches himself. when the odds are seainst him in this. But however free the gentlemen of

White's may be from any imputation of this kind, it must be confessed, that suicide begins to prevail so generally, that it is the most gallant exploit, by which our modern heroes chuse to signalize them. selves; and in this, indeed, they behave with uncommon prowess. From the days of Plato down to these, a suicide has always been compared to a soldier on guard deserting his post ; but I should rather consider a set of these desperate men, who rush on certain death, as a body of troops sent out on the forlorn hope. They meet every face of death, however horrible, with the utmost resolution: some blow their brains out with a pistol : some expire. like Socrates, by poison; some fall, like Cato, on the point of their own swords : and others, who have lived like Nero, affect to die like Senera, and bleed to death. The most exalted geniuses I ever rememempts 'us from many diseases, to which other more southern nations are naturally subject; and I can never be persuaded, that being born near the north pole is a physical cause for self-murder.

Despair, indeed, is the natural cause of these shocking actions; but this is commonly despair brought on by wilful extravagance and debauchery. These first involve men into difficulties, and then death at once delivers them of their lives and their cares. For my part, when I see a young profligate wantonly squandering his fortune in bagnios or at the gaming-table, I cannot belo looking on him as hastening his own death, and in a manner digging his own grave. As he is at last induced to kill himself by motives arising from his vices. I consider him as dving of some disease which those vices naturally produce. If his extravagance has been chiefly in luxurious eating and drinking, I imagine him poisoned by his wines, or surfeited by a favourite dish; and if he has thrown away his estate in bawdy-houses. I conclude him destroyed by rottenness and

fifthy diseases. Another principal cause of the frequency of suicide is the noble spirit of free-thinking, which has diffused itself among all ranks of people. The libertine of fashion has too refined a taste to troug ble himself at all about a soul or an hereafter; but the vulgar infidel is at wonderful pains to get rid of his Bible, and labours to persuade himself out of his religion. For this purpose he attends constantly at the disputant societies, where he hears a great deal about free-will, free agency, and predestination, till at length he is convinced that man is at liberty to do as he pleases, lays his misfortunes to the charge of Providence, and comforts himself that he was inevitably destined to be tied up in his own garters. The courage of these heroes proceeds from the same principles, whether they fall by their own hands, or those of Jack Ketch: the suicide, of whatever rank, looks death in the face without shrinking; as the gullant regue affects an easy unconcern under Tyburn, throws away the psalm-book, bids the cart drive off with an oath, and swings like a gentleman. Connoisseur.

5 88. An Enumeration of Superstitions observed in the Country.

You must know, Mr. Town, that I am just returned from a visit of a fortnight to

an old aunt in the North: where I was mightily diverted with the traditional snperstitions, which are most religiously preserved in the family, as they have been delivered down (time out of mind) from their sagacious grandmothers.

When I arrived, I found the mistress of the house very busily employed, with her two daughters, in nailing an horse-shoe to the threshold of the door. This, they told me, was to guard against the spiteful designs of an old woman, who was a witch. and had threatened to do the family a mischief, because one of my young cousins laid two straws across, to see if the old hag could walk over them. The young lady assured me, that she had several times heard Goody Cripple muttering to herself: and to be sure she was saying the Lord's Prayer backwards. Besides, the old woman had very often asked them for a pin: but they took care never to give her any thing that was sharp, because she should not bewitch them. They afterwards told me many other particulars of this kind, the same as are mentioned with infinite humour by the SPECTATOR: and to confirm them, they assured me, that the eldest miss, when she was little, used to have fits, till the mother flung a knife at another old witch (whom the devil had carried off in an high wind), and fetched

When I was to go to bed, my aunt made a thousand apologies for not putting me in the best room in the house; which (she said) had never been lain in since the death of an old washerwoman, who walked every night, and haunted that room in .They fancied that the old particular. woman had hid money somewhere, and could not rest till she had told somebody; and my cousin assured me, that she might have had it all to herself; for the spirit came one night to her bed-side, and wanted to tell her, but she had not courage to speak to it. I learned also, that they had a footman once, who hauged himself for love; and he walked for a great while, till they got the parson to lay him in the Red Sea.

I had not been here long, when an accident happened, which very much alarmed the whole family. Towzer one night howled most terribly; which was a sure sign, that somebody belonging to them. would die. The youngest miss declared, that she had heard the hen crow that morning : which was another fatal prog-3 M 2 nostic.

blood from her.

nostic. They told me, that, just before uncle died. Tower howled so for several nights together, that they could not quiet him; and my aunt heard the dead-watch tick as plainly as if there had been a clock in the room; the maid too, who sat up with him, heard a bell toll at the top of the stairs, the very moment the breath went out of his body. During this discourse I overheard one of my cousins whisper the other, that she was afraid their mama, would not live long; for she smelt an ugly smell, like a dead carcass. They had a dairy-maid, who died the very week after an hearse had stopt at their door on its way to church; and the eldest miss, when she was but thirteen, saw her own brother's ghost (who was gone to the West Indies), walking in the garden; and to be sure, nine months after. they had an account, that he died on board the ship, the very same day, and hour of the day, that miss saw his apparition.

I need not mention to you the common incidents, which were accounted by them no less prophetic. If a cinder popped from the fire. they were in haste to examine whether it was a purse or a collin. They were aware of my coming long before I arrived, because they had seen a stranger on the grate. The youngest miss will let nobody use the poker but herself; because, when she stirs the fire, it always burns bright, which is a sign she will have a brisk husband; and she is no less sure of a good one, because she generally has iil luck at cards. Nor is the candle less oracular than the fire: for the squire of the parish came one night to pay them a visit, when the tallow winding-sheet pointed towards him: and he broke his neck soon after in a fax-chase. My aunt one night observed with great pleasure a letter in the candle; and the very next day one came from her son in London. We knew when a spirit was in the room, by the candle burning blue: but poor cousin Nancy was ready to cry one time, when she snuffed it out, and could not blow it in again, though her sister did it at a whiff, and consequently triumphed in her superior virtue.

We had no occasion for an almanack or the weather-glass, to let us know whether it would rain or shine. One evening I proposed to ride out with my cousins the next day to can gentleman's house in the neighbourhood; but my aunt assured us it would be wet, alse how very well, from the shooting of her corn. Resides, there was a great spider crawling up the chimney, and the blackbird in the kitchen began to sing; which were both of them as certain forerunners of rain. But the most to be depended on in these cases is a tabby cat, which usually lies basking on the parlour hearth. If the cut turned her thil to the fire, we were to have an hard frost; if the cat licked her tail, rain would certainly ensue. They wondered what stranger they should see, because puss washed her face over her left ear. The old lady complained of a cold. and her eldest daughter remarked it would go through the family; for she observed that poor Tab had speezed several times. Poor Tab, however, once flew at one of my cousins; for which she had like to have been destroyed, as the whole family began to think she was no other than a witch.

It is impossible to tell you the several-tens by which they know sateller good or if luck will happen to them. Spiriler where secondered ill owners; but a pin win the head turned towards you, or to be indeed to the spirit where secondered ill owners; but a pin win the head turned towards you, or to the indeed by a strange dog, I found were very backy. I heard one of my counties till the word by a strange dog, I found were very backy. I heard one of my counties the word word of the word of the word one of the word of

But, above all, I could not help remarking the various prognostics which the old lady and her daughters used to collect from almost every part of the body. A white speck upon the nails made them as sure of a gift as if they had it already in their pockets. The elder sister is to have one husband more than the youngest, because she has one wrinkle more in her forehead: but the other will have the advantage of her in the number of children, as was plainly proved by snapping their fingerjoints. It would take up too much room to set down every circumstance which I observed of this sort during my stay with them: I shall therefore conclude my letter with the several remarks on other parts of the body, as far as I could learn them from this prophetic family; for as I was a rela-

tion, you know, they had less reserve.

If the head itches, it is a sign of rain. If
the head aches, it is a profitable pain. If
you have the tooth-ache, you don't love
true. If your eye brow itches you will see
a stranger.

a stranger. If your right eye itches, you will cry ; if your left, you will laugh ; but left or right is good at night. If your nose itches you will shake hands with or Riss a fool, drink a class of wine, run against a cuckold's door, or miss them all four. If your right ear or cheek burns, your left friends are talking of you; if your left, your right friends are talking of you. your elbow itches, you will change your bedfellow. If your right hand itches, you will pay away money; if your left, you will receive. If your stomach itches, you will eat pudding. If your back itches, butter will be chean when grass grows there. If your side itches, somebody is wishing for you. If your partering-place itches, you will go to a strange place. If your foot itches, you will tread upon strange ground. Lastly, If you shiver, somebody is walking over your grave. Connoisseur.

§ 89. Swearing an indelicate as well as a wicked Practice.

As there are some vices which the valgar have presumed to copy from the great, so there are others which the great have condescended to borrow from the vulvar. Among these, I cannot but set down the shocking practice of cursing and swearing : a practice, which (to say nothing atpresent of its impiety and profanencss) is low and indelicate, and places the man of quality on the same level with the chairman at his door. A gentleman would for eit all pretensions to that title, who should chuse to embellish his discourse with the oratory of Billingsgate, and converse in the style of an oysterwoman; but it is accounted no disgrace to him to use the same coarse expressions of cursing and swearing with the meanest of the mob. For my own part, I cannot see the difference between a By-gad or a Gad dem-me, minced and softened by a centrel pronunciation from well-bred lips, and the same expression bluntly bolted out from the broad mouth of a porter or hackney-coach-

man.

I shall purposely wave making any reflections on the impacty of the practice, as a larm astified they would have but little Lam astified they would have but little cannille. The swearer of either viation, drevotes himself piecemeal, as it is tween, to destruction; pours out anathemas against his eye, his heart, his soul, and every part of eye, his heart, his soul, and every part of same good wishes to the limbs and joints of his friends and acquiantance. This they

both do with the same fearless unconcern; but with this only difference, that the gentleman swearer damns himself and others with the greatest civility and good-breeding imaginable.

My predecessor the Tatler gives us an account of a certain humourist, who got together a party of noted sweaters to dinner with him, and ordered their discourses to he taken down in short-hand; which being afterwards repeated to them, they were extremely startled and surprized at their own common talk. A dialogue of this nature would be no improper supplement to Swift's polite conversation; though, indeed, it would appear too shocking to be set down in print. But I cannot help wishing, that it were possible to draw out a catalogue of the fashion. able oaths and curses in present use at Arthur's, or at any other polite assembly: by which means the company themselveswould be led to imagine, that their conversation had been carried on between the lowest of the mob: and they would blush to find, that they had gleaned the choicest phrases from lanes and alleys, and enriched their discourse with the elegant dialect of Wapping and Broad St. Giles's.

The legislature has indeed provided against this offence, by affixing a negalty on every delinquent according to his station : but this law, like those made against gaming, is of no effect; while the genteeler sort of swearers put forth the same execrations at the hazard-table or in the tenns-courts, which the more ordinary gamesters repeat, with the same impunity over the shuffle-board or in the skittle ally. Indeed, were this law to be rigorously put in execution, there would appear to be little or so proportion in the punishment : since the gentleman would escape by depositing his crown; while the poor wretch. who cannot raise a shilling, must be clant into the stocks, or sent to Bridewell, But as the offence is exactly the same. I would also have no distinction made in the treatment of the offenders: and it would be a most ridiculous but a due mortification to a man of quality, to be obliged to thrust his leg through the same stocks with a carman or a coal-heaver; since he first deeraded himself, and qualified himself for their company by talking in the same mean dialect.

I am aware that it will be pleaded in excuse for this practice, that oaths and curses are intended only as mere expletives, which serve to round a period, and give a gracu and spirit to conversation. But there are 3 M 3 still some old-fashioned creatures, who adhere to their common acceptation, and cannot help thinking it a very serious matter, that a man should devote his body to the devil, or call down damnation on his soul. Nay, the swearer himself, like the old man in the fable calling upon death, would be exceeding louth to be taken at his word; and while he wishes destruction to every part of his body, would be highly concerned to have a limb rot away, his nore fall off, or an eye drop out of the socket. It would therefore be adviscable to substitute some other terms equally unmeaning, and at the same time remote from the vulgar cursing and swearing.

It is recorded to the honour of the famous Dean Stanhope, that in his younger days, when he was chaplain to a regiment, he reclaimed the officers, who were much addicted to this vulgar practice, by the fol-· lowing method of reproof: One evening, as they were all in company together, after they had been very eloquent in this kind of rhetoric, so natural to the gentlemen of the army, the worthy dean took occasion to tell a story in his turn.; in which he frequently repeated the words buttle and glass, instead of the usual explctives of God, devil and damn, which he did not think quite so . becoming for one of his cloth to make free with, I would recommend it to our people of fashion to make use of the like innocent phrases whenever they are obliged to have recourse to these substitutes for thought and expression. " Bottle and glass" might be introduced with great energy in the tabletalk at the King's Arms or St. Alban's taverns. The gamester might be indulged. without offence, in swearing by the "knave of club-," or " the curse of Scotlard;" or he might with some propriety retain the old execuation of "the deuce take it." The beau should be allowed to sweaf by his " gracious self." which is the god of his idolatry; and the common expletives should consist only of "upon my word and upon my honour;" which terms, whatever sense they might formerly bear, are at present understood only as words of course, without meaning. Connoisseur.

§ 90. Sympathy a Source of the Sublime. It is by the passion of sympathy that we enter into the concerns of others; that we are moved as they are moved, and are never suffered to be induff-reat spectators of almost any thing which men can do rouffer. For impathy must be considered as a sort of substitution, by which we are put into the place of another man, and affected in a good measure as he is affected; so the this passion may either partakes of the nature of those which regard self-preservation, and turning upon pain may be a source of the sublime; or it may turn upon ideas of placts, and then, whatever has been said of the social affections, whether they regard secretly in general, or only source particular secretly in general, or only source particular

modes of it, may be applicable here. It is by this principle chiefly that poetry, painting, and other affecting arts.transfuse their passions from one breast to another, and are often capable of grafting a delight on wretchedness, misery, and death itself. It is a common observation, that objects, which in the reality would shock, are, in tragical and such like representations, the source of a very high species of pleasure. This taken as a fact, has been the cause of much reasoning. This satisfaction has been commonly attributed, first, to the comfort we receive in considering that so melancholy a story is no more than a fiction; and next, the contemplation of our own freedom from the evils we see represented. I am afraid it is a practice much too common in inquiries of this nature, to attribute the cause of feelings which merely arise from the mechanical structure of our bodies or from the natural frame and constitution of our minds, to certain conclusions of the reasoning faculty on the objects presented to us ; for I have some reason to apprehend, that the influence of reason in producing our passions is nothing near so extensive as is commonly believed. Burke on the Subline.

91. Effects of Sympathy in the Distresses of others.

To examine this point concerning the effect of tragedy in a proper manner, we must previously consider, how we are affected by the feelings of our fellow-creatures in circumstances of real distress. I am convinced we have a degree of delight, and that no small one, in the real misfortunes and pains of others; for, let the affection be what it will in appearance, if it does not make us shun such objects, if, on the contrary, it induces us to approach them, if it makes us dwell upon them, in this case I conceive we must have a delight or pleasure, of some species or other, in contemplating objects of this kind. Do we not read the authentic histories of scenes of this nature with as much pleasure as romances or poems, where the incidents are fictitions?

The prosperity of no empire, nor the grandeur of no king, can so agreeably affect in the reading, as the ruin of the state of Macedon and the distress of its unhappy prince. Such a catastrophe touches us in history, as much as the destruction of Troy does in fable. Our delight in cases of this kind is very greatly heightened, if the sufferer be some excellent person who sinks under an unworthy fortune. Scipio and Cato are both virtuous characters; but we are more deeply affected by the violent death of the one. and the ruin of the great cause be adhered to than with the deserved triumphs and uninterrupted prosperity of the other; for tertor is a passion which always produces delight when it does not press too close, and pity is a passion accompanied with pleasure. because it arises from love and social affection. Whenever we are formed by nature to any active purpose, the passion which animates us to it is attended with delight, or a pleasure of some kind, let the subject matter be what it will : and as our Creator has designed we should be united together by so strong a bond as that of sympathy, he has therefore twisted along with it a proportionable quantity of this ingredient; and always in the greatest proportion where our sympathy is most wanted, in the distresses of If this passion was simply painful ne should shun, with the greatest care, all persons and places that could excite such a passion, as some, who are so far gone in indolence as not to endure any strong impression, actually do. But the case is widely different with the greater part of mankind : there is no spectacle we so eagerly pursue. as that of some uncommon and grievous calamity; so that whether the misfortune is before our eyes, or whether they are turned back to it in history, it always touches with delight; but it is not an unmixed delight. but blended with no small uneasiness. delight we have in such things, hinders us from shunning scenes of misery; and the pain we feel, prompts us to relieve ourselves in relieving those who suffer; and all this antecedent to any reasoning, by an instinct that works us to its own purposes, without our concurrence. Burke on the Sublime.

92. Tears not unworthy of an Hero. If tears are arguments of cowardice, what shall I say of Homer's hero? Shall

what shall I say of Homer's hero? Shall Achilles pass for timorous because he wept; and wept on less occasions than Ænea? Herein Virgil must be granted to have excelled his master. For once both heroes

are described lamenting their lost loves: Brisels was taken away by force from the Grecian; Creusa was lost for ever to her husband. But Achilles went roaring along the salt sea-shore, and like a booby was complaining to his mother, when he should have revenged his injury by his arms. Alment took a nobler course; for, having

nave revenged his injury by his arms. Æneas took a nobler course; for, having secured his father and son, he repeated all his former dangers to have found his wife, if she had been above ground.

And here your lorship may observe the address of Virgil; it was not for nathing that this passage was related with all these tender circumstances. Æneaxtold it; Dido heard it. That he had been so affectionate a husband, was no ill argument to the coming dowager, that he might prove as kind to her. Virgil has a thousand secrete beauties, though I have not leisure to

remark them. Segrais, on the subject of a hero shedding tears, observes, that historians commend Alexander for weeping, when he read the mighty actions of Achilles; and Julius Cæsar is likewise praised, when, out of the same noble envy, he wept at the victories of Alexander. But if we observe more closely, we shall find that the tears of Finese were always on a laudable occasion. Thus he weeps out of compassion and tenderness of nature, when in the temple of Curthage he beholds the picture of his friends, who sacrificed their lives in defence of their country. He deplores the lamentable end of his pilot Palinurus; the untimely death of young Pallas his confederate; and the rest, which I omit. Yet even for these tears, his wretched critics dare condemn They make Æncas little better than a king A St. Swithin's hero, always raining. One of these censors is hold enough to arraign him of cowardice, when, in the beginning of the first book, he not only weeps but trembles at an approaching storm :

Extemplo Ænere solvuntur frigore membra: Ingemit, et duplices teadens ad sidera prima, &c.

But to this I have answered formerly, but his people. And what can give a sovereign a better commendation, or recommend a here better commendation, or recommend a here better commendation or returned a here were the reader? They were threatened with a wear of the wear to have promised Italy, and therefore he prayed for, the accomplishment of that promise. All this in the beginning of a storm; therefore he shawed the more of the property of th

passion. Thus mrch I have urged elsewhere in the defence of Virgil; and since I have been informed by Mr. Moyl, a young grailmens whom I can never sofficiently commend, that the ancients seconneid drowing an accuract death. So that if we grant him to have been afraid, he had just occasion for that fearl, both in relation to himself and to his subjects.

\$ 93. Terror a Source of the Sublime.

No massion so effectually robs the mind of all its powers of acting and reasoning as fear; for fear being an apprehension of pain or death, it operates in a manner that resembles actual pain. Whatever therefore is terrible with regard to sight, is sublime too, whether this cause of terror be endued with greatness of dimensions or not; for it is impossible to look on any thing as trifling or contemptible, that may be dangerous. There are many animals, who, though far from being large, are yet capable of raising ideas of the sublime, because they are considered as objects of terror; as serpents and poisonous suimals of almost all kinds. Even to things of great dimensions, if we annex any adventitious idea of terror, they become without comparison greater. An even plain of a wast extent on land, is certainly no mean idea; the prospect of such a plain may be as extensive as a prospect of the ocean; but can it ever fill the mind with any thing so great as the ocean itself? This is dwing to several causes, but it is owing to none more than to this, that the ocean is an object of no small terror.

Burke on the Sublime.

§ 94. Tragedy compared with Epic Poetry. To raise, and afterwards to calm the passions; to purge the soul from pride, by the examples of human miseries which befal the greatest; in few words, to expel arrogance and introduce compassion, are the greatest effects of tragedy. Great, I must confess, if they were altogether as lasting as they are pumpous. But are habits to be introduced at three hours warning? are radical diseases so suddenly removed? A mountebank may promise such a cure, but a skilful physician will not undertake it. An epic poem is not so much in haste; it works leisurely; the changes which it makes are slow; but the core is likely to be more perfect. The effects of tragedy, as I said, are too violent to be

lasting. If it be answered, that for this reason tragedies are often to be seen, and the dose to be repeated; this is tacitly to confess, that there is more virtue in one heroic poem, than in many tragedies. A man is humbled one day, and his pride returns the next. Chemical medicines are observed to relieve oftener than to cure; for it is the nature of spirits to make swift impressions, but not deep. Galenical decoctions, to which I may properly compare an epic poem, have more of body in them; they work by their substance and their weight. It is one reason of Aristotle's to prove that tragedy is the more noble, because it turns in a shorter compass; the whole action being circumscribed within the space of four-and-twenty hours. He might prove as well that a mushroom is to be preferred before a peach, because it shoots up in the compass of a night. A chariot may be driven round the pillar in less space than a large machine, because the bulk is not so great. Is the moon a more noble planet than Saturn, because she makes her revolution in less than thirty days; and he in little less than thirty years? Both their orbs are in proportion to their several magnitudes; and, consequently, the quickness or slowness of their motion, and the time of their circumvolutions, is no argument of the greater or less perfection. And besides, what virtue is there in a tragely, which is not contained in an epic porm? where pride is humbled, virtue rewarded, and vice punished; and those more amply treated than the narrowness of the drama can admit? the shining quality of an epic hero, his magnanimity, his constancy, his patience, his piety, or whatever characteristical virtue his poet gives him, raises first our admiration: we are naturally prone to imitate what we admire; and frequent acts produce a habit. If the hero's chief quality be vicious, as, for example, the choler and obstinate desire of vengeance in Achilles, yet the moral is instructive: and besides, we are informed in the very proposition of the Iliad, that this anger was pernicious: that it brought a thousand ills on the Grecian camp. The courage of Achilles is proposed to imitation, not his pride and disobedience to his general, nor his brutal crucity to his dead enemy, nor the selling his body to his father: we abbor those actions while we read them, and what we abhor we never imitate: the poet only shews them, like rocks or quicksands, to be shunned.

By this example the critics have coneluded, that it is not necessary the manners of the hero should be virtuous. They are noetically good, if they are of a niece. Though where a character of perfect virtue is set before us, 'tis more lovely; for there the whole hero is to be imitated. This is the Æneas of Virgil : this is that idea of perfection in an epic poem, which painters and statuaries have only in their minds, and which no hands are able to express. These are the beauties of a God in a human body. When the picture of Achilles is drawn in tragedy, he is taken with those warts and moles, and hard features, by those who represent him on the stage, or he is no more Achilles: for his creator Homer has so described him. Yet even thus he appears a perfect hero, though an imperfect character of virtue. Horace paints him after Homer, and delivers him to be copied on the stage with all those imperfections; therefore they are either not faults in an heroic poem, or faults common to the drama. After all, on the whole merits of the case, it must be acknowledged, that the epic poem is more for the manners, and tragedy for the passions. The passions, as I have said, are violent : and acute distempers require medicines of a strong and speedy operation. Ill habits of the mind and chronical diseases are to be corrected by degrees, and cured by alteratives; wherein though purges are sometimes necessary, yet diet, good air, and moderate exercise, have the greatest part. The matter being thus stated, it will appear that both sorts of poetry are of use for their proper ends. The stage is active, the epic poem works at greater leisure, yet is active too, when need requires; for dialogue is imitated by the drama, from the more active parts of it. One puts off a fit like the quinquina, and relieves us only for a time; the other roots out the distemper, and gives a healthful habit. The sun enlightens and chears us, dispels fog, and warms the ground with his daily beams; but the corn is sowed, increases, is ripened, and reaped for use, in process of time, and its proper I proceed from the greatness of the action to the dignity of the actors ; I mean, to the persons employed in both poems. There likewise tragedy will be seen to borrow from the epopee; and that which borrows is always of less dignity, because it has not of its own. A subject, 'tis true, may lend to his sovereign; but the act of borrowing makes the king infe-

rior, because he wants, and the subject supplies. And suppose the persons of the drama wholly fabulous, or of the poet's invention, yet heroic noetry gave him the examples of that invention; because it was first, and Homer the common father of the stage. I know not of any one advantage which tragedy can boast above heroic nortry, but that it is represented to the view. as well as read : and instructs in the closet. as well as on the theatre. This is an uncontested excellence, and a chief branch of its prerogative; yet I may be allowed to say without partiality, that herein the actors share the poet's praise. Your lordship knows some modern tragedies which are beautiful on the stage, and yet I am confident you would not read them. Tryphon, the stationer, complains they are seldom asked The poet who flourished for in his shop. in the scene, is damined in the ruelle : nav more, is not estcemed a good poet, by those who see and hear his extravagances with delight. They are a sort of stately fostian and lofty childishness. Nothing but nature can give a sincere pleasure : where that is not imitated, 'tis protesque painting; the fine woman ends in a fish's

§ 95. History of Translations.

Among the studies which have exercised the ingenious and the learned for more than three centures, none has been more diligently or more successfully cultivated than the art of translation; by which the impediments which har the way to science are, in some measure, removed, and the multiplicity of languages become less incommodious.

Of every other kind of writing, the ancients have let us models which all succeeding ages have laboured to imitate; but translation may justly be claimed by the moderns as their own. In the first nees of the world instruction was commonly oral, and learning traditional, and what was not written could not be translated. When alphabetical writing made the conveyance of opinions and the transmission of events more easy and certain, literature did not flourish in more than one country at once; for distant nations had little commerce with each other, and those few whom curiosity sentabroad in quest of 1m. provement, delivered their acquisitions in their own manner, desirous perhaps to be considered as the inventors of that which they had learned from others,

infancy of learning, was considered as the best account of the fabulous ages, and which, though now driven out of notice by authors of no greater use or value, still continued to be read in Caxton's English to the beginning of the present century.

Caxton proceeded as he begau, and except the poems of Gower and Chaucer, printed nothing but translations from the French, in which the original is so scrupulously followed, that they afford us little knowledge of our own language, though thannule are Earlish to the control of the control o

the words are English, the phrase is foreign. As learning advanced, new works were adopted into our language, but I think with little imprevement of the art of translation, though foreign nations and other languages offerd us models of a better method; till in the age of Elizabeth we began to find that greater liberty was necessary to elegance, and that elegance was necessary to general reception; goome cosspy were theu made upon the Italian poets, which deserve the praise and gratitude of which deserved the praise and gratitude

posterity. But the old practice was not suddenly forsaken; Holland filled the nation with literal translation, and, what is yet more strange, the same exactness was obstinately practised in the version of the poets. This absurd labour of construing into rhyme was countenanced by Josson, in his version of Horace; and, whether it be that more men have learning than genius, or that the endeavours of that time were more directed towards knowledge than delight. the accuracy of Jonson found more imitators than the elegance of Fairfax; and May, Sandys, and Holiday, confined themselves to the toil of rendering line for line. not indeed with equal felicity, for May and Sandys were poets, and Holiday only a scholar and a critic.

Fetham appears to consider it as the catalished has of potecial translation, that the lines should be neither more nor fewer than those of the original; and so long had his prejudice prevailed, that Denham prises Fanhaw's version of Outarini as the example of a "new and noble way." as the first attempt to break the boundaries of custom, and assert the natural freedom. In the seneral emulation of vist and se-

ous which the festivity of the Restoration produced, the poets shook off their constraint, and considered translation as no longer confined to servile closeness. But reformation is seldom the work of pure

virtue or unassisted reason. Translation was improved more by accident than conviction. The writers of the foregoing age had at least learning equal to their genius, and, being often more able to explain the sentiments or illustrate the allusions of the ancients, than to exhibit their praces and transfuse their spirit, were perhaps willing sometimes to conceal their want of poetry by profusion of literature, and therefore translated literally, that their fidelity might shelter their insipidity or harshness. The wits of Charles's time had seldom more: than slight and superficial views, and their care was to hide their want of learning behind the colours of a gay imagination: they therefore translated always with freedom, sometimes with licentiousness, and perhaps expected that their readers should accept sprightliness for knowledge, and consider ignorance and mistake as the impatience and negligence of a mind too rapid to stop at difficulties, and too elevated to descend to minuteness.

Thus was translation made more easy to the writer, and more delightful to the reader; and there is no wonder if ewe noll pleasure have found their adveractes. The paraphratic liberties have been almost unireally admitted: and Sherboart, whose working the state of the state of the state of any excuse to pass slightly over obcernities, is the only writer who, in later times, has attempted to justify or revive the ancient severity.

There is undoutsedly a mean to be observed. Dryden saw very early, that clossness best preserved an author's sense, and that freedom best exhibited his spirit: be therefore will deserve the highest praise who can give a representation at once faithful and pleasing; who can convey the same thoughts with the same graces, and who, when be translates, changes nothing but the language that the property of the pro-

§ 96. What Talents are requisite to form a good translator.

After all, a translator is to make his auhor appear as charming as possibly he can, provided he maintains his character and makes him not unlike himself. Transllation is a kind of drawing after the life; is where every one will acknowledge there is divercently one will acknowledge there is a bad. "Tis one thing to draw of a could true, the feature like, the proportions exact, the colouring itself perhaps tolerable; and another him; to make all those grace-

ful, by the posture, the shadowings, and chiefly by the spirit which animates the whole. I cannot, without some indignation, look on an ill copy of an excellent original: much less can I behold with patience. Virgil. Homer, and some others. whose beauties I have been endeavouring all my life to imitate, so abused, as I may say, to their faces, by a botching interpreter. What English readers, unacquainted with Greek or Latin, will believe me, or any other man, when we commend those authors, and confess we derive all that is pardoneble in us from their fountains, if they take those to be the same poets whom our Ogilbys have translated? But I dare assure them, that a good poet is no more like himself in a duil translation, than a carcass would be to his living body. There are many who understand Greek and Latin, and yet are ignorant of their mothertongue. The proprieties and delicacies of the English are known to few: 'tis impossible even for a good wit to understand and practise them, without the help of a liberal education, long reading, and digesting of those few good authors we have amonest us : the knowledge of men and . manners; the freedom of habitudes and conversation with the best-of company of both sexes; and in short, without wearing off the rust which he contracted, while he was laying in a stock of learning. difficult it is to understand the purity of English and critically to discern not only good writers-from bad, and a proper style from a corrupt, but also to distinguish that which is pure in a good author, from that which is vicious and corrupt in him. And for want of all these requisites, or the greatest part of them, most of our ingenious young men take up some cry'd-up English poet for their model, adore him, and imitate him as they think, without knowing wherein he is defective, where he is boyish and triffing, wherein either his thoughts are improper to the subject, or his expressions unworthy of his thoughts, or the turn of both is unharmonious. Thus it appears necessary, that a man should be a nice critic in his mother tongue, before he attempts to translate a foreign language. Neither is it sufficient that he be able to judge of words and style; but he must be n master of them too : he must perfectly understand his author's tongue, and absolutely command his own : so that, to be a thorough translator, he must be a thorough poet. Neither is it enough to give his au-

thor's sense in good English, in poetical expressions, and in musical numbers: for, though all those are exceeding difficult to perform, there yet remains an harder task : and 'tis a secret of which few translators have sufficiently thought. I have already hinted a word or two concerning it; that is, the maintaining the character of an anthor, which distinguishes him from all others, and makes him annear that individual poet whom you would interpret. For example, not only the thoughts, but the style and versification of Virgil and Ovid are very different. Yet I see even in our best poets, who have translated some parts of them, that they have confounded their several talents; and by endeavouring only at the sweetness and harmony of numbers, have made them both so much alike, that if I did not know the originals, I should never be able to judge by the copies, which was Virgil and which was Oxid. It was objected against a late noble painter (Sit P. Lely) that he drew many graceful pictures, but few of them were alike. And this happened to him because he always studied himself more than those who sat to bim. In such translators I can easily distinguish the hand which performed the work, but I cannot distinguish their nort from another. Suppose two authors are equally sweet, yet there is a great distinction to be made in sweetness; as in that of sugar and in that of honey. I can make the difference more plain, by giving you (if it be worth knowing) my own method of proceeding in my translations out of four several poets; Virgil, Theocritus, Lucretius, and Horace. - In each of these, before I undertook them, I considered the genius and distinguishing character of my author. I looked on Virgil as a succinct, grave, and majestic writer; one who weighed, not only every thought, but every word and syllable: who was still aiming to crowd his sense into as narrow a compass as possibly he could ; for which reason he is so very figurative, that he requires (I may almost say) a grammar apart to construe him. His verse is every where sounding the very thing in your ears whose sense it bears: yet the numbers are perpetually varied, to increase the delight of the reader; so that the same sounds are never repeated twice together. On the contrary, Ovid and Claudian, though they write in styles differing from each other, yet have each of them but one sort of music in their verses. All the versification and little variety of Claudian

Claudian is included within the compass of four or five lines, and then he begins again in the same tenour; perpetually closing his sense at the end of a verse, and verse commonly which they call golden. or two substantives and two adjectives. with a verb betwixt them to keep the peace. Ovid, with all his sweetness, has as little variety of numbers and sound as he; he is always, as it were, upon the hand-gallop, and his verse runs upon carnet-ground. He avoids, like the other, all synalaphas, or cutting off one youel when it comes before another in the following word. But to return to Virgil: though he is smooth where smoothness is required, yet he is so far from affecting it, that he seems rather to disdain it; frequently makes use of synakrobase and concludes his sense in the middle of his verse. He is every where above conceits of epigrammatic wit, and gross hyperboles: he maintains majesty in the midst of plainness; he shines, but glares not; and is stately without ambition which is the vice of Lucan. I drew my definition of poetical wit from my particular consideration of him: for propriety of thoughts and words are only to be found in him : and where they are proper, they will be delightful. Pleasure follows of necessity, as the effect does the cause; and therefore is not to be put into the definition. This exact propriety of Virgil I particularly regarded as a great part of his character; but must confess to my shame, that I have not been able to translate any part of him so well, as to make him appear wholly like himself; for where the original is close, no version can reach it in the same compass. Hannibal Caro's, in the Italian, is the nearest, the most poetical, and the most sonorous of any translation of the Æneid: yet though he takes the advantage of plank verse, he commonly allows two lines for one of Virgil, and does not always hit his sense. Tasso tell us, in his letters, that Sperone Speroni, a great Italian wit, who was his contemporary, observed of Virgil and Tully, that the Latin orator endeavoured to imitate the copiousness of Homer, the Greek poet; and that the Latin post made it his business to reach the conciseness of Demosthenes, the Greek orator. Virgil, therefore, being so very sparing of his words, and leaving so much to be imagined by the reader, can never be translated as he ought, in any modern tongue. To make him copious is to alter

his character: and to translate him line for line is impossible, because the Latin is naturally a more succinct language than either the Italian, Spanish, French, or even than the English, which, by reason of its monosyllables, is far the most compendious of them. Virgil is much the closest of any Roman poet, and the Latin becameter has more teet than the English heroic. Druden.

§ 97. The Nature of Wit in Writing.

The compositions of all poems is, or ought to be, of wit; and wit in poetry, or wit writing (if you will give me leave to use a school distinction) is no other than the faculty of imagination in the writer. which, like a nimble spaniel, heats over and ranges through the field of memory. till it springs the quarry it hunted after: or, without a metaphor, which searches over all the memory for the species or ideas of those things which it designs to represent. Wit written is that which is well defined. the happy result of thought, or product of imagination. But to proceed from wit, in the general notion of it, to the proper wit of an heroic or historical poem; I judge it chiefly to consist in the delightful imagination of persons, actions, passions, or things. Tis not the jerk or string of an epigram, nor the seeming contradiction of a poor antithesis (the delight of an ill-judging audience in a play of rhyme) nor the iingle of a more poor paranomasia; neither is it so much the morality of a grave sentence affected by Lucan, but more sparingly used by Virgil: but it is some lively and apt description, dressed in such colours of speech that it sets before your eyes the absent object as perfectly and more delightfully than nature. So then the first happiness of a poet's imagination, is properly invention, or finding of the thought : the second is fancy, or the variation, dressing or moulding of that thought, as the judgment represents it, proper to the subject; the third is elocution, or the art of cloathing and adorning that thought so found and varied, in apt, significant, and sounding words: the quickness of the imagination is seen in the invention, the fertility in the fancy, and accuracy in the expression. For the first of these, Ovid is famous amongst the poets ; for the latter. Virgil. Ovid images more often the movements and affections of the mind, either

combating between two contrary passions,

or extremely discomposed by one. His words therefore are the least part of his care; for he pictures nature in disorder. with which the study and choice of words is inconsistent. This is the proper wit of dialogue or discourse, and consequently of the drama, where all that is said is to be supposed the effect of sudden thought; which though it excludes not the quickness of wit in repartees, yet admits not a too curious election of words, too frequent alausions or use of tropes, or, in fine, any thing that shews remoteness of thought or labour in the writer. On the other side, Virgil speaks not so often to us in the person of another, like Ovid, but in his own: he relates almost all things as from himself, and therefore gains more liberty than the other to express his thoughts with all the graces of elocution, to write more figuratively, and to confess as well the labour as the force of his imagination. Though he describes his Dido well and naturally, in the violence of her passions, yet he must vield in that to the Myrrha, the Biblis, the Althma, of Ovid: for as great an admirer of him as I am, I must acknowledge, that if I see not more of their souls than I see of Dido's, at least I have a greater concernment for them; and that convinces me, that Ovid has touched those tender strokes more delicately than Virgil could. But when actions or persons are to be described, when any such image is to be set before us, how bold, how masterly are the strokes of Virgil! We see the objects he presents us with in their native figures, in their proper motions; but so we see them, as our own eyes could never have beheld them so beautiful in themselves. We see the soul of the poet, like that universal one of which he speaks, informing and moving through all his pictures;

Mens agicat molem, & magnose corpore miscet.

We behold him embellishing his images, as he makes Venus breathing beauty upon

ber son Æneas .

Purpereun, & interested inventee
Purpereun, & interested in an interested in a purpereun in a large in a purpereun in a large in a l

See his tempest, his funeral sports, his comhats of Turnus and Æneas; and in his Georgics, which I esteem the divinest part of all his writings, the plague, the country, the battle of the bulls, the labour of the bees, and those many other excellent images of Nature, most of which are neither great in themselves, nor have any natural ornament to bear them up; but the words wherewith he describes them are so excellent, that it might be well applied to him, which was said by Ovid, Materian superabut opus: the very sound of his words has often somewhat that is connatural to the subject; and while we read him, we sit, as in a play, beholding the scenes of what he represents. To perform this, he made frequent use of tropes, which you know change the nature of a known word, by applying it to some other signification : and this is it which Horace means in his epistle to the Pisos;

Dixeris egregiè notum si callida verbum Reddiderat junctura novum — Dryden.

98. Examples that Words may office without raising Images.

I find it very hard to persuade several. that their passions are affected by words from whence they have no ideas; and vet barder to convince them, that in the ordinary course of conversation, we are sufficiently understood without raising any images of the things concerning which we speak. It seems to be an odd subject of dispute with any man, whether he has ideas in his mind or not. Of this at first view, every man in his own forum ought to judge without appeal. But strange as it may apnear, we are often at a loss to know what ideas we have of things, or whether we have any ideas at all upon some subjects. It even requires some attention to be thoroughly sotisfied on this head. Since I wrote these papers, I found two very striking instances of the possibility there is, that a man may hear words without having any idea of the things which they represent, and yet afterwards be capable of returning them to others, combined in a new way, and with great propriety, energy, and instruction. The first instance is that of Mr. Blucklock, a poet blind from his birth. Few men blessed with the most perfect sight can describe visual objects with more spirit and justness than this blind man; which cannot possibly be owing to his having a clearer conception of the things he describes than is common to other persons. Mr. Spence, in an elegant preface which

he has written to the works of this poet. reasons very ingeniously, and, I imagine, for the most part very rightly, upon the cause of this extraordinary phenomenon; but I cannot altogether agree with him. that some improprieties in language and thought which occur in these poems, have arisen from the blind poet's imperfect conception of visual objects, since such improprieties, and much greater, may be found in writers even of an higher class than Mr. Blacklock, and who, not withstanding, possessed the faculty of seeing in its full perfection. Here is a poet doubtless as much affected by his own descriptions as any that reads them can be; and yet he is affected with this strong enthusiasm by things of which he neither has, nor can possibly have any idea, further than that of a bare sound : and why may not those who read his works be affected in the same manner that he was, with as little of any real ideas of the things described? The second instance is of Mr. Saunderson, professor of mathematics in the university of Cambridge. This learned man had acquired great knowledge in natural philosophy, in astronomy, and whatever sciences depend upon mathematical skill. What was the most extraordinary, and the most to my purpose, he gave excellent lectures upon light and colours; and this man taught others the theory of those ideas which they had, and which he himself undoubtedly had not. But the truth is, that the words red, blue, green, answered to him as well as the ideas of the colours themselves; for the ideas of greater or lesser degrees of refrangibility being applied to these words, and the blind man being instructed in what other respects they were found to agree or to disagree, it was as easy for him to reason upon the words, as if he had been fully master of the ideas. Indeed it must be owned, he could make no new discoveries in the way of experiment. He did nothing but what we do every day in common discourse. When I wrote this last sentence, and used the words every day, and common discourse, I had no images in my mind of any succession of time; nor of men in conference with each other: nor do I imagine that the reader will have any such ideas on reading it. Neither when I spoke of red, blue, and green, as well as of refrangibility, had I these several colours, or the rays of light passing into a different medium, and there diverted from their course, painted before me in the way of images. I know very well that the mind possesses a faculty of raising such images at pleasure ; but then an act of the will is necessary to this; and in ordinary conversation, or reading, it is very rarely that any image at all is excited in the mind. If I say, " I shall go to Italy next summer," I am well understood. Yet I believe nobody has by this painted in his imagination the exact figure of the speaker passing by land or by water, or both; sometimes on horseback, sometimes in a carriage; with all the particulars of the journey. Still less has he any idea of Italy, the country to which I proposed to go; or of the greenness of the fields, the ripening of the fruits, and the warmth of the air, with the change to this from a different season, which are the ideas for which the word summer is substituted; but least of all has he any image from the word next; for this word stands for the idea of many summers, with the exclusion of all but one : and surely the man who says next summer, has no images of such a succession, and such an exclusion. In short, it is not only those ideas which are commonly called abstract, and of which no image at all can be found, but even of particular real beings, that we converse without having any idea of them excited in the imagination; as will certainly appear on a diligent examination of our own minds. Barke on the Sublime.

§ 99. The real Characteristics of the Whig and Tory Parties.

When we compare the parties of Whig and Tory to those of Roundhead and Cavalier, the most obvious difference which appears beiwixt them, consists in the principles of passive obedience and indefeasible right, which were but little heard of among the Cavaliers, but became the universal doctrine, and were esteemed the true characteristic of a Tory. Were these principles pushed into their most obvious consequences, they imply a formal renuncistion of all our liberties, and an avowal of absolute monarchy; since nothing can be a greater absurdity, than a limited power which must not be resisted, even when it exceeds its limitations. But as the most rational principles are often but a weak counterpoise to passion, 'tis no wonder that these absurd principles, sufficient, accord-

ing to a celebrated author, to shock the

common sense of a Hottentot or Samoide. were found too weak for that effect. These Tories, as men, were enemies to oppression; and also, as Englishmen, they were enemies to despotic power. Their zeal for liberty was, perhaps, less fervent than that of their antagonists, but was sufficient to make them forget all their general principles, when they saw themselves openly threatened with a subversion of the ancient government. From these sentiments arose the Revolution; an event of mighty consequence, and the firmest foundation of British liberty. The conduct of the Tories, during that event and after it. will afford us a true insight into the nature of that party.

In the first place they appear to have had the sentiments of a True Briton in them in their affection to liberty, and in their determined resolution not to sacrifice it to any abstract principles whatsoever, or to any imaginary rights of princes. This part of their character might justly have been doubted of before the Revolution. from the obvious tendency of their avowed principles, and from their almost unbounded compliances with a court, which made little secret of its arbitrary designs. The Revolution shewed them to have been in this respect nothing but a genuine court party, such as might be expected in a British government? that is, lovers of liberty, but greater lovers of monarchy. It must, however, be confessed, that they carried their monarchical principles farther, even in practice, but more so in theory, than was in any degree consistent with a li-

mited government. Secondly, Neither their principles nor affections concurred, entirely or heartily, with the settlement made at the Revolution, or with that which has since taken place. This part of their character may seem contradictory to the former, since any other settlement, in those circumstances of the nation, must probably have been dangerous, if not fatal to liberty. But the heart of man is made to reconcile contradictions; and this contradiction is not greater than that betwixt passive obedience, and the resistance employed at the Revolution. A Tory, therefore, since the Revolution, may be defined in a few words to be a lover of monarchy, though without abandoning liberty, and a partisan of the family of Stuart; as a Whig may be defined to be a lever of liberty, though without re-

nouncing monarchy; and a friend to the settlement in the protestant line. Hume's Essays.

\$ 100. Painting disagreeable in Women.

A lady's face, like the coat in the Tale of a Tub, if left alone, will wear well; but if you offer to load it with foreign ornaments, you destroy the original ground.

Among other matter of wonder on my first coming to town. I was much surprized at the general appearance of youth among the ladies. At present there is no distinction in their complexions, between a beauty in her teens and a lady in her grand climacteric; yet at the same time I could not but take notice of the wonderful variety in the face of the same lady. I have known an olive beauty on Monday grow very ruddy and blooming on Tuesday; turn pale on Wednesday; come round to the olive hue again on Thursday; and, in 2 word, change her complexion as often as her gown. I was amazed to find no old aunts in this town, except a few unfashionable people, whom nobody knows; the rest still continuing in the zenith of their youth and health, and falling off, like timely fruit, without any previous decay. All this was a mystery that I could not unriddle, till, on being introduced to some ladies, I unluckily improved the hue of my lips at the expence of a fair one, who unthinkingly had turned her cheek; and found that my kisses were given (as is observed in the epigram) like those of Pyramus, through a wall. I then discovered, that this surprizing youth and beauty was all counterfeit ; and that (as Hamlet says) " God had given them one face, and they had made

themselves another. I have mentioned the accident of my carrying off half a lady's face by a salute, that your courtly dames may learn to put on their faces a little tighter; but as for my own daughters, while such fashions prevail, they shall still remain in Yorkshire. There, I think, they are pretty safe; for this unnatural fashion will hardly make its way into the country, as this vamped complexion would not stand against the rays of the sun, and would inevitably melt away in a country dance. The ladies have, indeed, been always the greatest enemies to their own beauty, and seem to have a design against their own faces. At one time the whole countenance was eclipsed in a

black velvet mask; at another it was blotted with patches; and at present it is crusted over with plaster of Faris. In those battered belles who still aim at conquest, this practice is in some sort excusable; but it is surely as ridiculous in a young lady to give up beauty for paint, as it would be to draw a good set of teeth merely to fill their

places with a row of ivory.

Indeed so common is the fashion among
the young as well as the old, hat when I
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§ 101. Advantages of well-directed Satire pointed out.

Connoisseur.

A satirist of true genius, who is warmed by a generous indignation of vice, and whose censures are conducted by candour and truth, merits the applause of every friend to virtue. He may be considered as a sort of supplement to the legislative authority of his country; as assisting the unavoidable defects of all legal institutions for regulating the manners, and striking terror even where the divine prohibitions themselves are held in contempt. strongest defence, perhaps, against the inroads of vice, among the more cultivated part of our species, is well-directed ridicule: they who fear nothing else, dread to be marked out to the contempt and indignation of the world. There is no succeeding in the secret purposes of dishonesty, without preserving some sort of credit among mankind; as there cannot exist a more impotent creature than a knave convict. To expose, therefore, the false pretensions of counterfeit virtue, is to disarm it at once of all power of mischief, and to perform a public service of the most advantageous kind, in which any man can employ his time and his talents. The voice, indeed, of an honest satirist is not only beneficial to the world, as giving an alarm against the designs of an enemy so dangerous to all social intercourse; but as proving likewise the most efficacious preventive

to others, of assuming the same character of distinguished infamy. Few are so totally vitiated, as to haveabandoned all sentiments of shame; and when every other principle of integrity is surrendered, we generally find the conflict is still maintained in this last post of retreating virtue. In this view, therefore, it should seem, the function of a satirist may be justified, notwithstanding it should be true (what an excellent moralist has asserted) that his chastisements rather exasperate than reclaim these on whom they fall. Perhaps no human penalties are of any moral advantage to the criminal bimself; and the principal benefit that seems to be derived from civil punishments of any kind, is their restraining influence upon the conduct of others.

It is not every man, however, that is qualified to manage this formidable bow. The arrows of satire, unless they are pointed to be satella wit, recoil upon the hand that directs then, and wound none to the band that directs then, and wound none contingly Homes rests the whole success of writings of this sort upon the poets of the satellar than the sate

Quis cœlum terris non misceat & mare cœlo, Si fur displiceat Verri, homicida Mikona? Jev.

The most favourable light in which a censor dissipacies yould possibly be viewed, would be that of a public executioner, who indicts the punjshment on others, which he has already merited himself. But tetruth of it, he is not qualified even for so wretched an office; and there is muching to be dreaded from the satirist of known dishonesty, but his applause.

Fitcathorn's Letters.

§ 102. Juvenal and Horace compared as Satirists.

I would willingly divide the palm betwitt these poets upon the two heads of profit and delight, which are the two ends of poetty in general. It must be granted by the favourers of Juvenial, that Horacce is the more copious and profitable in this instructions of human life; but in my particular opinion, which I set not up for a standard to better judgments, Juvenal is 3 N

the more delightful author. I am profited by both, I am pleased with both; but I owe more to Horace for my instruction, and more to Juvenal for my pleasure. This, as I said, is my particular taste of these two authors: they who will have either of them to excel the other in both qualities, can scarce give better reasons for their opinion. than I for mine; but all unbiassed readers will conclude. that my moderation is not to be condemned. To such impartial men I must annual: for they who have already formed their judgment, may justly stand suspected of prejudice; and though all who are my readers will set up to be my judges, I enter my caveat against them, that they ought not so much as to be of my jury ; or if they be admitted, 'tis but reason that they should first hear what I

have to more in the defence of my opinon, That Horace is somewhat the better instructor of the two, is proved bence, that his instructions are more general, Juvenal's more limited; so that, granting that the counsels which they give are equally good for moral use. Horace, who gives the most various advice, and mest applicable to all occasions which can occur to us in the course of our lives; as including in his discourses not only all the rules of morality, but also of civil conversation: is undoubtedis to be preferred to him, who is more circumscribed in his instructions, makes them to fewer people, and on fewer occasions, than the other. I may be pardoned for using an old saving, since it is true and · to the purpose, Banum quo communius co melius. Juvenal, excepting only his first satire, is in all the rest confined to the exposting some particular vice; that he lashes, and there he sticks. His sentences are truly shining and instructive; but they are sprinkled here and there. Herace is teaching us in every line, and is perpetually moral; he had found out the skill of Virgit, to hide his sentences; to give you the virtue of them without showing them in their teli extent : which is the estrutation of a neet, and not his art. And this Petronius charges on the authors of his time, as a vice or writing, which was then growing on the ree: Ne scalentia extra corpus erationis entiscent. He would have them weaved into the body of the work, and not appear embessed upon it, and striking directly on the reader's view. Folly was the proper quarry of Horace, and not vice: and as there are but few notoriously wicked men; in comparison with a shoul of fools

and fops, so 'tis a harder thing to make a man wise, than to make him honest: for the will is only to be reclaimed in the one. but the understanding is to be informed in the other. There are blind sides and follies, even in the professors of moral philosophy : and there is not any one set of them that Horace has not exposed. Which, as it was not the design of Juvenal, who was wholly employed in lushing vices, some of them the most enormous that can be imagined, so, perhans, it was not so much his talent, Omne vafer vittum, videnti Flaccus amico, tangit, & admissus circum precordia This was the commendation that Persius gave him: where, by ritim, be means those little vices which we call follies, the defects of human understanding, or at most the peccadiilos of life, rather than the tracical vices, to which men are hurried by their unruly passions and exorbitant desires. But on the word once, which is universal, he concludes with me, that the divine wit of Horace let nothing untouched; that be entered into the utmost recesses of nature: found out the imperfections even of the most wise and grave, as well as of the common people; discuvering even in the great Trebatius, to whom he addresses the first satire, his bunning after business, and following the court; as well as in the persecutor Crispinus, his impertinence and importunity. 'Tis true, he exposes Crispinus openly as a common nuisance; but he rullies the other as a friend, more finely. The exhortations of Persius are confined to noblemen; and the stoick philosophy is that alone which he recommends to them: Juvenal exhorts to particular virtues, as they are epposed to those vices against which he declaims; but Horace laughs to shame all follies, and insinuates virtue rather by familiar examples

then by the severity of precepts. This last consideration seems to incline the balance on the side of Horace, and to give him the preference to Juvenal, not only in profit, but in pleasure. But after all, I must confess that the delight which Horace gives me is but languishing. Be pleased still to understand, that I speak of my own taste only: he may ravish other men; but I am too stupid and insensible to be tickled. Where he barely gains himself, and, as Scaligersays, only shows his white treth,he cannot provoke me to anylaughter. His urbanity, that is, his good manners, are to be commended, but his wit is faint; and his salt, if I may dare to say so, almost

insipid. Juvenal is of a more vicorous and masculine wit: he gives me as much pleasure as I can bear : he fully satisfies my expectation : he treats his subject home : his spleen is raised, and he raises mine : I have the pleasure of concernment in all be says: he drives his reader along with him : and when he is at the end of his way, I willinely stop with him. If he went another stage, it would be too far, it would make a journey of a procress, and turn the delight into fatigue. When he gives over, 'tis a sign the subject is exhausted, and the wit of man can carry it no farther. If a fault can be justly found in him, 'tis that he is sometimes too luxuriant, too redundant; says more than he needs, like my friend the Plain Dealer, but never more than pleases. Add to this, that his thoughts are as just as those of Horace, and much more elevated. His expressions are sonorous and more noble, his verse more numerous, and his words are suitable to his thoughts, sublime and lofty. All these contribute to the pleasure of the reader; and the greater the soul of him who reads, his transports are the greater. Horace is always on the amble. Juvenal on the gallop; but his way is perpetually on carpet-ground. He goes with more impetuosity than Horace, but as securely; and the swiftness adds more lively agitation to the spirits. Dryden.

§ 103. Delicate Satire not easily hit off

How easy is it to call rogue and villain, and that wittily! but how hard to make a man appear a fool, a blockhead, or a knave, without using any of those opprobrious terms! To spare the grossness of the names, and to do the thing yet more severely, is to draw a full face, and to make the nose and cheek stand out, and yet not to employ any depth of shadowing. This is the mystery of that noble trade, which yet no master can teach to his apprentice : he may give the rules, but the scholar is never the nearer in his practice. Neither is it true, that this fineness of raillery is offensive. A witty mun is tickled while he is hurt in this manner; and a fool feels it not. The occasion of an offence may possibly be given, but he cannot take it, if it be granted, that in effect this way does more mischief; that a man is secretly wounded; and though he be not sensible himself, yet the malicious world will find it out for him: yet there is still a vast difference betwixt the slovenly butchering of a man, and the fineness of a stroke that separates the head from the body, and leaves it standing in its place. A man may be capable, as Jack Ketch's wife said of her servant, of a plain piece of work, a bare hanging; but to make a mulefactor die sweetly, was only belonging to her husband. I wish I could apply it to myself, if the reader would be kind enough to think it belongs to me. The character of Zimri in my Absalom, is, in my opinion, worth the whole noem : 'tis not bloody, but 'tis ridiculous enough: and he for whom it was intended, was too witty to resent it as an injury. If I had railed, I might have suffered for it justly: but I managed mine own works more happily, perhaps more dexterously, I avoided the mention of great crimes, and applied myself to the representing of blind sides, and little extravagancies, to which, the wittier a man is, he is generally the more obnoxious. It succeeded as I wished. the jest went round, and he was out in his turn who began the frolic.

§ 104. The Works of Art defective in entertaining the Imagination.

If we consider the works of nature and art, as they are qualified to entertain the imagination, we shall find the last very defective, in comparison of the former; for though they may sometimes appear as beautiful or strange, they can have nothing in them of that vastness and immensity, which affords so great an entertainment to the mind of the beholder. The one may be as polite and delicate as the other, but can never shew herself so august and magnificent in the design. There is something more bold and musterly in the rough careless strokes of nature, than in the nice touches and embellishments of art. The beauties of the most stately garden or palace lie in a narrow compass, the imagination immediately runs them over, and requires something else to gratify her; but, in the wide fields of nature, the sight wanders up and down without confinement. and is fed with an infinite variety of images. without any certain stint or number. For this reason we always find the poet in love with a country life, where nature appears in the greatest perfection, and furnishes out all those scenes that are most apt to delight the imagination.

Seriptorum chorus omnis amat nemus et fugit urbes. Hox., Hie secura quies, et nescia fallere vita. Dives opun variarum; hie lațis otia fundis, Spelunex, vivique heus, hie frigida Tempe, Nugituque boum, molle que sub arbore somaj.

But though there are several of these wild scenes that are more delightful thunany artificial shows; yet we find the works of nature still more pleasant, the more they resemble those of art : for in this case our pleasure rises from a double principle: from the agreeableness of the objects to the eve, and from their similitude to other objects : we are pleased as well with comparing their beauties, as with surveying them, and can represent them to our minds either as copies or originals. Hence it is that we take delight in a prospect which is well laid out, and diversifien with fields and meadows, woods and rivers; in those accidental land-kips of trees, clouds, and cities, that are sometimes found in the veins of marble; in the curious fret-work of rocks and grottes; and, in a word, in any thing that hath such a variety or regularity as may seem the effects of design, in what we cail the works of chance.

Advantage from their Similarity to those of Nature.

If the products of nature rise in value, according as they more or less resemble those of art, we may be sure that artificial works receive a greater advantage from their resemblance to such as are natural; because here the similitude is not only pleasant, but the pattern more perfect. prettiest landskip I ever saw, was one drawn on the walls of a dark room, which stood opposite on one side to a navigable river, and on the other to a park The experiment is very common in optics. Here you might discover the waves and fluctuations of the water in strong and proper colours, with the picture of a ship entering at one end, and sailing by degrees through the whole piece. On another there appeared the green shadow of trees, waving to and fro with the wind, the herds of deer among them in miniature, lcaping about upon the wall. I must confess the novelty of such a sight may be one occasion of its pleasantness to the imagination, but certainly the chief reason is its near resemblance to nature, as it does not only, like other pictures give the colour and figure, but the motion of the things it represents.

We have before observed, than there is generally in nature something more grand and august, than what we meet with in the curiosities of art. When, therefore, we see this imitated in any measure, it gives us a nobler and more exalted kind of pleasure than what we receive from the ricer and more accurate productions of art. On this account our English gardens are not so entertaining to the fancy as those in France and Italy, where we see a large extent of ground covered over with an agreeable mixture of garden and forest, which represent every where an artificial rudeness, muchmore charming than that neatness and elegance which we meet with in those of our own country. It might, inded, be of ill consequence to the public, as well as unprofitable to private persons, to alienate so much ground from pasturage and the plough, in many parts of a country that is so well peopled, and cultivated to a far greater advantage. But why may not a whole estate be thrown into a kind of garden by frequent plantations, that may turn as much to the profit as the pleasure of the owner? A marsh overgrown with willows, or a mountain shaded with oaks, are not only more beautiful, but more benchcial, than when they lie bare and unadorn-

of ed. Fields of corn make a alexant preter and if the walks ore a little take care of that be tweed too were begin ed to be a construction of the corn and improvement of the too the too the corn of the corn to the corn of the corn of the too the corn of the corn of the corn of the too the corn of the corn of the corn of the too the corn of the corn of the corn of the too the corn of the corn of the corn of the corn of the too the corn of the corn of the corn of the corn of the too the corn of the too the corn of the too the corn of the too the corn of the too the corn of t

§ 105. On the Progress of the Arts.

The natural progress of the works of
men is from rudeness to convenience, from
convenience to elegance, and from elegance

to nicry. The first bloom is enforced by necessity. The savage finds himself incommoded by heat and code, by rain and wind; he shiftens himself in the hollow of a rock, and learns to dig a cave where there was not before. He finds the sun and the and excluded by the thicket, and when there was not before, the finds the sun and the and extended by the thicket, and when the control the change of the change

The next gradation of skill and industy protects above, closed with doers, and divided by partitions; and apartments are multiplied and disposed according to the various degrees of power or invention: improvement succeeds improvement, as he that is freed from a greater evil goves impatient of a less, till ease in time is advaged to p'easure.

The mind, set free from the importunities of natural want, gains leisure to go in search of superfluous gratifications, and adds to the uses of habitation the delights of prospect. Then begins the reign of symmetry; orders of srchitecture are invented, and one part of the edifice is conformed to another, without any other reason than that the eye may not be offended.

The passage is very short from elegance to luxury. Ionic and Corinhian columns are soon succeeded by gilt cornices, inlaid floors, and petty ornaments, which shew rather the wealth than the taste of the possessor.

Idler.

§ 106. The Study of Astronomy peculiarly delightful.

In fair weather, when my heart is cheered, and I feel that exaltation of spirits which results from light and warmly, joined with a beautiful prosper of nature, I regard myself as one placed by the hand of God in the midst of an ample theattre, in which the sun, menon, and stars, the present of the start of the star

Thunder and lightning, rain and hail, the painted bow and the glaring comet, are decorations of this mighty theatre; and the sable hemisphere studded with spangles, the brue vault at noon, the glorious gildings and the rich colours in the ho-

rizon, I look on as so many successive scenes, When I consider things in this light, methinks it is a sort of impiety to have no attention to the course of nature, and the revolutions of the heavenly bodies. To be regardless of those phænomena that are placed within our view, on purpose to entertain our faculties, and display the wisdom and power of our Creator, is an affront to Providence of the same kind, (I hope it was not impious to make such a simile) as it would be to a good poet to sit out his play without minding the plot or beauties of it. yet how few are there who attend to the drama of nature, its artificial structure, and those admirable scenes whereby the passions of a philosopher are gratefully agitated, and his soul affected with the sweet emotions of joy and surprise,

How many fox-hunters and rural squires are to be found all over Great Britain, who are ignorant that they have lived all this time in a planet; that the sun is several thousand times bigger than the earth; and that there are several other worlds within our own !! Ay, but," says some illiertate fellow, !! enjoy the world, and leave that the contemplate it." Yes, you it to others so contemplate it." Yes, you it to other, so contemplate it." Yes, you is, you enjoy as a brute ! but to enjoy as a rational being is to know it, to be sensible of its greatene and beauty. It is engived with it's armony, sod, by these reflections, month of the contemplate is to be a support of the contemplate in the contemplate is a month of the contemplate is the contemplate in the contemplate in the contemplate is the contemplate in the contemplate in the contemplate in the contemplate is the contemplate in the conte

mont that framed it.

The man who materials with valThe man who are trained to the flux of
things in heaven and things on certifi, and
observes the lasts by which they are gotermed, hath secured to himself an easy and
observes the lasts, where he beholds with
convenient acts, where he beholds with
the convenient acts, where he beholds with
ture, while there about him are, some fast
takep, and others struggling for the highest places, or turning near eyes from the
table of the beholds with the convenience, to
take at the beholds with the convenience.

Within this ample circumstreace of the world, the glorious lights that are hung on high, the meteors in the middle region the various livery of the earth, and the profussion of good things that distinguish the seasons, yield a prospect which annihilates all human grandear. Tatler.

§ 107. The planetary and terrestrial Worlds comparatively considered.

To us, who dwell on its surface, the earth is by far the most extensive or by that our eyes can any where behold: it is also clothic with verdure, datinguished by trees, and advarted with variety of beautiful decorations; whereas, to a spectator placed on one of the planets, it wears an unsform spect, looks all luminous, and no larger than a port. To beings who still d'ell directions are considered in the property of the prope

That which we call alternately the morning and the evening star (as in one part of the orbit she rides foremost in the procession of night, in the other ushers in and anticipates the dawn) is a planetary world, which with the four others that so wonderfully vary their mystic dance, are in themselves dark bodies, and shine only by reflection; have fields, and seas, and skies of their own, are furnished with all accommodations for animal subsistence, and are supposed to be the abodes of intellectual life; all which, together with our earthly habitation, are dependant on that grand dispenser of divine munificence, the 3 N 3

bution of his rays, and derive their comfort from his benian agency.

The sun, which seems to perform its daily stages through the sky, is in this respect fixed and immoveable; 'tis the great axle of heaven, about which the globe we inhabit, and other more spacious orbs, wheel their stated courses. The sun, though seemingly smaller than the dial it illuminates, is abundantly larger than this whole earth, on which so many lofty mountains rise, and such vast oceans roll. A line extending from side to side through the centre of that resplendent orb, would measure more than eight hundred thousand miles; a girdle formed to go round its circumference, would require a length of millions. Were its solid contents to be estimated, the account would overwhelm our understanding, and be almost beyond the power of language to express. Are we startled at these reports of philosophy? Are we ready to cry out in a transport of suprize, " How mighty is the Being who kindled such a prodigious fire, and keeps alive from age to age such an enormous mass of flame!" let us attend our philosophic guides, and we shall be brought acquainted with speculations more enlarged and more inflaming.

This sun, with all his attendant planets, is but a very little part of the grand machine of the universe: every star, though in appearance no bigger than the diamond that glitters upon a lady's ring, is really a vast globe, like the sun in size and in glory; no less spacious, no less luminous, than the radiant source of the day : so that every star is not barely a world, but the centre of a magnificent system; has a retinue of worlds, irradiated by its beams, and revolving round its attractive influence, all which are lost to our sight in unmeasurable wilds of ether. the stars appear like so many diminutive and scarce distinguishable points, is owing to their immense and inconceivable distance. Immense and inconceivable indeed it is, since a ball, shot from a loaded cannon, and flying with unabated rapidity, must travel at this impetuous rate almost seven hundred thousand years. before it could reach the nearest of these twinkling luminaries.

While, beholding this vast expanse, I learn my own extreme meanness, I would also discover the abject littleness of all terrestrial things. What is the earth, with all her ostentatious scenes, compared with

this astonishing grand furniture of the skies? What, but a dim speck, hardly perceivable in the map of the universe? It is observed by a very judicious writer, that if the sun himself, which enlightens that part of the creation, was extinguished, and all the host of planetary worlds, which move about him, were annihilated, they would not be missed by an eye that can take in the whole compass of nature, any more than a grain of sand upon the sea-The bulk of which they consist, and the space which they occupy, is so exceedingly little in comparison of the whole, that their loss would leave scarce a blank in the immensity of God's works. If then, not our globe only, but this whole system, be so very diminutive, what is a kingdom or a country? What are a few lordships, or the so much admired patrimonies of those who are styled wealthy? When I measure them with my own little pittance. they swell into proud and bloated dimensions: but when I take the universe for my standard, how scanty is their size, how contemptible their figure! they shrink into pompous nothings. Spectator.

§ 108. The Character of Toby Bumper.

It is one of the greatest advantages of education, that it encourages an ingenuous spirit, and cultivates a liberal disposition. We do not wonder that a lad who has never been sent to school, and whose faculties have been suffered to rust at the hali-house, should form too close an intimacy with his best friends, the groom and the game-keeper; but it would amaze us to see a boy well educated cherish this illplaced pride, of being, as it is called, the head of the company. A person of this humble ambition will be very well content to pay the reckoning, for the bonour of being distinguished by the title of ' the gentleman, while he is unwilling to associato with men of fashion, lest they should be his superiors in rank or fortune; or with men of parts, lest they should exceed him in abilities. Sometimes indeed it, happens that a person of genius and learning will stoop to receive incense of mean and illiterate fistierers in a porter-house and cyder-cellar; and I remember to have heard of a poet, who was once caught in a brothel, in the very fact of reading his verses to the good old mother, and a circle

There are some few, who have been led into low company, merely from an affectanon

of her daughters.

tion of humour, and from a desire of secing the droller scenes of life; have descended to associate with the meanest of the mob. and picked their cropies from lanes and alleys. The most striking instance I know of this low passion for drollery, is Toby Bumper, a young fellow of family and fortune, and not without talents, who has taken more than ordipary pains to degrade himself; and is now become almost as low a character, as any of those whom he has chosen for his companions. Toby will drink purl in a morning, smoke his pipe in a night-cellar, dive for a dinner, or eat-black puddings at Bartholomew-fair, for the humour of the thing. He has also studied, and practises, all the plebeian arts and exercises, under the best masters; and has discraced himself with every impolite accomplishment. has had many a set-to with Buckhorse; and has now and then the honour of receiving a fall from the great Broughton himself. Nobody is better known among the hackney-coachmen, as a brother-whip: at the noble game of prison-bars, he is a match even for the natives of Essex and Cheshire : and he is frequently engaged at the Artillery-ground with Faulkner and Dingate at cricket; and is himself esteemed as good a bat as either of the Bennets. Another of Toby's favourite amusements is, to attend the executions at Tyburn; and it once happened, that one of his familiar intimates was unfortunately brought thither: when Toby carried his regard to his deceased friend so far, as to get himself knocked down in endeavouring to rescue the body from the surgeons.

As Toby affects to mimic, in every particular, the art and manner of the vulgar, he never fails to enrich his conversation with their emphatic oaths and expressive dialect, which recommends him as a man of excellent humour and high fun, among the Choice Spirits at Comus's Court, or at the meeting of the Sous of tound Sense and Satisfaction. He is also particularlyfamous for singing those cant songs, drawn up in the barbarous dialect of sharpers and pickpockets; the humour of which he often heightens, by screwing up his mouth, and rolling about a large quid of tobacco between his jaws. These and other like accomplishments frequently promote him to the chair in these facetious societies.

Tuby has indulged the same notions of humour, even in his amours; and is wellkn-wn to every street-walker from Cheapside to Charing-cross. This has given se-

veral shocks to his constitution, and often involved him in unlucky scrapes. been frequently bruised, beaten, and kicked, by the bulies of Wapping and Firet-ditch; and was once soundly drubbed by a soldier for engaging with his trull. The last time I saw him he was laid up with two black eyes, and a broken pate, which he got in a midnight skirmish, about a mistress, in a Connaisseur. night-cellur.

6 100. Causes of national Characters.

The vulgar are very apt to carry all national characters to extremes; and having once established it as a principle, that any people are knavish, or cowardly, or ignorant, they will admit of no exception. but comprehend every individual under the same character. Men of sense condemn these undistinguishing judgments; though at the same time they allow, that each nation has a peculiar set of manners, and that some particular qualities are more frequently to be met with among one people than among their neighbours. common people in Switzerland have surely more probity than those of the same rank in Ireland; and every prudent man will, from that circumstance alone, make a difference in the trust which he reposes in each. We have reason to expect greater wit and gaiety in a Frenchman than in a Spaniard, though Cervantes was born in Spain. An Englishman will naturally be thought to have more wit than a Dane, though Tycho Brahe was a native of Denmark.

Different reasons are assigned for these national characters, while some account for them from moral, and others from physical causes. By moral causes I mean all circumstances which are fitted to work on the mind, as motives or reasons, and which render a peculiar set of manners habitual to us. Of this kind are the nature of the government, the revolutions of public affairs, the plenty or penury in which the people live, the situation of the nation with regard to its neighbours, and such like circumstances. By physical causes, I mean those qualities of the air and climate, which are supposed to work insensibly on the temper, by altering the tone and habit of the body, and giving a particular complexion; which, though reflection and reason may sometimes overcome, yet will it' prevail among the generality of mankind, and have an influence on their manners. That the character of a nation will very

much depend on moral causes, must be 3 N 4

evident to the most superficial observer; since a nation is nothing but a collection of individuals, and the manners of individuals are frequently determined by these causes. As poverty and hard labour debase the minds of the common people, and render them unfit for any science and ingenious profession, so where any government becomes very oppressive to all its subjects, it must have a proportional effect on their temper and genius, and must banish all the liberal arts from amongst them.

The same principle of moral causes fixes the characters of different professions. und alters even the disposition which the particular members receive from the hand of nature. A soldier and a priest are different characters in all nations and all ages, and this difference is founded on circumstances, whose operation is external and unalterable.

The uncertainty of their life makes soldiers lavish and generous, as well as brave: their idleness, as well as the large societies which they form in camps or garrisons, inclines them to pleasure and gallantry; by their frequent change of company they acquire good breeding and an openness of behaviour; being employed only against a public and open enemy, they become candid, honest, and undesigning; and as they use more the labour of the body than the mind, they are commonly thoughtless and ignorant.

"Tis a trite but not altogether a false maxim, that priests of all religions are the same; and though the character of the profession will not in every instance prevail over the personal character, yet is it sure always to predominate with the greater number. For as chemists observe, that spirits when raised to a certain height are all the same, from whatever materials they be extracted; so these men being elevated above humanity, acquire an uniform character, which is entirely their own, and which is in my opinion, generally speaking, not the most amiable that is to be met with in human society; it is in most points opposite to that of a soldier, as is the way of life from which it is derived. Hume's Essays,

§ 110. Chastity on additional Ornament to Beauty. There is no charm in the female sex,

that can supply the place of virtue. Without innocence beauty is unlovely, and quality contemptible; good-breeding degenerates into wantenness, and wit into impudence. It is observed, that all the virtues are represented by both painters and statuaries under female shapes; but, if any one of them has a more particular title to that sex, it is Modesty. I shall leave it to the divines to guard them against the opposite vice, as they may be overpowered by temptations; it is sufficient for me to have warned them against it, as they may be/led astray by instinct. Spectator.

§ 111. Chastity a valuable Virtue in a Man.

But as I am now talking to the world yet untainted, I will venture to recommend chastity as the noblest male qualification. It is, methinks, very unreasonable, that the difficulty of attaining all other good habits, is what makes them honourable; but in this case the very attempt is become very ridiculous: but in spite of all the raillery of the world, truth is still truth, and will have beauties inseparable from it. I should, upon this occasion, bring examples of heroic chastity, were I not afraid of having my paper thrown away by the modish part of the town, who go no farther, at best, than the mere absence of ill, and are contented to be rather irreproachable than praise-worthy. In this particular, a gentleman in the court of Cyrus reported to his majesty the charms and beauty of Panthea; and ended his panegyric by telling him, that since he was at leisure, he would earry him to visit her. But that prince, who is a very great man to this day, answered the pimp, because he was a man of quality, without roughness, and said with a smile, " If I should visit her upon your introduction, now I have leisure. I don't know but I might go again upon her own invitation when I ought to be better employed." But when I cast about all the instances which I have met with in all my reading, I find not one so generous, so honest, and so noble, as that of Joseph in holy writ. When his master had trusted him so unreservedly (to speak it in the emphatical manner of the scripture)" He knew not aught he had, save the bread which he did cat," he was so unhappy as to appear irresistibly beautiful to his mistress; but when this shameless woman proceeds to solicit him, how gallant is his answer! " Behold my master wotteth not what is with me in the house,

and hath committed all that he hath to my

hand; there is none greater in the house

than I, neither hath he kept back any

thing from me but thee, because thou art

his wife." The same argument, which a base mind would have made to itself for committing the evil, was to this brave man the greatest motive for forbearing it. that he could do it with impunity : the malice and falsehood of the disappointed woman naturally arose on that occasion, and there is but a short step from the practice of virtue to the hatred of it. would therefore be worth serious consideration in both sexes, and the matter is of importance enough to them, to ask themselves whether they would change lightness of heart, indolence of mind, cheerful meals, untroubled slumbers, and gentle dispositions, for a constant pruriency which shuts out all things that are great or indifferent, clouds the imagination with insensibility and prejudice to all manner of delight, but that which is common to all

creatures that extend their species? A loose behaviour, and an inattention to every thing that is serious, flowing from some degree of this petulancy, is observable in the generality of the youth of both sexes in this age. It is the one common face of most public meetings, and breaks in upon the sobriety, I will not say severity, that we ought to exercise in churches. The pert boys and flippant girls are but faint followers of those in the same inclinations at more advanced years. I know not who can oblige them to mend their manners; all that I pretend to, is to enter my protest, that they are neither fine gentlemen nor fine ladies for this behaviour. As for the portraitures which I would propose, as the images of agreeable men and women, if they are not imitated or regarded, I can only answer, as I remember Mr. Dryden did on the like occasion, when a young fellow, just come from the play of Cleomenes, told him, in raillery against the continency of his principal character; If I had been alone with a lady, I should not have passed my time like your Spartan: "That may be," answered the bard with a very grave face; " but give me leave to tell you, Sir, you are no hero." Guardian.

§ 112. The Characters of Gamesters.

The whole tribe of gamesters may be ranked under two divisions: Every man who makes carding, dieing, and betting his daily practice, is either a dupe or a sharper; two characters equally the objects of envy and admiration. The dupe is generally a person of great fortune and weak intellects:

"Who will as tenderly be led by th' nose,
"As asses are:"
SHARLSPEARE.

He plays, not that he has any delight in cards and dice, but because it is the fashion; and if whist or hazard are proposed, he will no more refuse to make one at the table, than among a set of hard drinkers, he would object drinking his glass in turn, because he is not dry.

There are some few instances of men of sense, as well as family and fortune, who have been dupes and bubbles. Such an unaccountable itch of play has seized them, that they have sacrificed every thing to it, and have seemed wedded to seven's the main, and the odd trick. There is not a more melancholy object than a gentleman of sense thus infatuated. He makes himself and family a prey to a gang of villains more infamous than highwaymen; and perhaps, when his ruin is completed, he is glad to join with the very scoundrels that destroyed him, and live upon the spoil of others, whom he can draw into the same follies that proved so fatal to himself-

Here we may take a survey of the character of a sharper; and that he may have. no room to complain of foul play, let us begin with his excellencies. You will perhaps be startled, Mr. Town, when I mentioned the excellencies of a sharper; but a gamester, who makes a decent figure in the world, must be endued with many amiable qualities, which would undoubtedly appear with great lustre, were they not eclipsed by the odious character atfixed to his trade. In order to carry on the common business of his profession, he must be a man of quick and lively parts, attended with a stoical calmness of temper, and a constant presence of mind. He must smile at the loss of thousands; and is not to be discomposed, though ruin stares him in the face. As he is to live among the great he must not want politeness and affability; he must be submissive, but not servile; he must be master of an ingenuous liberal air, and have a seeming openness of behaviour.

These must be the chief accomplishments of our hero; but lest I should be accused of giving too favourable a likeness of him, now we have seen his outside, let us take a view of his heart. There we shall find avariee the main spring that moves moves the whole machine. Every game- smile, although he is provoked; when he ster is eaten up with avarice; and when this passion is in full force, it is more strongly predominant than any other. It conquers even lust; and conquers it more effectually than age. At sixty we look at a fine woman with pleasure; but when cards and dice have engrossed our attention, women and all their charms are blighted at five-and-twenty. A thorough gamester renounces Venus and Cupid for Plutus and Ames-ace, and owns no mistress of his heart except the queen of trumps. His insatiable avarice can only be gratified by Lypocrisy; so that all those specious virtues already mentioned, and which, if real, might be turned to the benefit of mankind, must be directed in a gamester towards the destruction of his fellow-creatures. His quick and lively parts serve only to instruct and assist him in the most dexterous method of packing the cards and cogging the dice; his forritude, which enables him to lose thousands without emotion, must often be practised against the stings and reproaches of his conscience, and his liberal deportment and affected openness is a specious veil to recommend and conceal the blackest villainy.

It is now necessary to take a second survev of his heart; and as we have seen its vices, let us consider its miseries. The covetous man, who has not sufficient courage or inclination to encrease his fortune by bets, cards, or dice, but is contented to hoard up thousands by thefts less publie, or by cheats less liable to uncertainty, lives in a state of perpetual suspicion and terror: but the avaricious fears of the gamester are infinitely greater. He is constantly to wear a musk; and like Monsieur St. Croix, condjuteur to that famous empoisonneuse, Madame Brinvillier, if his musk falls off, he runs the hazard of being suffocated by the stench of his own poisons. I have seen some examples of this sort not many years ago at White's. I am uncertain whether the wretches are still alive : but if they are still alive, they breathe like toads under ground, crawling amidst old walls, and paths long since unirequented.

But supposing that the sharper's hypocrisy remains undetected, in what a state of mind must that man,be, whose fortune degends upon the insincerity of his heart, the disingenuity of his behaviour, and the false bias of his dice! What sensations must be suppress, when he is obliged to

must look serene in the height of despair; and when he must act the stoic, without the consolation of one virtuous sentiment, or one moral principle! How unhappy must be be, even in that situation from which he hopes to reap most benefit: I mean amidst stars, garters, and the various herds of nobility! Their lordships are not always in a humour to play: they choose to laugh; they choose to joke; in the mean while our hero must patiently await the good hour, and must not only join in the laugh, and applaud the joke, but must humour every turn and caprice to which that set of spoiled children, called bucks of quality, are liable. Surely his brother Thicket's employment, of sauntering on horseback in the wind and rain till the Reading coach-passes through Smallberry-green, is the more eligible, and no less honest occupation.

The sharper has also frequently the mortification of being thwarted in his designs. Opportunities of fraud will not for ever present themselves. The false dire cannot be constantly produced, nor the packed cards always be placed upon the table. It is then our gamester is in the greatest danger. But even then, when be is in the power of fortune, and has pothing but mere luck and fair play on his side, he must stand the brunt, and perhaps give away his last guinea, as coolly as he would lend a nobleman a shilling.

Our hero is now going off the stage, and his catastrophe is very tragical. The next news we hear of him is his death. atchieved by his own hand, and with his own pistol. An inquest is bribed, he is buried at mid-night-and forgotten before sun-rise.

These two portraits of a sharper, wherein I have endeavoured to show different likenesses in the same man, put me in mind of an old print, which I remember at Oxford, of Count Guiscard. At first sight he was exhibited in a full-bottomed wig, a hat and a feather, embroidered cleaths, diamond buttons, and the full court dress of those days; but by polling a string the folds of the paper were shifted, the face only remained, a new body came forward, and Count Guiscard appeared to be a devil. Cannaisseur.

\$ 118. The TATLER's Advice to his Sister Jenny; a good Lesson for young Ladies.

My brother Tranquillus being gone out of town for some days, my sister Jenny sent

me word she would come and dine with me, and therefore desired me to have no other company. I took care accordingly, and was not a little pleased to see her enter the room with a decent and matron-like behaviour which I thought very much became her. I saw she had a great deal to say to me, and easily discovered in her eyes, and the air of her countenance, that she had abundance of satisfaction in her beart. which she longed to communicate. However. I was resolved to let her break into her discourse her own way, and reduced her to a thousand little devices and intimations to bring me to the mention of her husband. But finding I was resolved not to name him, she begun of her own accord: " My husband," says she, " gives his humble service to you;" to which I only answered, " I hope he is well," and without waiting for a reply, fell into other subjects. She at last was out of all patience and said. with a smile and manner that I thought had more beauty and spirit than I had ever observed before in her; " I did not think, brother, you had been so ill-natured. You have seen ever since I came in, that I had · a mind to talk of my busband, and you will not be so kind as to give me an occasion." I did not know," said I, " but it might be a disagreeable subject to you. You do not take me for so old-fashioned a fellow as to think of entertaining a young lady with the discourse of her husband. I know nothing is more acceptable than to speak of one who is to be so; but to speak of one who is so-indeed, Jenny, I am a better bred man than you think me." She shewed a little dislike to my raillery, andby her bridling up,I perceived she expected to be treated hereafter not as Jenny Distaff, but Mrs. Tranquillus. I was very well pleased with the change in her humour ; and upon talking with her upon several subjects, I could not but fancy that I saw a great deal of her husband's way and manner in her remarks, her phrases, the tone of her voice, and the very air of her countenance. This gave me an unspeakable satisfaction, not only because I had found her a husband from whom she could learn many things that were laudable, but also because I looked upon her imitation of him as an infallible sign that she entirely loved him. This is an observation that I never knew fail, though. I do not remember that any other has made it. The natural slyness of her sex hindered her from telling me the greatness of her own passion, but I easily

collected it from the representation she gave me of his, "I have every thing in Tranquillus," says she, " that I can wish for and enjoy in him (what indeed you told me were to be met with in a good husband) the foudness of a lover, the tenderness of a parent, and the intimacy of a friend." It transported me to see her eyes swimming in tears of affection when she spoke. "And is there not, sister," said I. " more pleasure in the possession of such a man, than in all the little impertinences of balls, assembiles, and equipage, which it cost me so much pains to make you contemn?" She answered smiling, "Tranquillus has made me a sincere convert in a few weeks, though I am afraid you could not have done it in your whole life. To tell you truly, I have only one fear hang. ing upon me, which is not to give me trouble in the midst of all my satisfactions : I am afraid, you must know, that I shall not always make the same amiable anpearance in his eyes that I do at present. You know, brother Bickerstaff, that you have the reputation of a conjuror, and if you have any one secret in your art to make your sister always beautiful, I should be happier than if I were mistress of all the worlds you have shewn me in a starry night." "Jenny," said I, "without having recourse to magic, I shall give you one plain rule, that will not fail of making you always amiable to a man who has so great a passion for you, and is of so equal and reasonable a temper as Tranquillus:-Endeavour to please, and you must please. Be always in the same disposition as you are when you ask for this secret, and you may take my word, you will never want it; an inviolable fidelity, good-humour, and complacency of temper, outlive all the charms of a fine face, and make the decays of itinvisible." Tatler.

§ 114. Curiosity.

The love of vasiety, of cariosity, of sea in grew things, which is the same can least a sister passion 10 it,— seems wow into the frame of every son and daughter of Adam, we unually speak of it so one of nature's levitie, though planned within us for the solid purpose of carrying forward the mind to fresh enquiry and knowledge: early us off, the mind (fear) would does not seem to be sufficient to the seem of the seems of the s

It is to this spur which is ever in our sides, that we owe the impatience of this desire for travelling: the passion is no ways had .- but as others are-in its mismanagement or excess; -order it rightly, the advantages are worth the pursuit; the chief of which are-to learn the languages, the laws and customs, and understand the government and interest of other nations; -to acquire an urbanity and confidence of behaviour, and fit the mind more casily for conversation and discourse; to take us out of the company of our aunts and grandmothers, and from the tracts of nursery mistakes; and by shewing us new objects, or old ones in new lights, to reform our judgments-by tasting perpetually the varieties of nature, to know what is good -by observing the address and arts of men, to conceive what is sincere,-and by seeing the difference of so many various humours and manners-to look into ourselves, and form our own.

This is some part of the cargo we might return with; but the impulse of seeing new sights; augmented with that of getting clear from all lessons both of wisdom and reproof at home-carries our youth too early out, to turn this venture to much account; on the contrary, if the scene painted of the prodigal in his travels, looks more like a copy than an original-will it not be well if such an adventurer, with so unpromising a setting-out, -without care--without compass, -be not cast away for ever ;- and may he not be said to escape well-if he returns to his country only as naked as he first left it?

But you will send an able pilot with

your son-a scholar.-If wisdom could speak no other language but Greek or Latin-you do wellor if mathematics will make a gentleman, -or natural philosophy but teach him to make a bow-he may be of some service in introducing your son into good societies. and supporting him in them when he has done-but the upshot will be generally this, that in the most pressing occasions of address, if he is a man of mere reading, the unhappy youth will have the tutor to carry -and not the tutor to carry him.

But you will avoid this extreme; he shall be escorted by one who knows the world, not merely from books-but from his own experience :--- a man who has been employed on such services, and thrice made the tour of Europe with success.

-That is, without breaking his own, or

his pupil's neck :- for if he is such as my eyes have seen! some broken Swiss valetde-chambre--some general undertaker, who will perform the journey in so many mouths, " if God permit,"-much knowledge will not accrue; -some profit at least,-he will learn the amount to a halfpenny of every stage from Calais to Rome; - he will be carried to the best inns,instructed where there is the best wine, and sup a livre cheaper, than if the youth bad been left to make the tour and bargain himself. Look at our governor! I beseech you: -see, he is an inch tailer as he relates the advantages .--

-And here endeth his pride-his knowledge, and his use.

But when your son gets abroad, he will be taken out of his hands, by his society with men of rank and letters, with whom he will pass the greatest part of his time.

Let me observe, in the first place, that company which is really good is very rate and very shy: but you have surmounted this difficulty, and procured him the best letters of recommendation to the most emi-

ment and respectable in every capital. And I answer, that he will obtain all hy them, which courtesy strictly stands obliged to pay on such occasions, - but no

There is nothing in which we are so much deceived, as in the advantages proposed from our connections and discourse with the literati, &c. in foreign parts; especially if the experiment is made before we are matured by years or study.

Conversation is a traffick; and if you enter into it without some stock of knowledge, to balance the account perpetually hetwixt you -the trade drops at once; and this is the reason,—however it may be hoasted to the contrary, why traveliers have so little (especially good) conversation with natives, owing to their suspicion,-or perhaps conviction, that there is nothing to be extracted from the conversation of young itinerants, worth the trouble of their bad language,-or the interruption of their visits.

The pain on these occasions is usually reciprocal; the consequence of which is, that the disappointed youth seeks an easier society; and as bad company is always ready,-and ever lying in wait-the career is soon finished; and the poor prodigal returns the same object of pity, with the predigal in the gospel.

Sterne's Sermons. § 115.

§115. Controversy seldom decently conducted.

'Tis no uncommon circumstance in controversy, for the parties to engage in all the fury of disputation, without precisely instructing their readers, or truly knowing themselves, the particulars about which they differ. Hence that fruitless parade of argument, and those opposite pretences to demonstration, with which most debates, on every subject, have been infested. Would the contending parties first be sure of their own meaning, and then communicate their sense to others in plain terms and simplicity of heart, the face of controversy would soon be changed, and real knowledge, instead of imaginary conquest, would be the noble reward of literary toil. Browne's Essays.

§ 116. How to please in conversation,

None of the desires dictated by vanity is more general, or less blameable, than that of being distinguished for the arts of conversation. Other accomplishments may be powersed without opportunity of exercing them, or wanted without danger that the defect can often be remarked; but as no man can live otherwise than in an hermitage without hourly pleasure or vexation, from the fondness or neglect of those about him, the faculty of giving pleasure is of continual use. Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, as I whose departure is lamented, like the recess of the sun from northern climates, as a privation of all that enlivers fancy and inspires gaiety.

It is apparent that to excellence in this valuable art, some peculiar qualifications are necessary; for every man's experience will inform him, that the pleasure which men are able to give in conversation holds no stated proportion to their knowledge or their virtue. Many find their way to the tables and the parties of those, who never consider them as of the least importance in any other place; we have all, at one time or other, been content to love those whom we could not esteem, and been persuaded to try the dangerous experiment of admitting him for a companion, whom we know to be too ignorant for a counsellor, and too treacherous for a friend.

He that would please must rarely aim at such excellence as depresses his hearers in their own opinion, or debars them from the hope of contributing reciprocally to the entertainment of the company. Merriment extorted by sallies of imagination, sprightliness of remark, or quickness of reply, is too often what the Latins call, the Sardinian laughter, a distortion of face without gladness of the heart.

For this reason no style of conversation is more extensively acceptable than the narrative. He who has stored his memory with slight anecdotes, private incidents, and personal peculiarities, seldom fails to find his audience favourable. Almost every man listens with eagerness to externporary history; for almost every man has some real or imaginary connection with a celebrated character, some desire to advance or oppose a rising name. Vanity often co-operates with curiosity. He that is a hearer in one place, qualifies himself to become a speaker in another; for though he cannot comprehend a series of argument, or transport the volatile spirit of wit without evaporation, yet he thinks himself able to treasure up the various incidents of a story, and pleases his hopes with the information which he shall give to some inferior society.

Narratives are for the most part heard without enty, because they are not supposed to imply any intellectual qualities above the common rate. To be acquainted with facts not yet echoed by plebeisn mouths, may happen to one man as well as to another, and to relate them when they are known, has in appearance so very Pittle difficulty, that every one concludes himself equal to the task. Remsher.

§ 117. The various Faults in Conversation and Behaviour pointed out.

I shall not attempt to lay down any particular rules for conversation, but rather point out such faults in discourse and behaviour, as render the company of half. mankind rather tedious than amusing. is in vain, indeed, to look for conversation where we might expect to find it in the greatest perfection, among persons of fashion: there it is almost annihilated by universal card-playing; insomuch that I have heard it given as a reason, why it is impossible for our present writers to succeed in the dialogue of genteel comedy, that our people of quality scarce ever meet but to game. All their discourse turns upon the odd trick and the four honours : and it is no less a maxim with the votaries

of whist than with those of Bacchus, that

Every one endeavours to make himself as agreeable to society as he can; but it often happens, that those who most aim at shining in conversation, overshoot their Though a man succeeds, he should not (as is frequently the case) engross the whole talk to himself; for that destroys the very essence of convertation, which is talking together. We should try to keep up conversation like a ball bandied to and fro from one to the other, rather than seize it all to ourselves, and drive it before us like a foot-ball. We should likewise be cautious to adapt the matter of our discourse to our company; and not talk Greek before ladies, or of the last new fur-

below to a meeting of country justices, But nothing throws a more ridiculous nir over the whole conversation, than certain peculiarities, easily acquired, but very difficultly conquered and discarded. In order to display these absurdaties in a truer I ht, it is my present purpose to enumerate such of them, as are most commonly to be met with; and first to take notice of those buffoons in society, the Attitudinarians and Face-makers. These accompany every word with a peculiar grimace or gesture; they assent with a shrug, and contradict with a twisting of the neck; are angry with a wry mouth, and pleased in a caper of a minuet-step. They may be considered as speaking harlequins; and their rules of eloquence are taken from the posture-master. These should be condemued to converse only in damb-show with their own persons in a looking-glass; as well as the Smirkers and Smilers, who so prettily set off their faces, together with their words, by a fe-ne-scal-anal between a grin and a dimple. With these we may tikewise rank the affected tribe of Mimics, who are constantly taking off the peculiar tene of voice or gesture of their acquaintauce : though they are such wretched imitators, that (like bad painters) they are frequently forced to write the name under the picture, before we can discover any likeness.

Next to these, whose election is absorbed in action, and who converse chiefly with their arms and legs, we may consider the professed Speakers. And first, the emphatical v. who squeeze, and press, and ram down every syllable with excessive vebeneance and energy. These orators are temarkable for their distinct election and

force of expression : they dwell on the important particles of and the, and the significant conjunctive and; which they seem to bawk up, with much difficulty, out of their own throats, and to cram them, with no less pain, into the ears of their auditors. These should be suffered only to syringe (as it were) the ears of a deaf man, through an hearing-trumpet; though I must confess, that I am equally offended with the Whisperers or Low Speakers, who seem to fancy all their acquaintance deaf, and come up so close to you, that they may be said to measure noses with you, and frequently overcome you with the foul ex-I would halations of a stinking breath. have these oracular gentry obliged to talk at a distance through a speaking-trumpet, or apply their lips to the walls of a whispering gallery. The Wits, who will not condescend to utter any thing but a ben mot ; and the Whistlers or Tune-hummers, who never articulate at all, may be joined very agreeably together in concert; and to those tinkling cymbals I would also add the sounding brass, the Bawler, who ea-

quires after your health with the bellowing of a town-crier. The Tatlers, whose pliable pipes are admirably adapted to the " soft parts of conversation, " and sweetly " prattling out of fashion, " make very pretty music from a beautiful face and a female tongue; but from a rough manly voice and course features, mere nousense is as harsh and dissonaut as a jig from a hurdy-gurdy. Swearers I have spoken of in :. former paper; but the Half-swearers, who split, and mince, and fritter their oaths into god's bud, ad's fish, and demme; the Gothic humburgers, and those who " nick-name God's creatures, " and call a man a cabbage, a crab, a queer cub, an odd fish, and an unaccounsable muskin, should never come into company without an interpreter. But I will not tire my reader's nationce by pointing out all the pests of conversation: nor dwell particularly on the sensibles who pronounce dogmatically on the most trivial points, and speak in sentences; the Wonderers, who are always wondering what o'clock it is, or wondering whether it will rain or no, or wondering when the mocn changes; the Phraseologists, who explain a thing by all that, or enter into particulars with this and that and e'other; and lastly, the Silent men, who seem afraid of opening their mouths, lest they should catch cold, and literally observe the presation be only yea yes, and nay nay.

The rational intercourse kept up by conversation, is one of our principal distinctions from brutes. We should therefore endeavour to turn this peculiar talent to our advantage, and consider the organs of speech as the instruments of understanding: we should be very careful not to use them as weapons of vice, or tools of folly; and do our utmost to unlearn any trivial or ridiculous habits, which tend to lessen the value of such an inestimable prerogative. It is, indeed, imagined by some philoso. phers, that even birds and beasts (though without the power of articulation) perfectly understand one another by the sounds they utter; and that dogs, cats, &c. have each a particular language to themselves, like different nations. Thus it may be supposed, that the nightingales of Italy have as fine an ear to their own native wood-notes, as any signor or signora for an Italian air; that the boars of Westphalia gruntle as expressively through the nose as the inhabitants in High-German; and that the frogs in the dykes of Holland croak as intelligibly as the natives jubber their Low-Dutch. However this may be, we may consider those, whose tongues hardly teem to be under the influence of reason, and do not keep up the proper conversation of human creatures, as imitating the language of different animals. Thus, for instance, the affinity between chatterers and monkeys, and praters and parrots, istoo obvious not to occur at once: Grunters and Growlers may justly be compared to hogs: Sparlers are curs, that continually shew their teeth, but never bite; and the spitfire passignate are a sort of wild cats, that will not bear stroaking, but will pur when they are pleased. Complainers are screech-owls; and story-tellers, always repeating the same dull note, are cuckoos. Poets that prick up their ears at their own hideous braying, are no better than asses : Critics in general are venomous serpents, that dolight in hissing; and some of them, who have got by heart a few technical terms without knowing their meaning, are no other than magpies. Connoisseur. .

§ 118. A Citizen's Country House described.

I remember to have seen a little French

novel, giving an account of a citizen of Paris making an excursion into the country. He imagines himself about to under-

cept of the gospel, by letting their conver- take a long voyage to some strange region, where the natives were as different from the inhabitants of his own city as the most distant nations. He accordingly takes boat, and is landed at a village about a league from the capital. When he is set on shore, he is amazed to see the people speak, the same language, wear the same dress, and use the same customs with himself. He, who had spent all his life within the sight of Pont Neuf, looked upon every one that lived out of Paris as a foreigner : and though the utmost extent of his travels was not three miles, he was as much surprized as he would have been to meet with a colony of Frenchmen on the Terra In-

In your late paper on the amusements of Sunday, you have set forth in what manner our citizens pass that day, which most of them devote to the country; but I wish you had been more particular in your descriptions of those elegant rural mansions, which at once shew the opulence and the taste of our principal merchants, mechanics, and artificers.

I went last Sunday, in compliance with a most pressing invitation from a friend, to spend the whole day with him at one of these little seats, which he had fitted out for his retirement once a week from business. It is pleasantly situated about three miles from London, on the side of a publie road, from which it is separated by a dry ditch, over which is a little bridge. consisting of two narrow planks, leading to the house. From the lower part of the house there is no prospect; but from the garrets, indeed, one may see two men hanging in chains on Kennington common, with a distant view of St. Paul's cupola enveloped in a cloud of smoke. I set out in the morning with my friend's bookkeeper, who was my guide. When I came to the house. I found my friend in a black velvet cap sitting at the door smoaking; he welcomed me into the country, and after having made me observe the turnpika on my left, and the Golden Sheaf on my right, he conducted me into his house. where I was received by his lady, who made a thousand apologies for being catched in such a dishabille.

The hall (for so I was taught to call it) bud its white walls almost hid by a curious collection of prints and paintings. On one side was a large map of London, a plan and elevation of the Mansion House, with several lesser views of the public buildings and halls: on the other was the Death of the Stag, finely coloured by Mr. Overton: close by the parlour-door their hung a pair of stag's horns; over which there was laid across a red roquelo, and an amberheaded cane. Over the chimney piece was my friend's picture, who was drawn bolt upright in a full bottomed perriwig, a laced cravat with the fringed ends appearing through a button-hole, a snuff-coloured velvet coat with gold buttons, a red velvet waistcoat trimmed with gold, one hand stuck in the bosom of his shirt, and the other holding out a letter with this superscription: "To Mr. ----, commoncouncil-man of Farringdon-ward without." My eyes were then directed to another figure in a scarlet gown, who I was informed was my friend's wife's great great uncle, and had been sheriff and knighted in the reign of king James the Firste: Madam herself filled up a pannel on the opposite side, in the habit of a shepherdess, smelling to a nosegay, and

stroking a ram with gilt horns. I was then invited by my friend to see what he was pleased to call his garden, whichwas nothing more than a yard about thirty feet in length, and contained about a dozen little pots ranged on each side with lilies and coxcombs, supported by some old laths painted green, with bowls of tobacco-pipes on their tops. At the end of this garden he bade me take notice of a little square building surrounded with filleroy, which he told me an alderman of great taste had turned into a temple, by erecting some battlements and spires of painted wood on the front of it: but concluded with a hint, that I might retire to it upon

occasion. As the riches of the country are visible in the number of its inhabitants, and the elegance of their dwellings, we may venture to say that the present state of England is very flourishing and prosperous; and if cur taste for building increases with our opulence; for the next century, we shall be able to boast of finer country-seats belonging to our shop-keepers, artificers, and other plebeians, than the most pompous descriptions of Italy or Greece have ever recorded. We read, it is true, of country seats belonging to Pliny, Hortensius, Lucullus, and other Romans. They were patricians of great rank and fortune : there can therefore be no doubt of the excellence of their villas. But who has ever read of a Chinese-bridge belonging to an Attic

tallow-chandler, or a Roman pastry-cook! Or could any of their shor-maker or trylors boast a villa with his tin cascades, paper statues, and Gothic root-houses? Upon the above principles we may expect, that posterily will perhaps see a cheete-monger's agiarism at Brestford, a poulter-to-money of their property of t

§ 119. Humorous Scene between DENNIS the Critic(satirically represented by Swift as mad) and the Doctor.

Scene, DENNIS's Garret.

DENNIS, DOCTOR, NURSE, LINTOI the Bookseller, and another Author.

DENNIS. [Looking wise, and bringing out his words slowly and formally.]

Beware, Doctor, that it fare not win you, as it did with your predecessor, the inyous Hipperrates, whom the misside Hipperrates, whom the misside manner, to cure the philosopher Democratos. He returned full of admiration at the widom of the person whom he had upposed a lumatic. Beheld, Doctor, it as widom of the person whom he had upposed a lumatic. Beheld, Doctor, it as great ancients, spent their days and with wrapped up in criticism, and best all road with their own writings. As for ms, be fing in my legs, of which I say nothing, since your art may farther certify you.

since your art may farther certify you.

Doctor. Pray, Sir, how did you contract this swelling?

Dennis. By criticism.

Doctor. By criticism! that's a distemper I have never heard nor read of.

Dennis. Death, Sir, a distemper! it is

no distemper; but a noble art. I have sat fourteen hours a day at it: and are you a doctor and don't know that there's a communication between the brain and the legs?

Doctor. What made you sit so many hours, Sir?

Dennis. Cato, Sir.

Ductor. Sir, I speak of your distemper.

What gave you this tumor?

Deants. Cato, Cato, Cato*.

Nurse. For God's sake, Doctor, name not this evil spirit; it is the whole cause of

* He published Remarks on Cate, in the year 1712. kis his madness. Alas! poor master will have his fits again. [Almost crying. Lintot. Fits! with a pox! a man may well have fits and swelled legs, that :i's

writing fourteen hours in a day. Remarks, the Remarks, have brought all his complaints upon him.

Doctor. The Remarks! what are they? Dennis. Death! have you never read my Remarks? I'll be hang'd if this niggardly bookseller has advertised the book

as it should have been. Lintot. Not advertise it, quoth'a! pox! I have laid out pounds after pounds in advertising. There has been as much done

for the book as could be done for any book in Christendom.

Doctor. We had better not talk of books. Sir, I am afraid they are the fuel that feed his delirium. Mention books no more.- I desire a word in private with this gentleman .- I suppose, Sir, you are his apothecary.

Gent. Sir, I am his friend.

Doctor. I doubt it not. What regimen have you observed since he has been under your care? You remember, I suppose, the passage in Celsus, which says, "If the patient on the third day have an interval, " suspend the medicines at night." Let fumigations be used to corroborate the brain. I hope you have upon no account promoted sternutation by hellebore. Gent. Sir, you mistake the matter

Doctor. What! an apothecary tell a physician he mistakes! you pretend to dispute my prescription! Pharmacopola component. Medicus solus præscribat. Fu-

migate him, I say, this very evening, while he is relieved by an interval.

Dennis. Death, Sir, do you take my friend for an apothecary ! a man of genius and learning for an apothecary! Know, Sir, that this gentlemen professes, like myself, the two noblest sciences in the universe, criticism and poetry. By the immortals, he himself is author of three whole paragraphs in my Remarks, had a hand in my Public Spirit, and assisted me in my description of the furies and infernal re-

Lintot. He is an author. You mistake the gentleman, Doctor. He has been an author these twenty years, to his bookseller's knowledge, if to no one's else. Dennis. Is all the town in a combina-

gions in my Appius.

tion I shall poetry fall to the ground? must our reputation in foreign countries be quite

lost? O destruction! perdition! cursed opera! confounded opera!* as poetry once raised critics, so, when poetry fails, critics are overturned, and the world is no

Doctor. He raves, he raves. He must be pinioned, he must be strait-waistcoated. that he may do no mischief.

Dennis. O I am sick! I am sick to death!

Doctor. That is a good symptom, a very good symptom. To be sick to death (says the modern theory) is Symptoma proclarum. When a patient is sensible of his pain he is half-cured. Pray, Sir, of what are you sick?

Dennis. Of every thing. Of every thing. I am sick of the sentiments, of the diction, of the protasis, of the epitasis, and the catastrophe.-Alas! for the lost drama! the drama is no more!

Nurse. If you want a dram, Sir, I will bring you a couple of pean orths of gin in a minute. Mr. Lintot has drank the last of the neggin.

Dennis. O scandalous want! O shameful omission! By all the immortals, here is not the shadow of a paripatia! no change of fortune in the tragedy!

Nurse. Pray, Sir, don't be uneasy about change. Give me the sixpence, and I'll get you change immediately at the gin. shop next door.

Doctor. Hold you peace, good woman. His fit increases. We must call for help. Mr. Lintot, a-hold him, pray. [Doctor gets behind Lintot. 3

Lintot. Plague on the man! I am afraid he is really mad. And if he he, who the devil will buy the Remarks? I wish [scratching his head] he had been besh-t, rather than I had meddled with his Remarks.

Doctor. He must use the cold bath, and . be cupped on the head. The symptoms seem desperate. Avicen says, " If learn-" ing be mixed with a brain that is not of " a contexture fit to receive it, the brain " ferments till it be totally exhausted." We must endeavour to eradicate these indigested ideas out of the pericranium, and to restore the patient to a competent know. ledge of himself. Dennis. Caitiffs, stand off ! unhand me.

miscreants! [The Doctor, the Nates, and Lintot, run out of the room in a hurry, and tumble down the garret stairs all together.] Is the man, whose labours are calculated · He wrote a treatise to prove, that the decay of public spirit proceeds from the Italian opera.

to bring the town to reason, and I Is the man, who settle poetry on the basis of antiquity, mad? See Longinus in my right hand, and Aristotic in my left? Golft efter the Doctor, Bookseller, and the Navre, from a mong the moderns, that supports the verneshie ancients. And am It to be assassinated? shall a bookseller, who has lived upon my labours, take away that life to which he owes his support? Goes into his garret, and states the door?

§ 120. The two Bees.

On a fine morning in May, two bees set forward in quest of honey : the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatic herbs, the most fragrant flowers, and the most delicious fruits. They regaled themselves for a time on the various dainties that were spread before them: the one loading his thigh at intervals with provisions for the hive against the distant winter; the other revelling in sweets, without regard to any thing but his present gratification. At length they found a wide-mouthed phial. that hung beneath the bough of a peachtree, filled with honey ready-tempered, and exposed to their taste in the most alluring manner. The thoughtless epicure, spite of all his friends's remonstrances, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of sensuality. The philosopher, on the other hand, sipped a little with caution : but being suspicious of danger, flew off to fruits and flowers; where, by the moderation of his meals, he improved his relish for the true enjoyment of them. In the evening, however, he called upon his friend, to enquire whether he would return to the bive; but found him surfeited in sweets, which he was as unable to leave, as to enjoy. Conged in his wings, enfeebled in his feet, and his whole frame totally enervated, he was but just able to hid his friend adieu. and to lament with his latest breath, that, though a taste of pleasure might quicken the relish of life, an unrestrained indulgence is inevitable destruction.

§ 121. Pleasant Scene of Anger, and the Disappointment of it.

There came into a bookseller's shop a very learned man, with an erect solemn air: who, though a person of great parts otheraise, is slow in understanding any

thing which makes against himself. After he had turned over many volumes, said the seller to him, --- Sir, you know I have long asked you to send me back the first volume of French Sermons I formerly lent you. Sir, said the chapman, I have often looked for it but cannot find it: it is certainly lost; and I know not to whom I lent it, it is so many years ago. Then, Sir, here is the other volume; I'll send you home that, and please to pay for both. My friend, replied he, can'st thou be so senseless, as not to know, that one volume is as imperfect in my library, as in your shop ? Yes, Sir; but it is you have lost the first volume; and, to be short, I will be paid. Sir, answered the chapman, you are a young man; your book is lost; and learn, by this little loss, to bear much greater adversities; which you must expect to meet with. Yes, Sir, I'll bear when I must; but I have not lost now, for I say you have it, and shall pay me. Friend, you grow warm; I tell you, the book is lost; and I foresee, in the course even of a prosperous life, that you will meet afflictions to make you mad, if you cannot bear this trifle. Sir, there is, in this case, no need of bearing, for you have the book. I say, Sir, I have not the book; but your passion will not let you bear enough to be informed that I have it not Learn resignation betimes to the distreses of this life: nay, do not fret and fume; it is my duty to tell you that you are of an impatient spirit; and an impatient spirit is never without woe. Was ever any thing like this?-Yes, Sir, there have been many things like this. The loss is but a trifle; but your temper is wanton, and incapable of the least pain; therefore, let me advise you, be patient : the book is lost, but do not you, for that reason, lose yourself.

\$ 122. Falstoff's Encomiums on Sack.

A good sherris-sack bath a two-fold operation in it—It ascends me into the brain: dries me, there all the foolish, dull, and crudy vapours which ensirent it makes it apprehensive, quick, inventive; full of numbly, fiery, and delectable shapes, which delivered over to the voice, the tonger.

which is the birth, becomes excellent wit.—The second property of your excellent therris is, the warming of the blood; which before, cold and settled, left the liver white and pale which is the badge of publishinity and cowardice. But the sherris warms, it, and makes it course from the inwards

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to the parts extreme. It illuminateth the face, which, as a beacon, gives warning to all the rest of this little kingdom, man, to arm; and, then, the vital commoners, and inland petty spirits, muster me all to their captain, the heart; who, great, and puffed up with this retinue, doth any deed of courage; and this valour comes of sherris, So that skill in the weapon is nothing without sack, for that sets it a work : and learning a mere hoard of gold kept by a devil. till sack commences it, and sets it in act and use. Hereof comes it that Prince Harry is valiant: for the cold blood he did naturally inherit of his father he hath, like lean, sterile, and bare land, manured, husbanded, and tilled, with drinking good, and good store of fertile sherris. - If I had a thousand sons, the first human principle I would teach them, should be-To forswear thin potations, and to addict themselves to sack. Shakespeare.

§ 123. Hotspur reading a letter. "But, for mine own part, my lord, I

" could be well contented so be there, in " respect of the love I bear your house." - He could be contented to be there !---Why is he not then ?--- In respect of the love he bears our house! He shews in this, he loves his own barn better than he loves our house. Let me see some more. " The " purpose you undertake is dangerous." ... Why, that's certain; 'tis dangerous to take a cold, to sleep, to drink : but I tell you my lord fool, out of this nettle danger, we pluck this flower safety, " The "purpose you undertake is dangerous; " the friends you have named, uncertain; " the time itself, unsorted; and your whole " plot too light for the counterpoise of so " great an opposition." --- Say you so, say you so? I say unto you again, you are a shallow cowardly hind, and you lie. What a lackbrain is this! Our plot is a good plot as ever was laid; our friends true and constant; a good plot, good friends, and full of expectation; an excellent plot, very good friends. What a frosty-spirited rogue this is! Why, my lord of York commends the plot, and the general course of the action. By this hand, if I were now by this rascal, I could brain him with his lady's fun. Is there not my father, my uncle, and myself; lord Edmund Mortimer, my lerd of York, and Owen Glendower? Is there not, besides, the Douglas? Have I not all their letters, to meet me in arms by the ninth of the next month?

and are there not some of them set forward incady? What a Pagan reast is this! an infield: --Ha i you shall see now, in very innerity of fear and cold beart, will be to the king, and by open all our proceed, large. Of 1 could divide myelf, and go will not be a stammed milk with rob homosrable an action. --Hang him! let him tell the king. We are prepared. I will set forward to-night.

6 124. Falstaff's Soliloguy on Honour. Owe heaven a death! 'Tis not due vet : and I would be loth to pay him before his day. What need I be so forward with him that calls not on me?--Well. tis no matter, honour pricks me on. But how if honour pricks me off when I come on? how then? Can honour set to a len? no: or an arm? no; or take away the grief of a wound? no. Honour bath no skill in surgery, then ? no. What is honour? a word. What is that word honour? air: a trim reckoning. Who hath it? he that died a Wednesday. Doth he feel it? no. Doth he hear it? no. It is insensible then? yea to the dead. But will it not live with the living? no. Why? detraction will not suffer it; therefore, I'll none of it; honour is a mere 'scutcheon; and so ends my catechism.

§ 125. The perfect Speaker.

Imagine to yourselves a Demosthenes addressing the most illustrious assembly in the world, upon a point whereon the fate of the most illustrious of nations depended. --- How awful such a meeting! How vast the subject ! .- Is man possessed of talents adequate to the great occasion? Adequate --- yes, superior. By the power of his eloquence, the augustness of the assembly is lost in the dignity of the orator; and the importance of the subject for a while superseded, by the admiration of his talents, --- With what strength of argument, with what powers of the fancy, with what emotions of the heart, does he assault and subjugate the whole man, and at once, captivate his reason, his imagination, and his passions !--- To effect this, must be the utmost effort of the most improved state of human nature .-- Not a faculty that he possesses is here unemployed; not a faculty that he possesses but is here exerted to its highest pitch. All his internal powers are at work; all his external testify their energies. Within, the memory, the fancy the judgment, the passions, are all busy; without, every muscle, every nerve, is exerted: not a feature, not a limb, but sneak. The organs of the body, attuned to the exertions of the mind, through the kindred organs of the beavers, insuntaneously, and as it were with an electrical spirit, vibrates those energies from soul to soul .-- Notwithstanding the diversity of minds in such a multitude, by the lightning of eloquence, they are melted into one mass -- the whole assembly, actuated in one and the same way, become as it were, but one man, and have but one voice. The universal cry is -- Letus march against Philip---let us fight for our liberties---let us conquer --- or die.

§ 126. Distempers of the mind cured.

Being bred to the study of physic, and having observed, with sorrow and regret, that whatever success the faculty may meet with in bodily distempers, they are generally baffled by distempers of the mind, I have made the latter the chief subject of my attention, and may venture to affirm, that my labour has not been thrown away. Though young in my profession, I have had a tolerable share of experience, and have a right to expect, that the credit of some extraordinary cures I have performed will furnish me with opportunities of performing more. In the mean time, I require it of you, not as a favour to myself, but as an act of justice to the public, to insert the following in your Chronicle.

Mr. Abraham Buskin, taylor, was horribly infected with the itch of stage-playing, to the erievous discomfiture of his wife, and the great detriment of nine small children. I prevailed with the manager of one of the theatres to admit him for a single night in the character of Othelio, in which it may be remembered that a button-maker had formerly distinguished himself: when, having secured a seat in a convenient corner of the gallery, by the dexiterous application of about three pecks of notatoes to the sinciput and occiput of the patient, I entirely cured him of his delirium ; and he has ever since betaken himself quietly to his needle and thimble.

Air. Edward Snap was of so choleric a temper, and so Extremely apt to think himself affronted, that it was reckened dangerous even to look at him. I tweaked him by the new, and administered the proper application he hind; and he is now so goodlimatured, that he will take the greatest

affront imaginable without shewing the least resentment.

The reverend Mr. Puff, a methodis pracher, was so extrawaguntly radous and laborious in his calling, that his fe ends were afraid be would laush himself into a consumption. By my interest with a method to the procured lim a living with a crassonable income: and he now behave himself like a regular divine of the established church, and mever gets into a pai-

Mrs. Diana Bridle, a maiden lady, about forty years of age, had a concert that she was, as the child. I advised her to consert the rimaginary pregnancy into a real one, by taking a husband; and she has never been troubled with any famere of that kind

since.

Mr. William Moody, an elderly gentleman, who lived in a solitary part of Kent, was apt to be very low spirited in an easterly wind. I nailed his weatercock to a westerly point; and at presen, whichsoever way the wind blows, he is equally cherrful.

Alexander Singop, Esq. was so strongly possessed by the spirit of witczion, flathe would not conducted to open his fively mouth of conducted to open his five to so deplorably dull, that he has often else sole and the silent a whole week froether. I took in into my own home; instead of longhingit silent a whole week froether. I took in into my own home; instead of longhingit pump, op paid homesterious tou them at all. In a mouth I perceived a wonderful alexander in him for the better; from thinking out on speaking, he began to speak without him, and it as very garceable computer.

I likewise curved a lady of a longing for ortolans, by a dozen of Dunstable larks; and could send you many other remarkable instances of the efficacy of my prescriptions; but these are sufficient for a succimen.

am, &c.
Bonnel Thornton.

§ 127. Character of a Choice Spirit.

Sir,

That a tradesman has no business with house, unless perhaps in the way of he deading; or with writing, ynless in his shop-book, is a truth, which I before to-booky will dispute with me. I am sounder tunate however as to have a tepthew, whe, not contented with being a grocer, ivin danger of absolute rain by his ambition.

of being a wit; and having forsaken his counter for Comus's Court, and dignitied bimself with the appellation of a Choice Spirit, is upon the point of becoming a bankrupt. Instead of distributing his shopbills as he ought, he wastes a dozen in a morning, by scribbling shreds of his nonsense upon the back of them; and a few days since affronted an aiderman, his best customer, by sending him a pound of prunes wrapt up in a bailed he had just written, called, The Cuizen outwitted, or a Bob for the Mansion-House.

rle is likewise a regular frequenter of the play-houses, and, being acquainted with every underling of each theatre, is at an annual expense of ten pounds in tickets for their respective benefits. They generally adjourn together from the play to the tavern; and there is hardly a watchman, within a mile of Covent Garden, but has had his head or his lantern broke by

one or other of the ingentous fraternity. I turned into his shop this morning, and had no sooner set my foot upon the threshold, than he leaped over the counter, threw bimself into an attitude as he calls it, and asked me, in the words of some play that I remember to have seen formerly, " Whe-" ther I was a spirit of health, or a goblin "damned?" I told him he was an undutiful young dog for daring to accost his uncle in that irreverent manner; and bid him speak like a Christian, and a reasonable person. Instead of being sensible of my rebuke, he took off his wig, and havving very deliberately given it two or three twirls upon his first, and pitched it upon his head again, said I was a dry old fellow, and should certainly afford them much entertainment at the club, to which he had the impudence to invite me; at the same time be thrust a card into my hand, containing a bill of fare for the evening's entertainment; and, as a further inducement, assured me that Mr. Twister himself would be in the chair; that he was a great creature, and so prodigiously droll that though he had heard him sing the same songs, and repeat the same stories, a thousand times, he could still attend to him with as much pleasure as at first. I cast my eye over the list, and can recollect the following items :

" To all true Lovers of Fan and Jucularity. " Mr. Twister will this evening take off

" a cat, worried by two bull-dogs; ditto, " making love in a gutter; the kuife-" grinder and his wheel; High-Dutch

" squabble; and a hog in a slaughter-

I assured him, that so far from having any relish for those detestable noises, the more they resembled the originals the less I should like them; and if I could ever be fool enough to go, I should at least be wise enough to stop my ears till I came out again.

liaving lamented my deplorable want of taste, by the elevation of his eye brows . and a significant shrug of his shoulders, he thrust his fore-finger against the inside of his check, and plucking it out of his mouth with a jerk, made a noise which very much resembled the drawing of a cork: I found, that by this signal he meant to ask me, if I chose a whet? I gave my consent by a suiky kind of nod, and walked into the back-room, as much ashamed of my nephew as he ought to have been of houself. While he was gone to fetch a pint of mountain from the other side of the street, I had an opportunity to minute down a few of the articles of which the litter of his apartment consisted, and have selected these, as the most material, from among them :

On one of the sconces by the chimney, a smart grizzle bob-wig, well oiled and powdered, feather-topt, and bagfronted.

On the opposite sconce, a scratch.

On the window-seat, a Nankeen waistcoat, bound with silver twist without skirts or pockets, stained with red wine, and pretty much sbrunk. Item, A pair of buckskin breeches, in

one pocket a cat-call, in the other the mouth of a quart bottle, chipt and ground into a smooth ring, very fit to be used as a spying glass by those who never want one.

Item, A red plush frock lappelled with ditto, one pocket stuffed with orangepeel, and the other with square bits of white paper ready cut and dried

for a shower. In the corner a walking-staff, not port-

able. Item. A small switch. On the head of the bureau, a letter-ease,

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containing a play-bill, and a queckbill; a copy of verses, being an ercomium upon Mr. Twister : another of four lines, which he calls a distich; and a third, very much blotted and scratched, and yet not fire-bed, entitled. An Extempore Epigram.

Having taken this inventory of his goods and furniture, I sat down before the fire, to devise, if possible, some expedient to reclaim him; when, on a sudden, a sound like the braying of an ass at my elbow, alarmed me to such a decree, that I started from my seat in an instant, and, to my further astonishment, beheld my nephew, almost black in the face, covering his ear with the hollow of his hand, and exerting the whole force of his lungs in imitating that respectable animal: I was so exasperated at this fresh instance of his folly, that I told him hastily, he might drink his wine alone, and that I would never see his face again, till he should think proper to appear in a character more worthy of himself and his family. He followed me to the door without making any reply; and, having advanced to the middle of the street, fell to clapping his sides, and crowing like a cock, with the utmost vehemence; and continued his triumphant ejaculation till I was fairly out of hearing.

Having reached my lodging, I immediately resolves to send you anaccount of his abundlies; a said shall rake this opportunities, a said shall rake this opportunities, and said rake the said said rake this post with such variety of serful tail rake, in bloom completely accomplished are Knuice Spirit, I shall not do him the injury to consider him as a tradesman, or mortify him hereafter by endeavouring to give him any assistance in his businers.

I am, &c.
B. Thornton.

§ 128. A Citizen's Family setting out for Brighthelmstone.

Sir,

That there are many disorders peculiar to the present age, which were entirely unknown to our forefathers, will (I believe) be agreed by all physicians, especially as they find an increase of their fees from them. For instance, in the language of the advertisement, "Never were ner-" vous disorders more frequent:" we can hardly meet with a lady that is not ug aarrows to the last degree, though our mothers and grandmothers scarce ever heard . the word Nerves : the gentlemen too are offectated in the same manner; and even in the country this disorder has spread like the small- pox, and infected whole villages. I have known a farmer toss off a glass of brandy in the morning to prevent his hand shaking, while his wite has been obliged to have recourse to the same cor-

dial in her tea, because it otherwise would make her low-spirited. But there is an epidemical disorder (that was formerly quite unknown; and even now wants a name) which seizes whole families bere in town at this season of the year. As I cannot define it, I shall not pretend to describe or account for it : but one would imagine, that the people were all bit by a mad dog, as the same remedy is thought necessary. In a word, of what ever nature the complaint may be, it is imagined that nothing will remove it, but spending the summer months in some Jirty fishing town by the sea-shore; and the water is judged to be the most efficacious, where there is the greatest resort of afflicted persons.

I called upon a friend the other morning, in the city, pretty early, about business, when I was surprised to see a coach and four at the door, which the prentice and book-keeper were loading with trunks, portmanteaus, baskets, and band-boxes. The front glass was screened by two round paper hat cases hung up before it; against one door was placed a guitar-case; and a red satin cardinal, lined and edged with fur, was pinned against the other; while the extremities of an enormous hoop-pet-ticoat rested upon each window. These preparations were undoubtedly for a journey: and when I came in, I found the family were equipped accordingly. The lady-mother was dressed in a joseph of scarlet duffil, buttoned down from the breast to the feet, with a black silk bonnet tied down to her head with a white handkerchief: little miss (about sixteen years of age) had a blue camblet jacket, cuffed and lappelled with pink sattin, with a narrow edging of silver lace, a black beaver bat, covered on the outside with white shag, and cocked behind, with a silver button and loop, and a blue feather. The old gentleman had very little particular in his dress, as he wore his usual pompadourcoloured coat with gilt buttons; only he had added to it a scarlet cloth waistcoat, with a broad tarnished gold lace, which was made when he was chosen of the common-council. Upon my entrance, I naturally asked them if they were going into the country; to which the old lady replied in the affirmative, at the same time assuring me, that she was sorry to take Mr. from his business, but she was obliged to it on account of her health. " Health!" says the old gentleman, "I " don't understand your whim-whams,

of not I: here it has cost me the Lord "knows what in doctor's stuff plready, " without your being a pin the better for "it; and now you must lug me and all " the family to Brighthelmstone," " Why-" my dear," said the lady, " you know "Dr. --- tells me, there is nothing 64 will do my suirits so much good as " hathing in the sea." " The sea!" said the old gentleman; " why then could not " you have taken lodgings at Gravesend, " where I might have easily come in the " evening, and gone back time enough for "Change in the morning?" The good lady told him that he had no taste, that people of the best fashion went to Brightbelmstone, and that it was high time their girl should see a little of the world. To this miss assented, by declaring, that indeed she had been no where but to the play, and the castle-concert, since she had left the boarding school. Both the females then asked me an hundred questions, such as, whether the sea looked green, and how much bigger it was than the Thames -till the maid gave them notice that every thing was put up. Accordingly, I saw them into the coach : and the old lady did not forget to take the pug-dog with her, who, she declared, should go every morning into the sea, as she

had been told it was good for the mange. I cannot but agree with my city friend, that lodgings at Gravesend would answer all the common purposes of a jaunt to Brighthelmstone; for though one pretence for visiting these places is, going into the country, people in fact do not leave town, but rather carry London with them. Their way of living is exactly the same as here. and their amusements not very different. They suffer themselves to be mewed up in a little dirty lodging, with not half so good a prospect, or so good an air, as in the high road at Islington or Knightsbridge. Their mornings are drawled away, with perhaps a saunter upon the beach, which commands the delightful view of half a dozen hoys, and as many fishing-smacks; and if it was not for a lounge at the coffee-house, or the bookseller's, they would be at a loss how to fill up the vacant hours till dinner. The evenings would bang no less heavy on their hands, but for the incenious contrivance of the assembly-room; where, instead of enjoying the cool temperature of the open air, they choose to swelter in a crowd, and be almost suffocated with their own breaths. Add to this the refreshing summer diversion of jigging it to the delightful music of country scrapers,—to my nothing of the calmer and less audorific exercise of the cart-lable. But what is most ridiculous, is the attention paid to dress in these public retirements, where a gentleman or a lady is expected to appear are a soon as you attribe at them, you have bills civilly thrust into your hands, noquainting you, that there is stock an one, a milliner, and such an one, an hairdressen, from Lond a.

I am a sincere well-wisher to your paper, &c.
ANTHONY FRESHWATER.

B. Thornton.

§ 129. Character of a mighty good Kind of Man.

Sir,

I have always thought your mighty good kind of man to be a very good-for nothing fellow; and whoever is determined to think otherwise, may as well pass over what follows.

The good qualities of a mighty good kind of man (if he has any) are of the negative kind. He does very little harm : but you never find him do any good. He is very decent in appearance, and takes care to have all the externals of sense and virtue; but you never perceive the heart concerned in any word, thought, or action. Not many love him, though very few think ill of him: to him every body is his "Dear Sir, " though he cares not a farthing for any body but himself. If he writes to you, though you have but the slightest acquaintance with him, he begins with " Dear Sir," and ends with, " I am, " good Sir, your ever sincere and affec-"tionate friend, and most obedient hum-" ble servant." You may generally find him in company with older persons than himself, but always with richer. He does not talk much: but he has a" Yes," or a "True, Sir," or "You observe very right, " Sir," for every word that is said; which with the old gentry, that love to hear themselves talk, makes him pass for a mighty sensible and discerning, as well as a mighty good kind of man. It is so familiar to him to be agreeable, and he has got such a habit of assenting to every thing advanced in company, that he does it without the trouble of thinking what he is about. I have known such a one, after having approved an observation made by one of the company, assent with "What you say is " very " very just," to an opposite sentiment from another; and I have frequently made him contradict himself five times in a minute. As the weather is a principal and favourite topic of a mighty good kind of man, you may make him agree, that it is very hot, very cold, very cloudy, a fine sunshine, or it rains, snows, hails, or freezes, all in the same hour. may be high, or not blow at all; it may be East, West North, or South, South East and by East, or in any point in the compass, or any point not in the compass, just as you please. This, in a stage-coach, makes him a mighty agreeable companion, as well as a mighty good kind of man. He is so civil, and so well-bred, that he would keep you standing half an hour uncovered in the rain, rather than he would step into your chariot before you; and the dinner is in danger of growing cold, if you attempt to place him at the upper end of the table, He would not suffer a glass of wine to anproach his lips, till he drank the health of half the company, and would sooner rise hungry from table, than not drink to the other half before dinner is over, lest he should offend any by his neglect. He never forgets to hob or nob with the lady of the family, and by no means omits to toast her fire-side. He is sure to take notice of little muster and miss, when they appear after dinner, and is very assiduous to win their little hearts by almonds and raisins, which he never fails to carry about him for that purpose. This of course recommends him to mamma's esteem; and he is not only a mighty good kind of man, but she is cer-

tain he would make a mighty good husband. No man is half so happy in his friendships. Almost every one he names is a friend of his, and every friend a mighty good kind of man. I had the honour of walking lately with one of those good creatures from the Royal Exchange to Piccadilly; and, I believe, he pulled off his hat to every third person we met, with a " How do you'de, my dear Sir!" though I found he hardly knew the names of five of these intimate acquaintances. I was highly extertained with the greeting between my companion, and another mighty good kind of man that we met in the Strand. You would have thought they were brothers, and that they had not seen one another for many years, by their mutual expressions of joy at meeting. They both talked together, not with a design of opposing each safter, but through eager-

ness to approve what éach other iaid, at caught them frequently, crying, "Yen," togethen, and "wery true, "il You are very "right, my dear Sir;" and at last, having exhausted their favourite topic of, what news, and the weather, they concluded with each begging to have the wat pleasure of an agreeable evening with the other very soon; but parted unkning either time or place.

I remember, at Westminster, a mighty good kind of boy, though he was generally hated by his school-fellows, was the darling of the dame where he boarded, as by his means she knew who did atl the mischief in the house. He always finished his exercise before he went to play: you could never find a false concord in his prose, or a false quality in his verse; and he made huse amends for the want of sense and spirit in his compositions, by having very few grammatical errors. If you could not call him a scholar, you must allow he took great pains not to appear a dunce. At the university he never failed attending his tutor's lectures, was constant at prayers night and morning, never missed gates, or the hall at meal-times, was regular in his academical exercises, and took pride in appearing, on all occasions, with masters of arts, and he was happy, beyond measure, in being acquainted with some of the heads of houses, who were glad through him to know what passed among the under-graduates. Though he was not reckoned, by the college, to be a Newton, a Locke, or a Bacon, he was universally esteemed by the senior part, to be a mighty good kind of young man; and this even placed turn of mind has recommended him to no small

preferment in the church. We may observe, when these mighty good kind of young men come into the world, their attention to appearances and externals, beyond which the generality of people seldom examine, procures them a much, better subsistence, and a more reputable situation in life, than ever their abilities, or their merit, could otherwise entitle them to. Though they are seldom advanced very high, yet, if such a one is in orders, he gets a tolerable living, or is appointed inter to a dunce of quality, or is made companion to him on his travels; and then, on his return, he is a mighty polite, as well as a mighty good kind of man-If he is to he a lawyer, his being such a mighty good kind of man will make the attornies supply him with special pleadings or bills and answers to draw, as he is vidfemily qualified by has slow geines to be a dray-horse of the law. But though he can never hope to be a classically and a rachbashop, yet, if he is admitted of the anarchbashop, yet, if he is admitted of the hase a good classes to be at the top of their profession, as the success of the faculty denoted by the success of the faculty dependent control of the success of the faculty despendent control of the success of the faculty deormation of the success of the faculty despendent control of the success of the faculty of success of the success of the faculty despendent control of the success of the faculty despendent control of the success of the faculty despendent control of the success of

I must own, that a good man, and a man of sense, certainly should have every thing that this kind of man has: yet, if he possesses no more, much is wanting to finish and complete his character. are deceived by French paste: it has the lustre and brilliancy of a real diamond, but the want of hardness, the essential property of this valuable jewel, discovers the counterfeit, and shews it to be of no intrinsic value whatsoever. If the head and the heart are left out in the character of any man, you might as well look for a perfect beauty in a female face without a nose, as to expect to find a valuable man without sensibility and understanding. But it often happens, that these mighty good kind of men are wolves in sheep's clothing; that their want of parts is supplied by an abupdance of cunning, and the outward behaviour and deportment calculated to entrap the short-sighted and unwary. .

Where this is not the case, I cannot help thinking that these kind of men are no better than blanks in the creation: if they are not unjust stewards, they are certainly to be reckoned unprofitable servant; and I would recommend, that this harm-lers, insoftency, singless, nighty good kind are compared to the compared

I am your humble servant, &c.

B. Thornton.

§ 130. Character of a mighty good Sort of Woman.

I suppose the female part of my readers are very impatient to see the character of a mighty good sort of a woman; and doubtless every mighty good kind of man is anxious to know what sort of a wife I have picked out for him.

The mighty good sort of woman is civil

without good-breeding, kind without good-nature, friendly without affection, and devout without religion. She wishes to be thought every thing she is not, and would have others looked upon to be every thing she really is. If you will take her word, she detests scandal from her beart: yet, if a young lasly happens to be talked of as being too gay, with a significant shrug of her shoulders, and shake of her head, she confesses, " It is too true, and the " whole town says the same thing." She is the most compassionate creature living, and is ever pituing one person, and sorry for another. She is a great dealer in buts, and ifs, and half sentences, and does more mischief with a man be, and I'll say no more. than she could do by speaking out. She confirms the truth of any story more by her fears and doubts, than if she had given proof positive; though she always con-

cludes with a " Let us hope otherwise." One principal business of a mighty good sort of woman is the regulation of families: and she extends a visitatorial power over all her acquaintance. She is the umpire in all differences between man and wife, which she is sure to foment and increase by pretending to settle them ; and her great impartiality and regard for both leads her always to side with one against the other. She has a most penetrating and discerning eye into the faults of the family, and takes care to pry into all their secrets, that she may reveal them. If a man happens to stay out too late in the evening, she is sure to rate him handsomely the next time she sees him, and takes special cure to tell him. in the hearing of his wife, what a had hosband he is : or if the lady goes to Ranelagh. or is engaged in a party at cards, she will keep the poor husband company, that he might not be dull, and entertains him all the while with the imperfections of his wife. She has also the entire disposal of the children in her own hands, and can disinherit them, provide for them, marry them, or confine them to a state of celibacy, just as she pleases : she fixes the lad's pocket-money at school, and allowance at the university; and has sent many an untoward boy to sea for education. But the young ladies are more immediately under her eye, and, in the grand point of matrimony, the choice or refusal depends solely upon her. One gentleman is too young, another too old; one will run out his fortune, another has too little; one is a professed rake, unother asly sinner; and she frequently

frequently tells the girl, "Tis time enough " to marry vet," till at last there is nobody will have her. But the most favourite occupation of a mighty good sort of woman is, the superintendance of the serwants : she protests, there is not a good one to be got ; the men are idle, and thieves, and the maids are sluts, and good-tor-nothing hussiese In her own family she takes eare to separate the men from the maids, at night, by the whole height of the house; these are lodged in the garret, while John takes up his roosting-place in the kitchen, or is stuffed into the turn-up seat in the passage, close to the street-door. She rises at five in the summer, and at day-light in the winter, to detect them in giving away broken victuals, coals, candles, &c. and her own footmen is employed the whole morning in carrying letters of information to the masters and mistresses, wherever she sees, or rather imagines, this to be prace tised. She has caused many a man-servant to losehis place for romping in the kitchen; and many a maid has been turned away. upon her account, for dressing at themen. as she calls it, looking out at the window, or standing at the street-door, in a summer's evening. I am acquainted with three maiden-sisters, all mighty good sort of nomen, who, to prevent any ill conseopences, will not keep a footman at all ; and it is at the risk of their place, that the maids have any comers after them, nor will, on any account, a brother or a male cou-

sin be suffered to visit them. A distinguishing mark of a mighty good sort of a woman is, her extraordinary pretensions to religion; she never misses church twice a-day, in order to take notice of those who are absent; and she is always lament. ing the decay of piet; in these days. With some of them, the good Dr. Whitfield, or, the good Dr. Pomaine, is ever in their mouths; and they look upon the whole bench of bishops to be very Jews in comparison of these saints. The mighty good sort of woman is also very charitable in outward appearance; for, though she would not relieve a family in the utmost distress, she deals out her halfpence to every commen beggar, particularly at the church door; and she is eternally soliciting other people to contribute to this or that public charity, though she herself will not give sixpence to any one of them. An universal benevolence is another characteristic of a mighty good sort of woman, which renders her (as strange as it may seem) of a most

unforgiving temper. Heaven knows, she bears nobody any ill-will; but if a tradesman has disubliged her, the honestest man in all the world becomes the most arrant rogue; and she cannot rest till she has persuaded all her acquaintance to turn him off as well as herself. Every one is with her " The best creature in the universe." while they are intimate; but upon any slight difference- "Oh -- she was vastly " mistaken in the person ;--- she thought " them good sort of bodies----but---the " bas done with them :--- other people " will find them out as well as benelf: that's all the harm she wishes " them."

As the mighty good sort of women differ from each other, according to their age and situation in life, I shall endeavour to point out their several marks, by which we may distinguish them. And first, for the most common character :--- If she happens to be of that neutral sex, an old maid, you may find her out by her prim look, her formal gesture, and the sen-saw motion of her head in conversation. Though a most rigid Protestant, her religion savours very much of the Roman Catholic, as she holds that almost every one must be damned except herself. But the leven that runs mostly through her whole composition, is a detertation of that edious creature, man, whom she affects to louth as much as some people do a rat or a toad; and this affectation she cloaks under a pretence of a love of God, at a time of life when it must be supposed, that she can love nobody, or rather nobody loves her. If the mighty good sort of body is young and unmarried, besides the usual tokens, you may know her by her quarrelling with her brothers, thwarting her sisters, enapping her father, and over-ruling her mother, though it is ten to one she is the favourite of both. All her acquaintance cry her up as a mighty discreet kind of body; and as she affects an indifference. for the men, though not a total antipathy, it is a wonder if the giddy girls, her sisters are not married before her, which she would look upon as the greatest mortifieation that could happen to her. Among the mighty good sort of women in wedlock, we must not reckon the tame domestic animal, who thinks it her duty to take care of her house, and be obliging to ber husband. On the contrary, she is negligent of her home-affairs, and studies to recommend herself more abroad than in

her own house. If she pays a regular round

of sists, if she behaves decently at the court, as a pick-pocket (though you be a Cent-table, if she is ready to couse into any man of good sense, good femily, and good between the party of pleasure, if she pays no regard to character) for having no other blemish ber husband, and puts her children out to that your modely or diffidence personal transparence of the court of the cou

good sort of woosan.
As I disposed of the mighty good kind
of man in marriage, it may be expected,
that I should find out a prosper much also
that I should find out a prosper much also
tell you my opinion then—if she is old, I
tell you my opinion then—if she is old, I
tell you my opinion then—if she is old, I
f is she mighty young, mighty handome,
mighty rich, as well as a mighty good sort
mighty rich, as well as a mighty good sort
mundrounderly a backelor, myself; as I
mundrounderly a backelor, myself; as I

Your very humble servant, &c.

B. Thornton.

§ 131. On the offected Strangeness of some Men of Quality.

Sir,
As you are a mighty good kind of man,
and seem willing to set your press to any
subject whereby the views or follies of your
countrymen may be corrected or sumended,
I heg leave to offer you the following remarks on the extraordinary, yet common,
behaviour of some part of our mobility towards their sometimes intimate, though
inferior acquaintance.

It is no less common tanden, who state you find It is no less common tanden, who state you full in the face, and weets quite a stranger to it; with shorn you have spent the preceding summer at Harwich or her profited index; who has often singled you cot and taken you under his arm out and taken you under his arm out and taken you under his arm of the company him with a tite-a-tief walk; who has accessed you, all the summer, does not reach you armane, but, in the winter, does not reach in your face you many and feature in your face.

I shall not attempt to describe the pain such right homovable behavior, at first meeting, gives to a man of sembility and intended assettiment, not the contempt be must conceive for such enabled lengths. Another are indeed so far condescending, so to submit to own you a little, if it be in a corner of the street; or even in the Park, lift to at a distance from any real good company of the contempt of the street; or even in the Park, lift to a distance from any real good company and the such that the submitted in the property of the street of

man of good sense, good family, and good character) for having no other blemish than that your modesty or diffidence perhaps has occasioned your being a long time in the army, without attaining the rank of a general, or at the law, without being called within the bar. I could recite many instances of this kind of polite high-breeding, that every man of little station, who has been a quality-broker, has often experienced: but I shall wave that, and conclude by shewing you, how certainly to avoid such contempt, and even decoy his lordship out of his walk to take notice of you, who would not have known you had you continued in his.

The method is this: suppose we see my lord coming towards Spring-garden, under Marlborough garden-walk; instead of meeting him, approach so near only, that you are certain, from the convexity of his eye (for they are all very near-sighted) that he sees you, and that he is certain you see and know him. This done, walk deliberately to the other side of the Mail. and, my life for it, his lordship either trots over to you, or calls you by your surname, to him. His pride is alarmed; he cannot conceive the reason, why one, he has all along considered would be proud of the least mark of his countenance, should avoid taking an even chance for so great an honour as a bow or a nod .- But I would not be understood, that his lordship is not much offended at you, though he make you a visit the next day, and never did before, in order to drop you for ever after, lest you should him. This is not conjecture, but what I have often put in practice with success, if any success it is to be so noticed: and, as a further proof of it, I do assure you, I had once the honour of being sometimes known to, and by, several lords, and lost all their friendship, because I would not let them know me at one time very intimately, at another, not at all-for which

loss I do not at all find myself the worse,
I am your humble servant,
B. Thornton.

§ 132. On the Arrogance of younger Brothers of Quality.

Though it is commonly said, that pride and contempt for inferiors are strongly implanted in the breasts of our nobility, it must be allowed, that their politeness and good-breeding render it, in general, imperceptible; and, as one may well say,

He that has pride, not showing that he's proud, Let me not know it, he's not proud at all ;

one may also affirm, with truth, of the British nobility, that he who has no pride at all cannot show less than they do. They treat the meanest subject with the greatest affability, and take pains to make every person they converse with forget the distance that there is between him and them.

As the younger brothers and other near relations of the nobility have the same education and the same examples ever before their eyes, one might expect to see in them the same affable behaviour, the same politeness. But, strange as it is, nothing is more different than the behaviour of my lord, and my lord's brother. The latter you generally see proud, insolent, and overbearing, as if he possessed all the wealth and honour of the family. One might imagino from his behaviour, that the pride of the family, like the estates in some boroughs, aiways descended to the younger brother. I have known one of these young noblemen, with no other fortune than this younger brother's inheritance, above mayrving a rich merchant's daughter, because he could not disgrace himself with a plebeian alliance; and rather choose to give his hand to a lady Betty or a lady Charlotte, with nothing but her title for her portion.

I know a younger brother in a noble family, who, twelve years ago, was so regardless of his birth, as to desire my lord his father to send him to a merchant's counting-house for his education; but, though he has now one of the best houses of business of any in Leghorn, and is already able to buy his father's estate, his brothers and sisters will not acknowledge him as a relation, and do not scrunle to deny his being their brother, at the ex-

pence of their ludy-mother's reputation. Italways raises my mirth to hear with what contempt these younger brothers of quality speak of persons in the three learned professions, even those at the top of each. The bench of bishops are never distin--guished by them with any higher appellation, than-those pursons : and when they speak of the judges, and those who hold the first places in the courts of justice, to a gentleman at the bar, they suy-your Jawyers: and the doctors Heberden, Addington, and Askew, are, in their genteel dialect, called-these physical people,

Trade is such a disgrace, that there is no difference with them between the highest and lowest that are concerned in it; they rank the greatest merchants among common trade-men, as they can see no difetence between a counting bouse and a chandler's shop. They think the run of their father's or their brother's kitchen, a more genteel means of subsistence than what is afforded by any calling or occupation whatsoever, except the army or the navy; as if nobody was deserving enough of the honour to cut a Frenchman's throat, but persons

of the first rank and distinction. As I live so far from the polite end of the town as Bedford-row, I undergo much decent raillery on that account, whenever I have the honour of a visit from one of these younger brothers of quality: he wonders who makes my wigs, my cloaths, and my liveries; he praises the furniture of my house, and allows my equipage to be handsome: but declares he discovers more of expence than taste in either: he can discover that Hallat is not my upholsterer, and that my chariot was not made by Eutler: in short, I find he thinks one might as well compare the Banqueting-house at Whitehall with the Mansion-house for the gance, as to look for that in Bedford-row, which can only be found about St. James's. He will not touch any thing at my table but a piece of mutton; he is so cloved with made dishes, that a plain joint is a rarity; my claret too. though it comes from Mess. Brown and Whiteford, and no otherwise differs from my lord's than in being bought for ready money, is put by for my port. Though he politely hobs or nobs with my wife, he does it as if I had married my cook; and she is further mortified with seeing her carpet treated with as little ceremony as if it was an oil-cloth. If, after dinner, one of her damask chairs has the honour of his lordly breech, another is indulged with the favour of raising his leg. To any gentleman who drinks to this man of fashion, he is his most obedient humble servant, without bending his body, or look. ing to see who does him this honour. If any person even under the degree of a knight, speaks to him, he will condescend to say Yes or No; but he is as likely as Sir Francis Wronghead to say the one when he should say the other. If I presume to talk about any change in the ministry beforehim, he discovers great surprize at my gnorance, and wonders that we, at this end of the town, should differ so much from the

people about Grosvenor-square. We are absolutely, according to him, as littlealike as if we were not of the same species; and I find, it is as much impossible for us to know what passes at court, as if we lived at Rotherhithe or Wapping. I have very frequent opportunities of contemplating the different treatment I receive from him and his elder brother. My lord, from whom I have received many favours, behaves to me asif he was the person obliged; while his lordship's brother, who has conferred no favour on me but borrowing my money, which he never intends to pay, behaves as if he was the creditor, and the debt was a forlorn one.

The insolence which is so much complained of among noblemen's servants, in not difficult to account for ignorance, idlences, high-driven, and a connectionness of the dignly of the noble person they controlled the property of the property

occurrence happened to me. When I came to settle in town, about five-and-twenty years ago, I was strongly recommended to a noble peer, who promised to assist me. On my arrival, I waited upon his lordship, and was told by the porter, with an air of great indifference, that he was not at home; and I was very near receiving the door in my face, when I was going to acquaint this civil person, that I had a letter in my pocket for his lord: upon my producing it, he said I might leave it; and in-mediately snatched it from me. I called again the next day, and found, to my great surprize, a somewhat better reception from my friend the porter, who immediately, as I heard after-wards, by order from his lord, introduced me into the library. When I entered, I saw a gentleman in anarmed chair reading a pamphlet, whom, as I did not know him, I took for my lord himself, especially as he did not rise from his chair, or so much as offer to look towards me, on my entering. I immediately addressed myself to him with . - " My lord"-But was instantly told by him, without taking his eyes from the pamphlet, that his brother was dressing : he read on, and left me to contemplate the situation I was in, that if I had been treated

with so much contempt from the porter and my lord's brother, what must I expect from my noble patron? While I was thus reflecting, in comes a gentleman, running up to me, and taking me cordially by the hand, said, he was heartily glad to see mr. I was greatly distressed to know how to behave. I could not imagine this to be his lordship, who was so affable and courteous. and I could not suppose it was any body who meant to insult me. My anxiety was removed by his pulling out the letter I had left, and saying, " He was very happy that " it was in his power to comply with the " contents of it;" at the same time introducing me to his brother, as a gentleman he was happy to know. This younger brother arose from his chair with great indifference; and, taking me coolly by the hand, said, " He should be proud of so " valuable an acquaintance;" and, resuming his seat, proceeded to finish his pamphlet. Upon taking leave, my lord renewed his former declaration; but his brother was too intent on his reading to observe the bow made to him by the valuable acquaintance he a few minutes before professed himself so proud of.

I am not ignorant, however, that there are many younger brothers to peers, who acknowledge, with much concern, the truth of what has been said, and are ready to allow, that, in too many families of distinction, the younger brother is not the finer gentleman.

I am your humble servant, &c.

B. Thoraton.

§ 133. Persons of Quality proved to be Traders.

I always reflect with pleasure that strong as the fondness of imitating the French has been among people of fashion, they have not yet introduced among us their contempt for trade. A French marquis, who has nothing to boast of but his high birth, would scorn to take a merchant's daughter by the hand in wedlock, though her father should be as rich as the Bussy of the East Indies; as if a Frenchman was only to be valued, like a black-pudding, for the goodness of his blood; while our nobility not only go into the city for a wife, but send their younger sons to a merchant's count ing-house for education. But, I confess, I never considered, till very lately, how far they have from time to time departed from this French folly in their esteem for trade: and I find, that the greatest part of our nobility may be properly deemed merchants, if not traders, and even shopkeepers.

In the first place we may consider many of our nobility in the same light as Beaver or Henson, or any other keepers of repositories. The breeding of running-horses is become a favourite traffic among them; and we know how very largely persons of the first fashion deal this way, and what great addition they make to their yearly income by winning plates and matches, and then selling the horse for a prodigious sum. What advantages must accrue to them, if they have a mare of blood to breed from! But what a treasure have they if they are possessed of the stallion in fashion ! I can therefore see no difference between this occupation of my lord and that of any Yorkshire dealer whatsoever: and if his lordship is not always so successful in his trade as the jockey of the North, it is not because he does not equally hold it fair to cheat his own brother in horse-flesh. If a duke rides his own horses on the course. he does not, in my judgment, differ from any other jockey on the turf; and I think it the same thing, whether a man gets money by keeping a stailion, or whether he gets it by keeping a bull or a boar for the parish.

We know of many persons of quality whose passion for trade has made them dealers in fighting-cocks, and I heard one declare to me lately, that there was no trusting to servants in that business; that be should make nothing of it, if he did not look after the cocks himself; and that, for a month before he is to fight a match, he always takes care of and feeds them himself; and for that purpose (strange as it may seem) he lies in a little room close by them every night. I cannot but admire this industry, which can make my noble triend quit his lady's bed, while tradesmen of a lower rank neglect their business for the charms of a kept mistress. But it must be allowed, that these dealers in live fowl are to be considered as poulterers, as well as those who sell the deer of their park are to be ranked among the butchers in Claremarket; though the latter endeavour artfully to avoid this, by selling their venison to pastry-cooks and fishmongers.

What shall we say of those who send venison, hares, pheasants, partridges, and all other game, to their poulterer and fishmonger in London, to receive an equivalent in poultry and fish in winter, when they are in town?—Though these sports-

men do not truck their commodities for money, they are nothing less than highers and hucksters, dealers and chapman, in the proper sense of the words; for an exchange was never denied to be a sale, though it is affirmed to be no robbery.

affirmed to be no robbery. I come now to the consideration of those who deal in a much larger and more extensive way, and are properly styled merchants, while those already mentioned are little more than traders in the retailing business: what immense sums are received by those electioneering merchants, whose fortunes and influence in many counties and boroughs enable them to procure a seat in parliament for any that will pay for it! How profitable has nursing the estates of extravagant persons of distinction proved to many a right honourable friend! I do not mean from his shewing himself a true steward, but from the weight and interest he has got by it at a general election. What Jew deals larger than many of our nobility in the stocks and in lottery tickets? and perhaps one should not find more bulls and bears at Jonathan's than at Arthur's. If you cannot, at this last place, insure your house from fire, or a ship from the danger of the seas, or the French, you may get largely underwrit on lives, and insure your own against that of your mother or grandmother for any sum whatsoever. There are those who deal as greatly in this practice of putting one life against another as any under-writer in the city of London: and indeed, the end of insuring is less answered by the latter than the former; for the prudent citizen will not set his name to any policy, where the person to be insured is not in perfect health; while the merchants at St. James's, who insure by means of bets instead of policies, will pay you any sum whatsoever, if a man dies that is run through the body, shot through the head, or has tumbled off his chair in an apoplexy; for as there are persons who will lay on either side, he who wants to insure need only choose that which answers his purpose. And as to the dealines of these merchants of fashion in annuities upon lives, weoften hear that one sells his whole estate, for his life, to another; and there is no other form of conveyance used between the buyer and seller, than by shuffling a pack of cards, or throwing a pair of dice; but I canuot look upon this sort of traffic in any other light than that, when a con-

demned felon sells his own body to a sur-

geon to be anatomised.

that is usually extended so far, and has such a variety in it, as gaming; whether we consider it as carried on by cards, dice, horse-racing, pitting, betting, &c. &c. &c. These merchants deal in very various commodities, and do not seem to be very anxious in general about any difference in value, when they are striking a bargain: for, though some expect ready money for ready money when they play, as they would blood for blood in a ducl, many, very many, part with their ready money to those who deal upon trust, nay oftentimes to those who are known to be incapable of paying. Sometimes I have seen a gentleman bet his gold with a lady who has ear-rings, bracelets, and other diamonds to answer her stake: but I have much oftener seen a lady play against a roll of guineas, with nothing but her virtue to part with to preserve her honour if she lost. The markets, in which the multiplicity of business of this kind is transacted, are very many, and are chiefly appropriated to that end and no other, such as routs, assemblies, Arthur's, Newmarket, and the courses in every county. Where these merchants trade in ready money only, or in bank notes, I consider them as bankers of quality; where in ready money against trust, and notes of hand of persons that are but little able to pay, they must be broken merchants; and whoever plays with money against a lady's jewels, should, in my mind, hang out the

But it is with pleasure I see our merchants of quality neglecting several branches of trade that have been carried on with success, and in which great fortunes have been raised in former times by some of their ancestors. What immense sums have, we know, been got by some great men in the smuggling trade! And we have heard of large profits being made by the sale of commissions in the army and navy; by procuring places and pensions; and vast s u rais received for quartering a lord's sister, mershew, or natural son on any one who holds a profitable post under the govern-ment. Smuggling, surely, should be left o our good friends on the shores of Kent and Sussex; and I think, he who sells ornmissions in the navy or army, the free Z' f'es of the prince, should suffer like a de-

Three Blue Balls in a private alley; and

the lady who stakes her virtue for gold,

should take the house of a late venerable

matron in the Piazza, to carry on her

trade in that place.

Afer all, there is no branch of trade series, to be keel-hauled to death under, at its usually extended to far, and has finitate man of sear and he who like a variety in it, as gaming; whether Turkish viter, levies contributions on consider it as carried on by cards, dire; those who hold posts and places under his nea-racing, pitting, betting, 6e. &c. &c. nesse merchants deat in very vainous come his turn, tilt the purge is elye, and then different and do not seem to be very bow-stringed for the good of the people. Stross in general about any difference.

B. Thornton.

§ 134. On Pedantry.

To display the least symptom of learning, or to seem to know more than your footman, is become an offence against the rules of politoress, and is branded with the rules of politoress, and is branded with the very sound of a Roman or a Grecian anne, or a hard name, as the ladies call it, though their own perhaps are barder by half, is enough to disconcert the temper of a dozen countersess, and to strike a whole a dozen countersess, and to strike a whole maccoment.

This squeamishness of theirs is owing to their aversion to pedantry, which they understand to be a sort of mustiness that can only be contracted in a recluse and a studious life, and a foible peculiar to men of letters. But if a strong attachment to a particular subject, a total ignorance of every other, an eagerness to introduce that subject upon all occasions, and a confirmed babit of declaming upon it without either wit or discretion, be the marks of a pedantic character, as they certainly are, it belongs to the illiterate as well as the learned; and St. James's itself may boast of producing as arrant pedants as were ever sent forth from a college.

I know a woman of fashion who is perpetually employed in remarks upon the weather, who observes from morning to moon that it is likely to rain, and from noon to night that it spits, that it misler, that it is set in for a wet evening; and, being incapable of any other discourse, is a insipid a companion, and just a peciantic, as he who quotes Aristotle over his tes, or talks Greek at a card-tack.

A genileman of my acquaintance is a constant attendant upon parliamentary hesistes, and I have beard him entertain a large circle, by the hour, with be speeches that were made in a debate upon mun and a kind of oratorical tune in his elocution, that serves him instead of an emphasis-By those means he has acquired the reportation of having a deal to say for himself,

but as it consists entirely of what others have said for themselves before him, and if he should be deaf during the sessions, he would certainly be dumb in the intervals, I must needs set him down for a pedant.

But the most troublesome, as well as most dangerous character of this sort that I am so unhappy as to be connected with. is a stripling who spends his whole life in a fencing-school. This amiable young pedant is, indeed, a most formidable creature: his whole conversation lies in Quart and Tierce; if you meet him in the street. he salutes you in the gymnastic manner, throws himself back upon his left hip, levels his came at the pit of your stomach. and looks as fierce as a prize-fighter. In the midst of a discourse upon politics, he starts from the table on a sudden, and solits himself into a monstrous lounge against the wainscot; immediately he puts a foil into your hand, insists upon teaching you his murtherine thrust, and if, in the course of his instructions, he pushes out an eve or a fore-touth, he tells you, that you flapp'd your point, or dropp'd your wrist and imputes all the mischief to the awkwardness of his pupil.

The musical pedant, who, instead of attending to the discourse, diverts himself with humming an air, or, if he speaks, expresses himself in the language of the orchestra; the Newmarket pedant, who has no knowledge but what he gathers youn the turf: the female pedant, who is an adept in nothing but the patterns of sik and flounces; and the coffer-house p-dant, whose whole erudition lies within the margin of a newspaper, are nuisances to extremely common, that it is almost unnecessary to mention them. Yet, pedants as they are, they shelter themselves under the fashionableness of their foible, and, with all the properties of the character, generally escape the imputation of it. In my opinion, however, they deserve our censure more than the merest book-worm imaginable. The man of letters is usually confined to his study, and having but little pleasure in conversing with men of the world, dees not often intrude himself into their company: these unlearned pedants. on the contrary, are to be met with every where; they have nothing to do but to run about and be troublesome, and are universally the bane of agreeable converaution. I am. Sir. &c.

B. Thornton.

§ 135. A Sunday in the Country.

Aug. 8, 1761. As life is so short, you will acree with me, that we cannot afford to lose any of that precious time every moment of which should be employed in such gratifications as are suitable to our stations and dispositions. For this reason we cannot but lament, that the year should be curtailed of almost a seventh part, and that, out of three hundred and sixty-five days, fifty-two of them should be allotted, with respect to many persons, to dullness and insipidity. You will easily conceive, that, by what I have said, I allude to that enemy to all mirth and gaiety. Sunday, whose impertiaent intrusion puts a check on our amusements, and casts a gloom over our cheerful thoughts. Persons, indeed, of high fashion regard it no more than the other part of the week, and would no more be restrained from their pleasures on this day, than they would keep fast on a fast-day: but others, who have the same taste and spirit, though less fortunes, are constrained, in order to save appearances, to debar themselves of every amusement except that of going to church, which they can only enjoy in common with the vulgar. The vulgar, it is true, have the happy privilege of converting this holy-day into a day of extraordinary festivity; and the mechanic is allowed to get drunk on this day, if on no other, because he has nothing else to do. It is true, that the citizen on this day gets loose from his counter, to which he had been fastened all the rest of the week like a bad shilling, and riots in the luxuries of Islington or Mile-end. But what shall be said of those who have no business to follow but the bent of their inclinations? on whose hands, indeed, all the days of their life would hang as heavy as Sundays, if they were not enlivened by the dear variety of amusements and diversions. How can a woman of any spirit pass her time on this dismal day, when the play-houses, and Vauxhall, and Ranciagh are shut, and no places of public meeting are open, but the churches ? I talk not of those in higher life, who are so much above the world, that they are out of the reach of its censures; I mean those who are confined in a narrower sphere, so as to be obliged to pay some regard to reputation. But if people in town have reason to complain of this weekly bar put upon their pleasures, how unhappy must they be who are immured in the old mansion house in the country, and

clostered up (as it were) in a nunnery? This is my hard case: my aunt, who is a woman of the last age, took me down with her this summer to her house in Northamptonshire; nor shall I be released from my prison till the time of the coronation, which will be as joyful to me as the act of grace to an insolvent debtor. My time, however, is spent agreeably enough, as far as any thing can be agreeable in the country, as we live in a good neighbourhood, see a good deal of company, pay a good many visits, and are near enough Astrop-Wells for me to play at cards at all the public breakfastings, and to dance at the assem-But, as I told you, my aunt is an old-fashioned lady, and has got queer notions of I know not what. I dread nothing so much as the coming round of Sunday, which is sure to prove, to me at least, a day of penance and mortification. In the morning we are dragged, in the old family coach, to the parish-church, not a stone's throw off the house, for grandeur-sake; and, though I dress me ever so gay, the ignorant bumpkins take no more notice of me than they do of my aunt, who is muffled up to the chin. At dinner we never see a creature but the parson, who never fails coming for his customary fee of roastbeef and plum pudding; in the afternoon the same dull work of church-going is repeated; and the evening is as melancholy as it is to a criminal who is to be executed the next morning. When I first came down, I proposed playing a game at whist, and invited the doctor to make a fourth; but my aunt looked upon the very mention of it as an abomination. I thought there could be no harm in a little innocent music; and therefore, one morning, while she was getting ready for church, I began to tune my guitar, the sound of which quickly brought her down stairs, and she vowed she would break it all to pieces, if I was so wicked as to touch it; though I offered to compromise the matter with her, by playing nothing but psalm-tunes to please her-I hate reading any thing, but especially good books, as my aunt calls them, which are dull at any time, but much duller on a Sunday; yet my aunt wonders I will not employ myself, when I have nothing to do, in reading Nelson on the Feasts and Fasts, or a chapter in the Bible. You must know, that the day I write this on is Sunday; and it happens to be so very rainy, that my aunt is afraid to venture herself in the damp church, for fear of increasing her rheu-

matism : she has therefore put on her spectacies, ordered the great family-bible into the half, and is going to read prayers herself to the servants. I excused myself from being present, by pretending an head-ach, and stole into my closet in order to divert myself in writing to you. How I shall be able to go through the rest of the day, I know not; as the rain, I believe, will not suffer us to stir out, and we shall sit moping and vawning at one another, and looking stupidly at the rain out of the Gothic window in the little parlour, like the clean and unclean beasts in Noah's ark. It is said, that the gloomy weather in November induces Englishmen commonly to make away with themselves; and, indeed, considering the weather and all together, I believe I shall be tempted to drown myself. at once in the pond before the door, or fairly tuck myself up in my own garters.

I am your very humble servant,
DOROTHY TRUESDAY.

B. Thornton.

§ 136. On the Militia.

Aug. 9, 1761. The weather here in England is as unsettled and variable as the tempers of the people: nor can you judge, from the appearance of the sky, whether it will rain or hold up for a moment together, any more than you can tell by the face of a man. whether he will lour in a frown, or clear up in a smile. An unexpected shower hasobliged me to turn into the first inn; and I think I may e'en as well pass my time in writing for your paper, especially as I have nothing else to do, having examined all the prints in the room, read over all the rhymes, and admired all the Dear Misses and Charming Misses on the window-panes.

As I had the honour to pay my shilling at the ordinary in this town with some of the officers of the militia. I am enabled to s nd you a few thoughts on that subject. With respect to the common men, it will be sufficient to observe, that in many military practices, no body of regulars can possibly exceed them. Their prowess in marauding is unquestionable; as they are sure to take prisoners whatever stragglers they meet with on their march, such as geese, turkies, chickens, &c. and have been often known to make a perfect desart of a farmer's yard. By the bye, it is possibly on this account, that a turkey bears so great an antipathy to the colour of red. These fellows are, indeed, so intrepid that they they will attack any convey of provisions that falls in their way; and my landlord assures me, that as soon as they come into a town, they immediately lay close siege to the pastry and kitchen; which they commonly take by storm, and never give any quarter; as also, that they are excellent miners; in working their way into the cellar,

I little imagined that I should have met with my old university acquaintance Jack Five Bar in this part of the country, as I could not but think we had been at least two hundred miles asunder. Indeed I did not know him at his first accosting me, as he approached slowly to me with a distantly familiar air, and a sliding bow forward. and a " Sir, your most humble servant," instead of springing upon me like a greyhound, and clapping me on the shoulder like a bailiff, someezing my four fingers in his rough palm, like a nut-cracker, and then whirling my arm to and fro, like the handle of a great pump, with a blunt " How dost do ?- Iam glad to see thee"and a hearty Damme at the beginning and end of it. Jack, you must know, by being a militia captain, is become a fine gentleman; so fine a one, indeed, that he affects to despise what he never knew, and asked me, if I had not, as well as himself, forgot all my Greek,

It is true, that my friend Jack (I logs his homour's partial, I should say explain) has had the advantage of an Oxiori edishability of the should be advantage of an Oxiori edishability of the should be also be a considered, fine of the should be a considered, fine of pige-maken cays than the close of composed. Yet there, I found, had in some seasure ceast their should, and up to on the marrial gentility with the dress such are the surprising effects of a red cost, that it for instance, every private man in is thus privately forced to the consideration of the considerati

title of geatfernas-soldier. To the shoots of the militia be it spoken, their officers have made noble adauces in the military arts, and are become as great proficients in them as any of the regulary. I mean those arts particularly, their country in the time of peace. First their country in the time of peace, and the then, with respect to dress and politicans of behaviour. The red cost, the ceckade, the shoulder-knyt, and the sword, have hetanquiphoses dur plain country squires that art arms the arts as any on the parade.

The short ierkin, striped waistcoat, leather breeches, and livery of the hunt, are exchanged for an elegant laced uniform : the bob wig has sprouted to a queue; the boots are cast off for silk stockings and turned numps; and the long whin has given place to a gold-hilted sword, with a flaming sword-knot. They have reconciled themselves to ruffles, and can make a bow. and come into a room with a good grace. With these accomplishments, our bunking have been enabled to shine at country assemblies: though it must be confessed. that these grown gentlemen stand somewhat in need of Mr. Duke's instructions. Some of them have also carried their politeness so far as to decide a point of honour with their swords; and at the last town I passed through, I was told, there had been a duel between a militia-officer and the surgeon of the place; when the former being pricked in the sword-armhis antagonist directly nulled out his salvebox, and kindly dressed the wound upon

the field of battle. Another necessary qualification of a soldier is, cursing and swearing; in which exercise, I assure you, our militia gentry ore very expert. It is true, they had had some practice in it before they left that native fields, but were not disciplined in discharging their oaths with right military grace. A common fellow may sweat indeed like a trooper, as any one may let off a gun, or push with a sword : but to do it with a good air, is to be learned only in a camp. This practice, I suppose, was introduced amone our regiments, and tolerated by the chaplains, that it might familiarize them to the most shocking circumstances; for, after they have intrepidly damned one another's eves, limbs, blood, bodies, souls, and even their own, they must certainly be fearless of any barm that

Drinking is another absolute requisite in the character of a good officer; and in this our militia are not at all deficient. Indeed they are kept to such constantiative in this exercise, that they cannot fail of being serve expert at it. No veteras in the service can charge their glasses in better order, or discharge them more regularly at the word of command. By the way, this is the only duty that it expected front the chaptain; and be is commonly as ready to perform it as any of the corn.

can happen to them.

Intrigue is as essential to a soldier as his regimentals; you will therefore imagine gine the militia do not fall short of the regulars in this military accomplishment, Every woman is regarded by them as lawful plunder; some they besiege by secret san and undermining, and some they take by assault. It has been frequently a prace tice in the most civilized armies, whenever they storm a town, not only to cut the throats of the men, but to ravish the women : and it is from this example. I suppose, that our officers think it an indispensable branch of their duty to debauch the wives and sisters of the inhabitants wherever they are quartered; or perhaps, considering the great loss of men we have sustained by sea and land, they are desirous of filling up the chasm, and providing recrnits for a future war.

The last circumstance which I shall mention, as highly necessary in an officer, is, the spirit of gaming. The militia-officer was undoubtedly possessed of this spirit in some degree before, and would back his own horses on the turf, or his own cocks in a main, or bye-battle; but he never thought of risking his whole patrimony on a single card, or the turn of a die. Some of them have suffered more by a peaceful summer's campaign, than if their estates had been over-run, pillaged, and laid waste by the invader; and what does it signify. whether the timber is cut down and destroyed by the enemy, or sold to satisfy a debt of honour to a sharper.

But—the rain is over, and I am glad of it—as I am growing serious, contrary to my usual humour. I have ordered my horse out—and have some miles to ride so no more at present from

Your constant correspondent, &c.

B. Thornton,

§137. On going to Bath, Tunbridge, and other Watering-places, in the Summer.

Nunc est bibendum. Sadlers-Wells.

It has long been a doubt with me, whethen his majes it loses more subjects in the year by water or by spirituous liquors; if mean, I. cannot determine within rough, if the center of the constitutions of my fellow-creatures than brandy; the center of the center of the constitutions of my fellow-creatures than brandy; thing gives ame more supprise in the rough thing gives ame more supprise in the brief almost unamously concerning in ducking their patients in these, or dreeching them with salls, steel, or subphureous

water, be their distemper what it may. If a man has a dropsy, they will not hesitate to give gallons of this element, as they do not scruple to give the strongest cordials' sometimes in the most violent fever.

Though the faculty seemed to agree, one and all, that every patient should visit some watering-place or other in the summer, I do not find they are settled in their opinions, what particular waters suit particular disorders. I have visited them all for my amusement: and upon conversing with the invalids in each place, I have found, to my great surprise, in Bath, Tunbridge, Bristol, and Brigthelmstone, many persons drinking the waters for the gout, bilious cholics, or weak nerves, as if the same effects could be produced by steel, sait, and sulphur; nay, a gentleman of my acquaintance was sent by different physicians to different places, though they were all agreed about the nature of his case. I verily believe, if a man would consult every physician in the kingdom, he would visit every sink in the whole island, for there is not an hole or bottom in any county, that has not its salutary spring; and every spring has its physician to prove, in a long pamphlet of hard words, that those waters are superior to any other, and that any nations, in any disorder whatever, may be sure of relief. In short, we seem to have a second deluge, not by the wickedness, but the folly of the people, and every one is taking as much pains to perish in it as Noah and his family did to escape it.

The present thirst after this element, which the physicians have created, makes it necessary for them to send their patients to some waters in vogue; but the choice being left to the Doctor, he is determined in it by various circumstances : sometimes the patient is sent where the best advice and assistance may be had, in case the distemper should encrease; sometimes where the physician of the place is a cousin or pupil of the physician in town; sometimes where the doctor has an estate in the neighbourhood; and I have more than once known a patient sent to a place, for no other reason, but because the doctor was born within four miles of it.

I cannot easily suggest to myself any reason, why physicians in London are fond of spading their patients to waters at the greatest distance, whilst the country practitioners generally recommend the springs in their neighbourhood. I cannot come into the notion that prevails among many persons, 3 P 2 that

hat some of the faculty in London divide the fees with those they recommend in the country, like the lawyers who deal in agency: but I am induced to think that, as they are conscious the waters are out of the case, they hope the exercise and change of air in a long journey will lay the ground. work of that cure, which the temperance and dissipation prescribed by the doctor may possibly perform: on this account they decline sending their patients to Sadlers-Wells, Powis-Wells, Pancras-Wells, Acton-Wells, Bagnigge-wells, the Dog and Duck, or Islington-Spa, which are as salutary as those of Bath or Tunbridge for patients who live at a distance, and who can receive no benefit from the wells and spas in their neighbourhood.

Another circumstance confirms me in the opinion, that the waters of any spa do nothing more towards the cure than what is to be had from any pump whatsoever. never found the inhabitants of the place . appear at the springs and wells with the company of foreigners; and I have seen many invalids among them complaining of cholics, asthmas, gouts, &c. as much as the visitors of the place, and if it is said, that many who come to Bath on crutches go away without them, I have seen, more than once, those very crutches supporting

some miserable cripple of the town. It may be urged, that many cures have been performed ut these public places ; but whether they are to be attributed to the waters, or the air, exercise, and temperance prescribed by the doctor, will appear from

the following story. An honest country baker having, by his close and anxious application to business in the day time, and a very constant attendance at the Three Horse-shoes at night, contracted a distemper that is best understood by the names of the Hip orthe Horrors. was so very miserable, that he had made two attempts upon his own life; at length, by the persuasion of his friends, he applied to a physician in the neighbourhood for advice : the ductor, (I suppose a quack, by the low fee which he demanded) told him, he would cure him in a month, if he would follow his directions; but he expected, in the mean time, a new quartern loaf whenever he should send for it. In return for the first quartern, he sent a box of pills, with directions for the baker to take three at six in the morning fasting, after which to walk four miles : to take the same number at six in the evening, and to walk the like num-

ber of miles; to repeat the same number of pills at eight, and to work them off with a pint of ale, without the use of his pipe, and the like number at ten o'clock going to bed. The baker kept his word with the doctor; and the doctor kept his with the patient; for at the end of the month, the honest fellow was in as good bealth, and enjoyer as high spirits, as when he was a boy. The cheapness of his cure induced the baker to enquire of his doctor, by what wonderful medicine so speedy and perfect a cure had been effected. The doctor, which is another proof of his not being regularly bred, told him, the pills were made of his own loaf, covered with gold leaf; and added, if he would take the same medicine, and follow the same directions, whenever his relapsing into his former course of life should bring on the like disorder, he might be sure of as speedy and effectual a cure. I should, however, want gratitude, as well as candour, if I did not acknowledge a very lasting obligation I lie under to Tunbridgewaters; my wife and I had lamented, for two or three years, that the very good estate which I enjoyed would, probably, after my death, go into another family, for want of an heir in my own. My wife was advised to go to Tunbridge, and to drink the waters for eight or nine months; we were very much grieved to part for so long a time; but such has been our amazing success, that the dear creature returned to me, at the end of half a year, four months oone with child. B. Thornton.

§ 138. The faint-hearted Lover.

I do not doubt but every one of your readers will be able to judge of my case, as, without question, every one of them either. has been, or is at present, as much in love as your humble servant. You must know Sir, I am the very Mr. Faint-heart described in the proverb, who never won fair lady-for though I have paid my addresses to several of the sex, I have gone about it in so meek and pitiful a manner, that it might fairly be a question, whether I was in earnest. One of my Dulcineas was taken, as we catch mackarel, by a bit of scarlet; another was seduced from me by a suit of embroidery; and another surrendered, at the first attack, to the long sword of an Irishman. My present suit and service is paid to a certain lady who is as fearful of receiving any tokens of my affection as I am of offering them. I am only permitted

to admire her at a distance; an ogle or a leer are all the advances I dare make; if I move but a finger it puts her all in a sweat; and, like the sensitive plant, she would shrink and die away at a touch. During our long courtship I never offered to salute her but once : and then she made such a wriggling with her body, such a struggling with ber arms, and such a tossing and twirling of her head to and fro, that, instead of touching her lips, I was nearly in danger of carrying off the tip of her nose. I even dared at another time to take her round the waist: but she bounced away from me, and screamed out as if I had actually been going to commit a rape upon her. once plucked up courage sufficient to attempt squeezing her by the hand, but she resisted my attack by so close a clench of her fist, that my grasp was presented with nothing, but sharp-pointed knuckles, and a long thumb-nail; and I was directly after saluted with a violent stroke on my jawbone. If I walk out with her, I use all my endeavours to keep close at her side; but she whisks away from me as though I had some catching distemper about me: if there are but three of us, she eludes my design by skipping sometimes on one side and sometimes on t'other as I approach her : but when there are more of us in company she takes care to be sheltered from me by placing herself the very midmost of the If we ride in a coach together, I am not only debarred from sitting on the same side, but I must be scated on the furthermost corner of the seat opposite to her, that our knees may not meet. We are as much at a distance from one another at dinner, as if we were really man and wife, whom custom has directed to be kept asunder the whole length of the table; and when we drink ten, she would sooner run the risk of having the contents spilt over her, than take the cup and saucer from me any nearer than at both our arm's length. If I mention a syllable that in the least borders upon love, she immediately reddens at it as much as if I had let drop a loose or incelicate expression; and when I desire to have a little private conversation with her, she wonders at my impudence, to think that she could trust kerself with a man alone. In short Sir, I begin to despair of ever coming to close contact with her; but what is still more provoking, though she keeps me at so respectful a distance, she tamely permits a strapping fellow of the guards to put her on the cheek, play with her hand, and even approach her lips, and that too

in my presence. If you, or any of your readers, can advise me what to do in this case it will be a lasting obligation conferred on

Your very humble servant. TINOTHY MILDMAN. B. Thornton.

§ 130. A circumstantial Detail of every Particular that passed at the Coronation. In a Letter from a Gentleman to his Friend

in the Country.] Dear Sir.

Though I regret leaving you so soon, especially as the weather has since proved so fine, that it makes me long to be with you in the country, yet I honestly confess, that I am heartily glad I came to town as Idid. As I have seen it, I declare I would not have missed the sight upon any consideration. The friendship of Mr. Rolles, who procured me a pass-ticket, as they call it, enabled me to be present both in the Hall and the Abbey; and as to the procession. out of doors, I had a fine view of it from a one-pair of stairs room, which your neighbour, Sir Edward, had hired at the small price of one hundred guineas, on purpose to oblige his acquaintance. I wish you had been with me; but as you have been deprived of a sight, which probably very few that were present will ever see again, I will endeavour to describe it to you as minutely as I can while the circumstances are fresh in my memory though my description must fall very short of the reality. First; then, conceive to yourself the fronts of the houses, in all the streets that could command the least point of view, lined with scaffolding, like so many galleries or boxes raised one above another to the very roofs. These were covered with carpets and cloths of different colours, which presented a pleasing variety to the eye; and if you consider the brilliant appearance of the spectators who were scated in them (many being richly dressed) you will easily imagine that this was no indifferent part of the show. The mob underneath made a pretty contrast to the rest of the company. Add to this, that though we had nothing but wet and cloudy weather for some time before, the day cleared up, and the sun shone auspiciously, as it were in compliment to the grand festival. The platform, on account of the uncertainty of the weather, had a shelving roof, which was covered with a kind of sailcloth; but near the place where I was, an honest Jack Tar climbed up to the top and

3 P 3

stripped off the covering, which gave us not only a more extensive view, but let the light in upon every part of the procession. I should tell you, that a rank of foot soldiers was placed on each side within the platform; and it was not a little surprising to see the officers familiarly conversing and walking arm and arm with many of them, till we were let into the secret, that they were centlemen who had put on the dresses of common soldiers, for what purpose I need not mention. On the outside were stationed, at proper distances, several parties of horse-guards, whose horses, indeed, somewhat incommoded the people, that pressed incessantly upon them, by their prancing and capering; though luckily, I do not hear of any great mischief being done. I must confess, it gave me much pain to see the soldiers, both horse and foot, most unmercifully belabouring the heads of the mob with their broad-swords, bayonets, and muskets; but it was not unpleasant to observe several tipping the horsesoldiers slily from time to time (some with halfpence, and some with silver, as they could muster up the cash) to let them pass between the horses to get nearer the platform; after which these unconscionable gentry drove them back again. As soon as t was day-break (for I chose to go to my place over-night) we were diverted with seeing the coaches and chairs of the nobility and gentry passing along with much ado; and several persons very richly dressed were obliged to quit their equipages, and be escorted by the soldiers through the mob to their respective places. Several carriages, I'am told, received great damage: Mr. Jennings, whom you know, had his chariot broke to pieces; but providentially neither he nor Mrs. Jennings, who were

in it, received any hurt. Their majesties (to the shame of those be it spoken who were not so punctual) came in their chairs from St. James's through the Park to Westminster about nine o'clock. The king went into a room which they call the Court of Wards, and the queen into that belonging to the gentleman-usher of the black rod. The nobility and others, who were to walk in the procession, were mustered and ranged by the officers of arms in the Court of Requests, Painted Chamber, and House of Lords, from whence the cavalcade was conducted into Westminsterhall. As you know all the avenues and places about the Hall, you will not be at a loss to understand me. My pass-ticket would have been of no service, if I had not

prevailed on one of the guards, by the investment in the region of balks-crows, however, to make way for me through the mobe to the Hallagae, where I got domittance just at their majestics were scated at the upper end, under magnification chaopies. Her majesty's other was on the let-hand of bit majesty and they were attended by great chamberlain, ford high contable, great chamberlain, ford high contable, for the property of th

placed upon a table before the king. There was a neglect, it seems, somewhere, in not sending for the dean and prebendaries of Westminster, &c. who, not finding themselves summoned, came of their own accord, preceded by the choristers, singers, &c. among whom was your favorite, as indeed he is of every one, Mr. Beard. 'The Hall-gate was now thrown open to admit this lesser procession from the Abbey, when the bishop of Rochester (that is, the dean) and his attendants brought the Bible and the following regalia of the king, viz. St. Edward's cruwn, rested on a cushion of gold cloth, the orb with the cross, a sceptre with the dove on the ton, another tipt with a cross, and what they call St. Edward's staff. The queen's regalia were brought at the same time, viz. her crown upon a cushion, a sceptre with a cross, and a rod of ivory with a dove. These were severally laid before their majesties, and afterwards delivered to the respective officers

who were to bear them in the procession. Considering the length of the cavalcade, and the numbers that were to walk, it is no wonder that there should be much confusion in marshalling the ranks. At last, however, every thing was regularly adjusted, and the procession began to quit the Hall between eleven and twelve. The platform leading to the west door of the Abbey was covered with blue baize for the train to walk on; but there seemed to me a defect in not covering the upright posts that supported the awning, as it is called (for they looked mean and naked) with that or some other coloured cloth. As I carry you siong, I shall wave mentioning the minute particulars of the procession, and only observe that the nobility walked two by two. Being willing to see the procession pass along the platform through the streets, I hastened from the Hall, and by the assistance of a soldier made my way to my former station at the corner of Bridge-Street, where the windows com-

manded a double view at the turning. I shall not attempt to describe the splendor and magnificence of the whole; and words must fall short of that innate joy and satisfaction which the spectators felt and expressed, especially as their majestics passed by ; on whose countenance a dignity suited to their station, tempered with the most amiable complacency, was sensibly impressed. It was observable that as their majes. ties and the nobility passed the corner which commanded a prospect of Westminster-bridge, they stonged short, and turned back to look at the people, whose appearance, as they all had their hats off, and were thick planted on the ground, which rose gradually. I can compare to nothing but a pavement of heads and faces.

I had the misfortune not to be able to get to the Abbey time enough to see all that passed there; nor indeed, when I got in, could I have so distinct a view as I could have wished. But our friend Harry Whitaker had the luck to be stationed in the first row of the gallery behind the seats allotted for the nobility, close to the square platform which was erected by the altar. with an ascent of three steps, for their majesties to be crowned on. You are obliged to him, therefore, for several particulars which I could not otherwise have informed you of. He tells me, as soon as their majestics entered the church, the choir struck up with an anthem; and, after they were seated, and the usual recognition and oblations were made, the litany was chanted by the bishops of Chester and Chichester, and the responses made by the whole choir, accompanied by the whole band of music. Then the first part of the communion-service was read; after which a sermon was preached by the bishop of Salisbury, now archbishop of York. I was not near enough to hear it, nor, perhaps you will say, did I much desire it; but, by my watch, it lasted only fifteen minutes. This done, Harry says he saw very distinctly his majesty subscribe the declaration, and take the coronation oath. the solemnity of which struck him with an unspeakable awe and reverence; and he could not help reflecting on the glorious privilege which the English enjoy, of binding their kings by the most sacred ties of conscience and religion. The king was then anointed by his grace of Canterbury on the crown of his head, his breast, and the palms of his hands; after which he was presented with the spurs, and girt with the sword, and was then invested

with the coronation-robes, the armills, as they are called, and the imperial pall, The orb with the cross was also presented. and the ring was put upon the fourth finger of his majesty's right hand by the archbishop, who then delivered the sceptre with the cross, and the other with the dove : and being assisted by several bishops. he lastly placed the crown reverently upon his majesty's head. A profound awful silence had reigned till this moment. when, at the very instant the crown was let fall on the king's head, a fellow having been placed on the top of the Abbeydome, from whence he could look down into the chancel, with a flag which he dropt as a signal : the Park and Tower guns began to fire, the trumpets sounded, and the Abbey echoed with the repeated shouts and acclamations of the people. The peers. who before this time had their coronets in their hands, now put them on, as the bishops did their caps, and the representatives of the dukes of Aquitaine and Normandy their hats. The knights of the Bath in particular made a most splendid figure when they put on their caps, which were adorned with large plumes of white feathers. It is to be observed, that there were no commoners knights of the Garter: consequently, instead of caps and vestments peculiar to their order, they, being all peers, wore the tobes and coronets of their respective ranks. I should mention, that the kings of arms also put on coronets.

Silence again assumed her reign, and, the shouts ceasing, the archishiop prococled with the rest of the divine service; and after he had presented the Bible to his majesty, and solemnly read the benedictions, he majesty kined the archisié shops and bishops one after another as they acet before him. The T Deam they are to be a superior to the standard of the standard of the present and the standard of the superior through the superior throug

The coronation of the quiem was performed in nearly the same numer with that of his majesty; the archbishop anointof her with the holy oil on the head and breast and after he had put the crows and the same of the coronal same of the Augusta and the persense to put on their coronets. Her majesty then received the security with the crows, and the vivory rod with the dove, and was conducted to majesty.

I cannot but lament that I was not near enough to observe their majesties going through the most serious and solemn acts of devotion : but I am told, that the reverent attention which both paid, when (after having made their second oblations) the next ceremony was, their receiving the holy communion, it brought to the mind of every one near them, a proper recollection of the consecrated place in which they were. Prayers being over, the king and queen retired into St. Edward's chapel, just behind the altar. You must remember it-it is where the superstition of the Roman Catholics has robbed the tomb of that royal confessor of some of its precious ornaments: here their majesties received each of them a crown of state; as it is called, and a procession was made in the same manner as before, except in some trifling instances, back again to Westminster-hall, all wearing their coronets, caps, You know I have often said, that if one loses an hour in the morning, one may side after it the whole day without being able to overtake it. This was the case in the present instance; for, to whatever causes it might be owing, the procession most assuredly set off too late : besides, according to what Harry observed, there were such long pauses between some of the ceremonies in the Abbey, as plainly shewed all the actors were not perfect in their parts. However it be, it is impossible to conceive the chagrin and disappointment which the late return of the procession occasioned; it being so late indeed, that the spectators, even in the open air, had but a very dim and gloomy view of it, while to those who had sat patiently in Westminster-hall, waiting its return for six hours, scarce a slimpse of it appeared, as the branches were not lighted till just upon his majesty's entrance. I had flattered myself that a new scene of splendid grandeur would have been presented to us in the return of the procession, from the reflection of the lights, &c. and had therefore posted back to the Hall with all possible expedition; but not even the brilliancy of the ladies jewels, or the greater lustre of their eyes, had the power to render our darkness visible; the whole was confusion, irregulanty, and disorder,

However, we were afterwards amply recompensed for this partial ceiline by the bright picture which the lighting of the chandeliers presented to us. Your unlucky law-suit has made you too well acquainted with Westminster-hall for me to think of describing it to you; but I assure you the face of it was greatly altered from what it was when you attended to hear the verdict given against you. Instead of the inclosures for the courts of Chancery and King's Bench at the upper end, which were both removed, a platform was raised with several ascents of steps, where their majesties in their chairs of state, and the royal family, sat at table. On each side, down the whole length of the Hall, the rest of the company were seated at long tables. in the middle of which were placed, on elevations painted to represent marble, the desserts, &c. Conceive to yourself, if you can conceive, what I own I am at a loss to describe, so magnificent a building as that of Westminster-hall, lighted up with near three thousand wax-candles in most splendid branches; our crowned heads and almost the whole nobility, with the prime of our gentry, most superbly arrayed, and adorned with a profusion of the most brilliant jewels; the galleries on every side crowded with company for the most part elegantly and richly dressed: but to conceive it in all its lustre. I am conscious that it is absolutely necessary one must have been present. To proceed in my narration -Their maiesties table was served with three courses, at the first of which earl Taibot, as steward of his majesty's household. rode up from the Hall-gate to the steps leading to where their majesties sat; and on his refurning the spectators were presented with an unexpected sight, in his lordship's backing his horse, that he might keep his face still towards the king. A loud clapping and huzzaing consequently ensued from the people present. The ceremony of the champion, you may remember we laughed at, at its representation last winter; but I assure you it had a yery serious effect on those ladies who were near him (though his borse was very gentle) as he came up, accompanied by lord Effingham as earl-marshal, and the duke of Bedford as lord high-constable, lik-wise on horsebuck: it is needless to repeat what passed on this occasion. I am told, that the horse which the champion rode was the same that his late maje-ty was mounted on at the glorious and memorable battle of Dettingen. The beast, as well as the rider, bud his head adorned with a plume of white, red, and blue teathers.

You cannot expect that I should give you a bill of fare, or enumerate the number her of dishes that were provided and sent from the temporary kitchens erected in Cotton-garden for this purpose. No less than sixty haunches of venison, with a surprizing quantity of all sorts of game, were laid in for this grand feast : but that which chiefly attracted our eyes, was their maiesties' dessert, in which the confectioner had lavished all his ingenuity in rock-work and emblematical figures. The other desserts were no less admirable for their expressive devices. But I must not forget to tell you, that when the company came to be seated, the poor knights of the Bath had been overlooked, and no table provided for them: an airy apology however. was served up to them instead of a substantial dinner; but the two junior knights, in order to preserve their rank of precedency to their successors, were placed at the head of the judges table, above all the learned brethren of the coif. The peers were placed on the outermost side of the tables, and the pecresses within, nearest to the walls. You cannot suppose that there was the greatest order imaginable observed during the dinner, but must conclude, that some of the company were as eager and impatient to satisfy the craving of their appetites as any of your country 'squires at a race or assise ordinary.

It was pleasant to see the various stratagems made use of by the company in the palleries to come in for a snack of the good things below. The ladies clubbed their handkerchiefs to be ited together to draw up a chicken on a bottle of wine; nay, even gatters (1 win out say of a different control of the control of the control of the Some had been so provident as to bring baskets with them, which were let down, like the prisoners boxes at Ludgate or the

Gate-house, with a Pray, rememberthe poor, You will think it high time that I should bring this long letter to a conclusion. Let it suffice then to acquaint you, that their majesties returned to St. James's a little after ten o'clock at night; but they were pleased to give time for the pecresses to go first, that they might not be incommoded by the pressure of the mob to see their majesties. After the nobility were departed, the illustrious mobility were (according to custom) admitted into the Hall, which they presently cleared of all the moveables. such as the victuals, cloths, plates, dishes. &c. and, in short, every thing that could stick to their fingers.

I need not tell you, that several coronation medals, in silver, sever thrown among the populace at the return of the procession. One of them was pitched into Mrs, Dixon's laps, as she sat upon a scafiold in Palace-yard. Some, it is said, were also thrown among the percesses in the Abbeyjust after the king was crowned; but they thought it below their dignity to stoop to pick them up.

My wife desires her compliments to you : she was Augeously pleased with the sight. All friends are well, except that little Nancy Green has got a swelled face, by being up all night; and Tom Moffat has his leg laid upon a stool, on account of a broken shin, which he got by a kick from a trooper's horse, as a reward for his mobbing it. I shall say nothing of this illuminations at night: the news-papers must have told you of them, and that the Admiralty in particular was remarkably lighted up. I expected to have from you an account of the rejoicings at your little town: and desire to know whether you was able to get a slice of the ox which was roasted whole on this occasion. I am, dear Sir.

Yours most heartily,
JAMES HEMMING.

P.S. The Princess Downger of Wales, with the younger branches of the royal family, did not walk in the grand procession, but made up a lesser procession of their own; of which you will find a sufficient account in the public prints. They had a box to see the coronation in the Abbey, and afterwards dined in an apartment by themselves adjoining to the

Hall.

Since my writing the above, I have been informed for certain, that the sword of state, by some mistake, being left behind at St. James's the Lord Mayor's sword was carried before the king by the earl of Huntingdon, in its stead; but when the procession came into the Abbey, the tword of state was found placed upon the altar,

of state was found pinced upon the analy.

Our friend Harry, who was upon the
scaffold, at the return of the procession
closed in with the rear; at the expence of
half-a-guinea was admitted into the Hall;
got brim-full of his majesty's claret; and
in the universal plunder, prought off the
glass her majesty drank in, which is placed
in the benuight as a valuable curiosity.

B. Thornton.

§ 140. A Letter from a successful Adventurer in the Lottery.

Sir,

You will not be at all surprised when I tell you, that I have had very ill-luck in the lottery ; but you will stare when I further tell you, it is because unluckily I have got a considerable prize in it. I received the glad tiding of my misfortunelast Saturday night from your Chronicle, when, on looking over the list of the prizes, as I was not behind my pipe at the club, I found that my ticket was come up a 2000l. In the pride as well as joy of my heart, I could not help proclaiming to the companymy good luck, as I then foolishly thought it, and as the company thought it too, by insisting that I should treat them that evening. Friends are never so merry, or stay longer, than when they have nothing to pay : they never cure too how extravagant they are on such an occasion. Bottle after bottle was therefore called for, and that too of claret, though not one of us, I believe, but had rather had nort. In short. I recled home as well as I could about four in the morning; when thinking to pacify my wife, who began to rate me (as usual) for staying out so long, I told her the occasion of it; but instead of rejoicing, as I thought she would, she cried-" Pish. ONLY two thousand pounds !" However. she was at last reconciled to it, taking care to remind me, that she had chosen the ticket berself, and she was all along sure it would come up a prize, because the number was an odd one. We neither of us got a wink of sleep, though I was heartily inclined to it; for my wife kept me awakeby telling me of this, that, and t'other thing which she wanted, and which she would now purchase, as we could afford it.

I know not how the news of my success. spread so soon among my other acquaintance, except that my wife told it to every one she knew, or not knew, at church. The consequence was, that I had no less than seven very hearty friends came to dine with us by way of wishing us joy; and the number of these hearty friends was increased to above a dozen by suppertime. It is kind in one's friends to be willing to partuke of one's success: they made themselves very merry literally at my expense; and, at parting, told me they would bring some more friends, and have another jully evening with me on this happy occasion.

When they were gone, I made shift to get a little rest, though I was often disturbed by my wife talking in her sleep. Her head, it seems, literally ran upon wheels, that is, the lottery-wheels; she frequently

that is, the lottery-wheels; she frequently called out that she had got ten thousand pounds; she muttered several wild and incoherent expressions about gowns, and rufiles, and ear-rings, and necklaces; and I once heard her mention the word coach. In the morning when I got up, how was I surprized to find my good fortune published to all the world in the news-paper! though I could not but smile (and madem was greatly pleased) at the printer's exalting me to the dignity of Esquire, baving been nothing but plain Mr. all my life before. And now the misfortunes arising from my good fortune Legan to pour in thick upon me. In consequence of the information given in the news-paper, we were no sooner sat down to breakfast than we were complimented with a rat-a-tatoo from the drums, as if we had been just married : after these had been silenced by the usual method, another band of music saluted us with a peul from the marrowbones and cleavers to the same tune. I was harassed the whole day with petitions from the hospital boys that drew the ticket. the commissioners clerks that wrote down the ticket, and the clerks of the office where I brought the ticket, all of them praying, "That my Honour would consider them." I should be glad you would inform me what these people would have given

My acquaintance in general called to know, when they should wait upon me to ard my good fortune. My own relations to the most of the most

me if I hadhad a blank.

My wife in the mean time, you may be sure, was not idle in contriving to dispose of this new acquisition. She found out, in the first place, (according to the complaint of most women) that she had not got a gown to her back, at least not one fit for her now to appear in. Her wardrobe

robe of linen was no less deficient : and she discovered several chasms in our furniture, especially in the articles of plate and china. She also determined to see a little pleasure, as she calls it, and has actually made a party to go to the next opera. Now, in order to surply these immediate wants and necessities, she has prevailed on me (though at a great loss) to turn the prize into ready money; which I dared not refuse her, because the number was her own choosing; and she has further persuaded me (as we have had such good luck) to lay out a great part of the produce in purchasing more tickets, all of her own choosing. To me it is indifferent which way the money goes; for, upon my making out the balance, I already find I shall be a loser by my gains : and all my fear is, that one of the tickets may come up a tive thousand or ten thousand. I am,

Your very humble servant, JEOFFREY CHANCE.

P. S. I am just going to club-I hope they won't desire me to treat them again.

B. Thornton.

§ 141. Characters of Camilla and Flora.

Camilla is really what writers have so often imagined; or rather, she possesses a combination of delicacies, which they have seldom had minuteness of virtue and taste enough to conceive; to say she is beautiful, she is accomplished, she is generous, she is tender, is talking in general, and it is the particular I would describe. In her person she is almost tall, and almost thin; graceful, commanding, and inspiring a kind of tender respect; the tone of her voice is melodious, and she can neither look nor move without expressing something to her advantage. Possessed of almost every excellence, she is unconscious of any, and this heightens them all; she is modest and diffident of her own opinion, yet always perfectly comprehends the subject on which she gives it, and sees the question in its true light : she has neither pride, prejudice, nor precipitancy to misguide her; she is true, and therefore judges truly. If there are subjects too intricate, too complicated for the feminine simplicity of her soul, her ignorance of them serves only to display a new beauty in her character, which results from her acknowledging, nay, perhaps from her possessing that very ignorance.

The great characteristic of Camilla's maderstanding is taste; but when she says most upon a subject, she still shews that she has much more to say, and by this unwillingness to triumph, she persuades the more. With the most refined sentiments, she nossesses the softest sensibility, and it lives and speaks in every feature of her face. Is Camilla melancholy? does she sigh? Every body is affected; they enquire whether any misfortune has happened to Camilla; they find that she sighed for the misfortune of another, and they are affected still more. Young, lovely, and high born, Camilla graces every company, and beightens the brilliancy of courts; wherever she appears. all others seem by a natural impulse to feel her superiority; and yet when she converses, she has the art of inspiring others with an ease which they never knew beforeshe ioins to the most scrupulous politeness a certain feminine gaiety, free both from restraint and boldness; always gentle, yet never inferior; always unassuming, yet never ashamed or awkward; for shame and awkwardness are the effects of pride, which is too often miscalled modesty; nav. to the most critical discernment, she adds something of a blushing timidity, which serves but to give a meaning and piquancy even to her looks, an admirable effect of true superiority! by this silent unassuming merit she over-awes the turbulent and the proud. and stons the torrent of that indecent, that overbearing noise, with which inferior natures in superior stations overwhelm the slavish and the mean. Yes, all admire, and love, and reverence Camilla.

You'see a character that you admire. and you think it perfect; do you therefore conclude that every different character is imperfect? what, will you allow a variety of beauty almost equally striking in the art of a Corregio, a Guido, and a Raphael, and refuse it to the infinity of nature! How different from lovely Camilla is the beloved Flora; in Camille, nature has displayed the beauty of exact regularity and the elegant softness of female propriety: in Flora, she charms with a certain artless poignancy, a graceful negligence, and an uncontrouled, yet blameless freedom. Flora has something original and peculiar about ber, a charm which is not easily defined; to know her and to love her is the same thing; but you cannot know her by description. Her person is rather touching than majestic, her features more expressive than regular, andher manner pleases rather

because it is restrained by no rule, than because it is comformable to any that custom has established. Camilla puts you in mind of the most perfect music that can be composed; Flora, of the wild sweetness which is sometimes produced by the irregular play of the breeze upon the Æolian harp. Camilla reminds you of a lovely young queen; Flora, of her more lovely maid of honour. In Camilla you admire the decency of the Graces; in Flora, the attractive sweetness of the Loves. Artless sensibility, wild, native feminine gaiety, and the most touching tenderness of soul, are the strange characteristics of Flora. Her countenance glows with youthful beauty, which all art seems rather to diminish than increase, rather to hide than adorn; and while Camilla charms you with the choice of her dress, Flora enchants you with the neglect of hers. Thus different are the beauties which nature has munifested in Camilla and Flora! vet while she has, in this contrariety, shown the extent of her power to please she has also proved that truth and virtue are always the same. Genecosity and tenderness are the first principles in the minds of both favourites, and werenever possessed in an higher degree than they are possessed by Flora; she is just as attentive to the interest of others, as she is negligent of her own; and though she could submit to any misfortune that could befal herself, yet she hardly knows how to bear the misfortunes of another. Thus does Flora unitethe strongest sensibility with the most lively guicty; and both are expressed with the most bewitching mixture in her countenance. While Camilla inspires a reverence that keeps you at a respectful, yet admiring distance, Flora excites the most ardent, yet most elegant, desire. Camilla reminds you of the dignity of Diana, Flora of the attractive sensibility of Calisto: Camills almost elevates you to the sensibility of angels. Flora delights you with the loveliest idea of woman. Greville.

§ 142. A Fable by the celebrated Linneus, translated from the Latin.

Once upon a time the seven xise men of Greece were met together at Athera, and it was proposed that every one of them should mention what he thought the greatest wonder in the creation. One of them, of higher conceptions than the rest, proposed the opinious of some of the astronomera about the fixed stars, which they believed to be so many sum, that had each

their planets rolling about them, and were stored with plants and animals like this earth. Fired with this thought, they agreed to supplicate Jupiter, that he would at least permit them to take a journey to the moon, and stay there three days in order to see the wonders of that place, and give an account of them at their return. Jupiter consented, and ordered them to assemble on a high mountain, where there should be a cloud ready to convey them to the place they desired to see, they picked out some chosen companions, who might assist them in describing and painting the objects they should meet with. At length they arrived at the moon, and found a palace there well fitted up for their recention. The next day, being very much fatigued with their journey, they kent quiet at home till noon: and being still faint, they refreshed themselves with a most delicious entertainment. which they relished so well, that it overcame their curiosity. This day they only mw through the window that delightful spot, adorned with the most beautiful flowers, to which the beams of the sun gave an uncommon lustre, and heard the singing of most melodious birds till evening came on, The next day they rose very early in order to begin their observations; but some very beautiful young ladies of that country coming to make them a visit, advised them first to recruit their strength before they exposed themselves to the laborious task

they were about to undertake. The delicate meats, the rich wines, the bounty of these damsels prevailed over the resolution of these strangers. A fine concert of music is introduced, the young ones begin to dance, and all is turned to jullity; so that this whole day was spent in gallantry, till some of the neighbouring inhabitants growing envious at their mirth. rushed in with swords. The elder part of the company tried to appease the younger. promising the very next day they would bring the rioters to justice. This they performed, and the third day the cause was heard; and what with accusations, pleadings, exceptions, and the judgment itself. the whole day was taken up, on which the term set by Jupiter expired. On their return to Greece, all the country flocked in upon them to hear the wonders of the moon described, but all they could tell was, for that was all they knew, that the ground was covered with green intermixed with flowers, and that the birds sung among the branches of the trees; but what kind of flowers they saw, or what kind of birds they heard, they were totally ignorant, Upon which they were treated every where with contempt.

If we apply this fable to men of the present age, we shall perceive a very just similitude. By these three days the fable denotes the three ages of man. First, youth, in which we are too feeble in every respect to look into the works of the Creator: all that season is given to idleness, luxury, and pastime. Secondly, manhood, in which men are employed in settling, marrving, educating children, providing fortunes for thom, and raising a family, Thirdly, old age, in which, after having made their fortunes, they are overwhelmed with law-suits and proceedings relating to their estates. Thus it frequently happens that men never consider to what end they were destined, and why they were brought into the world. B. Thornton.

§ 143. Mercy recommended.

My uncle Toby was a man patient of injuries ;- not from want of courage,where just occasions presented, or called it forth-I know no man under whose arm I should sooner have taken shelter :-- nor did this arise from any insensibility or obtuseness in his intellectual parts :- he was of a peaceful, placid nature,-no jarring element in it,-all was mixed up so kindly within him: my uncle Toby had scarce a heart to retaliate upon a fly :---- Go,-says he, one day at dinner, to an overgrown one who had buzzed about his nose, and tormented him cruelly all dinner-time,and which, after infinite attempts, he had caught at last, as it flew by him ;- I'll not hurt thee, says my uncle Toby, rising from his chair, and going across the room, with the fly in his hand :- I'll not hurt a hair of thy head :- Go, says he, lifting up the sash, and opening his hand as he spoke. to let it escape ;-go, poor devil,-get thee gone, why should I hurt thee?- This world, surely, is wide enough to hold both thee and me.

*. This is to serve for parents and ouvernors instead of a whole volume upon the subject. Sterne.

\$ 144. The Starling.

- Beshrew the sombre pencil! said I vauntingly-for I envy not its powers. which paints the evils of life with so hard terrified at the objects she has magnified

herself and blackened; reduce them to their proper size and bue, she overlooks them .- Tis true, said I correcting the proposition—the Bustile is not an evil to be despised-but strip it of its towersfill up the fosse-unbarricade the doorscall it simply a confinement, and suppose tis some typent of a distenuer, and not of a man-which holds you in it-the evil vanishes, and you hear the other half without complaint.

I was interrupted in the hey-day of this soliloguy, with a voice which I took to be of a child, which complained "it could " not get out. "-- I looked up and down the passage, and seeing neither man, woman, nor child. I went out without fur-

ther attention.

In my return back through the passage, I heard the same words repeated twice over; and looking up I saw it was a Starling hung in a little cage -- " I can't " get out-I can't get out," said the Starling.

I stood looking at the bird; and to every person who came through the passage, it ran fluttering to the side towards which they approached it with the same lamentations of its captivity-" I can't get ont." said the Starling-God help thee! said I, but I will let thee out, cost what it will: so I turned about the case to get ut the door; it was twisted and double twisted so fast with wire, there was no getting it open without pulling the cage to pieces -I took both hands to it, The bird flew to the place where I was

attempting his deliverance, and thrusting his head through the trellis, pressed his breast against it, as if impatient .- I fear, oor creature ! said I, I cannot set thee at liberty-" No," said the Starling,-" I " can't get out, I can't get out," said the

I vow I never had my affections more tenderly awakened; nor do I remember an incident in my life, where the dissipated spirits to which my reason had been a bubble, were so suddenly called home. Mechanical as the notes were, yet so true in tune to nature were they chanted, that ... in one moment they overthrew all my systematic reasonings upon the Bastile; and I heavily walked up stairs, unsaying every word I had said in going down them.

Disguise thyself as thou wilt, still, slavery ! said I-still thou art a bitter draught ! and deadly a colouring. The mind sits, and though thousands in all ages have been made to drink of thee, thou art no less bitter on that account .- "Tis thou, thrice sweet and gracious goddess, addressing myself to Liberty, whom all in public or in private worship, whose taste is grateful, and ever will be so, till Nature berself shall change-no tint of words can spot thy snowy mantle, or chynlic power turn thy sceptre into iron-with thee to smile upon him as he eats his crust, the swain is hannier than his monarch, from whose court thou art exiled !- Gracious heaven ! eried I, kneeling down upon the last step but one in my ascent -- Grant me but health, thou great Bestower of it, and give me but this fair enddess as my companion -and shower down thy mitres, if it seems good unto thy divine providence, upon those heads which are aching for them !

§ 145. The Captive.

The bird in his cage pursued me into my room; I sat down close by my table, and leaning my bead upon my band, I began to figure to myself the miseries of confinement: I was in a right frame for it, and so I gave full scope to my imagina-

ion.

I was going to begin with the millions of my fellow-creatures born to no inheritance but slavery; but finding, however affecting the picture was, that I could not bring it near me, and that the multitude

of sad groupes in it did but distract me—
I took a single captive, and having first shut him up in his dungeon, I then looked through the twilight of his grated door to

take his picture. I beheld his loody half wasted away with long expectation and confinement, and feel what kind of sixtensis of the heart it was which arrises from hope deferred. Upon Ocksing neutre, I saw him pale house the sixtensis of the heart in was the property of the sixtensis of the six

But here my heart begen to bleed—
and I was forced to go on with another
part of the portrait.

He was sitting upon the ground upon' a little straw, in the furthest corner of his dungeon, which was alternately his chair and bed; a little calendar of small sticks were laid at the head, notched all over with the dismal days and nights he had passed there—he had one of these little sticks in his hand, and with a rusty nail he was etch-

ing another day of minery to add to the hosp. As I directed the inited light be had, he lifted up a hopeless eye towards the door, then cast it down—shook his head, and went on with his work of affiction. I heard his chains upon his legs, as he turned his body to lay his little stick upon the hondle—He gave a deep sigh—I saw the iron enter his soul—I burst into confinement which my fancy had drawn.

§ 146. Trim's Explanation of the Fifth

Pr'ythee, Trim, quoth my father-What dost thou mean, by " bonour-"ing thy father and mother?"

Ibid.

Allowing them, and please your bonom, the halfpence aday out of my pay, when they grow old—And didst thou do that, Trim? said Yorick.—He did indeed, replied my uncle Toby.—Then, Trim, said Yorick, springing out of his chair, and taking the Corporal by the hand, thou art the best commentator upon that part of the Decalogue: In the Corporal by the hand, thou are the contraction of the Decalogue: In the Corporal by the hand with the part of the Decalogue: In the Corporal by the hand in thou had be allowed in the Talmod itself. Hetd.

§ 147. Health.

O blessed health! thou art above all good blessed health! this who enlargest the soul—and openeth all its powers to receive instruction, and to relish virtue.—He that has thee, has little more to wish for! and he that is so wretched as to want thee,—wants every thing with thee.

Ibid. § 148. A Voyage to Lilliput. CHAP. I.

The author gives some account of himself and family: his first inducements to travel, He is shippareched, and suring for his life: gets safe on above in the country of Lilliput; is made a prisoner, and carried up the country.

My father had a small estate in Nottinghamshire; I was the third of five sons. He sent me to Emanuel college in Cambridge at fourteen years old, where I resided three years, and applied myself close to my studies; but the charge of maintaining me, although I had a very scanty allowance, being too great for a narrow fortune, I was bound apprendite to Mr. James Bates, an emiseft surgeon in London, with whom I continued four years; and my father now and then sending me small sums of money. I liaid them out in learning mayingtion, and other parts of the mathematics, useful to determine the same state of the same state. It is not the parts of the mathematics, useful to the lived it would be some time or other my fortune to do. When I left Mr. Bates, I he assistance of him and my under John, and more other relations, I gof forty pounds, some other relations, I gof forty pounds, maintain me at Leyden: there I studied physics two years and seven months, know-

ine it would be useful in long voyages. Soon after my return from Leyden, I was recommended by my good master Mr. Bates to be surgeen to the Swallow, captain Abraham Pannel, commander; with whom I continued three years and a half, making a voyage or two into the Levant, and some other parts. When I came back, I resolved to settle in London, to which Mr. Bates, my master, encouraged me, and by him I was recommended to several patients. I took part of a small house in the Old-Jewry; and being advised to alter my condition, I married Mrs. Mary Burton, second daughter to Mr. Edmund Burton. hosier, in Newgate-street, with whom I received four hundred pounds for a portion.

But, my good master Bates dying in two years after, and I having few friends, my business began to fail; for my conscience would not suffer me to imitate the bad practice of too many among my brethren. Having therefore consulted with my wife. and some of myacquaintance, I determined to go again to sea. I was surgeon successively in two ships, and made several vovages for six years to the East and West Indies, by which I got some addition to my fortune. My hours of leisure I spent in reading the best authors, antient and modern, being always provided with a good number of books; and when I was ashore, in observing the manners and disositions of the people, as well as learning their language, wherein I had a great facility by the strength of my memory. The last of these voyages not proving

very fortunate, I grew weary of the sea, and intended to stay a home with my wife and family. I removed from the Old Jewry to Fetter-lane, and from thence to Wapping, hoping to get business among the sailors: but it would not turn to account. After three years expectation that

things would mend, I accepted an advantageous offer from Captain William Pritchard, master of the Antelope, who was makling a voyage to the South-sea. We set sail from Bristol, May 4th, 1699, and our you are at first was very prosper-group.

voy age at first was very prosperous. It would not be proper, for some reasons, to trouble the reader with the particulars of our adventures in those seas : let it suffice to inform him, that, in our passage from thence to the East Indies, we were driven by a violent storm to the north-west of Van Diemen's land. By an observation we found ourselves in the latitude of 30 degrees 2 minutes south. Twelve of our crew were dead by immoderate labour and ill food; the rest were in a very weak condition. On the fifth of November which was the beginning of summer in those parts, the weather being very hazy the seamen spied a rock within half a cable's length of the ship; but the wind was so strong, that we were driven directly upon it, and immediately split. Six of the crew of whom I was one, having let down the boat into the sea, made a shift to get clear of the ship and the rock. We rowed by my computation about three leagues, till we were able to work no longer, being already spent with labour while we were in the ship. We therefore trusted ourselves to the mercy of the waves, and in about half an hour the boat was overset by a sudden flurry from the north. What became of my companions in the hoat, as well as of those who escaped on the rock, or were left in the vessel, I cannot tell; but conclude they were all lost. For my own part I swam as fortune directed me, and was pushed forward by wind and tide. I often let my legs drop, and could feel no bottom: but when I was almost gone, and able to struggle no longer, I found myself within my depth; and by this time the storm was much abated. The declivity was so small that I walked near a mile before I got to the shore, which I conjectured was about eight o'clock in the evening. I then advanced forward near half a mile, but could not discover any signs of houses or inhabitants, at least I was in so weak a condition, that I did not observe them. I was extremely tired, and with that, and the heat of the weather, and about helf a pint of brandy that I drank as I left the ship, I found myself much inclined to sleep. I lay down on the grass, which was very short and

soft, where I slept sounder than ever I re-

membered to have done in my life, and, as

I reckoned, about nine hours; for when I awaked, it was just day-light. I attempted to rise, but was not able to stir; for as I happened to lie on no back, I found my arms and legs were strongly fastened on each side to the ground; and my hair, which was long and thick, tied down in the same manner. I likewise felt several slender ligatures across my body, from my arm-pits to my thighs. I could only look upwards, the sun began to grow hot, and he light offended my eyes. I heard a confused noise about me; but, in the posture I lay, could see nothing except the sky. In a little time I felt something alive moving on my left leg, which advancing gently forward over my breast, came almost up to my chin: when bending my eyes downward as much as I could, I perceived it to be a human creature not six inches high, with a bow and arrow in his bands, and a quiver at his back. In the mean time, I felt at least forty more of the same kind (as I conjectured) following the first. I was in the utmost astonishment, and roared so loud that they all ran back in a tright; and some of them, as I was afterwards told, were burt with the falls they got by leaping from my sides upon the ground. However they soon returned, and one of them, who ventured so far as to get a full sight of my face, lifting up his hands and eyes by way of admiration, cried out in a shall but distinct voice, hekinah degut: the others repeated the same words several times, but I then knew not what they meant. I jay all this while, as the reader may believe, in great uneasiness; at length, struggling to get loose, I had the fortune to break the strings, and wrench out the pegs that testened my left arm to the ground; for, by lifting it up to my face, I discovered the methods they had taken to bind me, and at the same time with a violent pull, which gave me excessive pain, I a little loosened the strings that tied down my hair on the left side, so that I was just able to turn my head about two inches. But the creatures ran off a second time, before I could seize them; whereupon there was a great shout in a very shrill accent, and after it cased. I heard one of them cry aloud, toigo phenac; when in an instant I felt above an hundred arrows discharged on my left hand, which pricked me like so many needles; and besides they shot another, flight into the air, as we do bombs in Europe, whereof many, I suppose, fell on my body, (though I felt them not) and

some on my face, which I immediately covered with my left hand. When this shower of arrows was over. I fell a groaning with grief and pain, and then striving again to get loose, they discharged another voiley larger than the first, and some of them attempted with spears to stick me in the sides; but by good luck I had on meabuff jerkin, which they could not pierce. I thought it the most prudent method to lie still, and my design was to continue so till night, when, my left hand being already loose, I could easily free myself: and as for the inhabitants, I had reason to believe I might be a match for the greatest army they could bring against me, if they were all of the same size with him that I saw. But fortune disposed otherways of me, When the people observed I was quiet, they discharged no more arrows: but, by the noise I heard, I knew their numbers increased: and about four yards from me, over-egainst my right ear, I heard a knocking for above an hour, like that of people at work; when turning my head that way as well as the pegs and strings would permit me, I saw a stage erected about a foot and a half from the ground, capable of holding four of the inhabitants, with two or three ladders to mount it : from whence one of them, who seemed to be a person of quality, made me a long speech, whereof I understood not one syllable. But I should have mentioned, that before the principal person began his oration, he cried out three times, langro dehul san; (these words and the former were afterwards repeated and explained to me.) Whereupon immediately about fifty of the inhabitants came and cut the strings that fastened the left side of my head, which gave me the liberty of turning it to the right, and of observing the person and gesture of him that was to speak. He appeared to be of a middle age, and taller than any of the other three who attended him, whereof one was a page that held up his train, and seemed to be somewhat longer than my middle finger; the other two stood one on each side to support him. He acted every part of an orator, and I could observe many periods of threatenings, and others of promises, pity, and kindness. I answered in a few words, but in the most submissive manner, lifting up my left hand and both my eyes to the sun, as calling him for a witness; and being almost famished with hunger, having not eaten a morsel for some hours before I left the ship, I found the

demands of nature so strong upon me, that I could not forbear shewing my impatience (perhaps against the strict rules of decency) by putting my finger frequently to my mouth, to signify that I wanted food. The hurgo (for so they call a great lord, as I afterwards learnt) understood me very well. He descended from the stage, and commanded that several ladders should be applied to my sides, on which above an hundredof the inhabitants mounted, and walked towards my mouth, laden with baskets full of meat, which had been provided and sent thither by the king's orders, upon the first intelligence he received of me. I observed there was the flesh of several animals, but could not distinguish them by the taste. There were shoulders, legs, and loins, shaped like those of mutton, and very well dressed but smaller than the wings of a lark. I eat them by two or three at a mouthful, and took three loaves at a time. about the bigness of musket-bullets. They supplied me as fast as they could, shewing a thousand marks of wonder and astonishment at my bulk and appetite. I then made another sign that I wanted drink. They found by my eating, that a small quantity would not suffice me, and being a most ingenious people, they slung up with great dexterity one of their largest hogsheads, then rolled it towards my hand, and beat out the top ; I drank it off at a draught, which I might well do, for it did not hold half a pint, and tasted like a small wine of Burgundy, but much more delicious. They brought me a second hogshead, which I drank in the same manner and made signs for more; but they had none to give me. When I had performed these wonders, they shouted for joy, and danced upon my breast, repeating several times as they did at first, hekinah degul. They made me a sign that I should throw down the two hogsheads, but first warning the people below to stand out of the way, crying aloud, borack mevola and when they saw the vessels in the air, there was an universal shout of hekingh degul. I confess, I was often tempted, while they were passing backwards and forwards on my body, to seize forty or fifty of the first that came in my reach, and dash them against the ground. But the remembrance of what I had felt, which probably might not be the worst they could do, and the promise of honour I made them, for so I interpreted my suomissive ornaviour, soon drove out these imaginations. Besides, I now consi-

dered myself as bound by the laws of hospitality to a people, who had treated me with so much expence and magnificence. However, in my thoughts I could not sufficiently wonder at the intrepidity of these diminutive mortals, who durst venture to mount and walk upon my body, while one of my hands was at liberty, without trembling at the very sight of so prodigious a creature, as I must appear to them. After some time, when they observed that I made no more demands for meat, there appeared before me a person of high rank from his imperial majesty. His excellency, having mounted on the small of my right leg, advanced forwards up to my face, with about a dozen of his retinue. And producing his credentials under the signet royal, which he applied close to my eyes, spoke about ten minutes without any signs of anger, but with a kind of determinate resolution; often pointing forwards, which, as I afterwards found was towards the capital city. about half a mile distant, whither it was agreed by his majesty in council that I must be conveyed. I answered in few words, but to no purpose, and made a sign with my hand that was loose, putting it to the other (but over his excellency's head, for fear of hurting him or his train) and then to my own head and body, to signify that I desired my liberty. It appeared that be understood me well enough, for he shook , his head by way of disapprobation, and held his hand in a posture to shew, that I must be carried as a prisoner. However, he made other signs to let me understand that I should have meat and drink enough, and very good treatment. Whereupon I once more thought of attempting to break my bonds, but again, when I felt the smart of their arrows upon my face and hands, which were all in blisters, and many of the darts still sticking in them, and observing likewise that the number of my enemies increased, I gave tokens to let them know, that they might do with me what they pleased. Upon this the Aurgo and his train withdrew with much civility and cheerful countenances. Soon after I heard a general shout, with frequent repetitions of the words, peplom selan, and I felt great numbers of people on my left side relaxing the cords to such a degree that I was able to turn upon my right, and to ease myself with making water; which I very plentifully did, to the great astonishment of the people, who conjecturing by my motion what I was going to do, immediately open-3 Q

meet us, but his great officers would by no means suffer his majesty to endanger his person by mounting on my body.

At the place where the carriage stopt, there stood an ancient temple, esteemed to be the largest in the whole kingdom, which, having been polluted some years before by an unnatural murder, was, according to the zeal of those people, looked upon as prophane, and therefore had been applied to common use, and all the ornaments and furniture carried away. In this edifice it was determined I should lodge. The great gate fronting to the north was about four feet high, and almost two feet wide, through which I could easily creep, On each side of the gate was a small window, not above six inches from the ground : into that on the left side the king's smith conveyed fourscore and eleven chains, like those that hang to a lady's watch in Europe, and almost as large, which were locked to my left leg with six-and-thirty padlocks. Over-against this temple, on the other side of the great highway, at twenty feet distance, there was a turret at least five feet high. Here the emperor ascended, with many principal lords of his court, to have an opportunity of viewing me, as I was told, for I could not see them. It was reckoned that above an hundred thousand inhabitants came out of the town upon the same errand; and, in spite of my guards. I believe there could not be fewer than ten thousand at several times, who mounted my body by the help of ladders. But a proclamation was soon issued to forbid it on pain of death. the workmen found it was impossible for me to break loose, they cut all the strings that bound me; whereupon I rose up with as melancholy a disposition as ever I had in my life. But the noise and astonishment of the people at seeing me rise and walk are not to be expressed. The chains that held my left leg were about two yards long, and gave me not only the liberty of walking backwards and, forwards in a semi-circle; but, being fixed within four inches of the gate, allowed me to creep in, and lie at my full length in the temple.

CHAP. II.

The emperor of Lilliput, attended by several of the nobility, comes to see the author in his confinement. The emperor's person and habit described. Learned men appointed to teach the author their language. gains facour by his mild disposition. His

pockets are searched, and his sword and pistols taken from him.

When I found myself on my feet, I looked about me, and must confess I never beheld a more entertaining prospect. The country around appeared like a continued garden, and the inclosed fields, which were generally forty feet square, resembled so many beds of flowers. These fields were intermineled with woods of half a stang. and the tallest trees, as I could judge, appeared to be seven feet high. I viewed the town on my left hand, which looked like the painted scene of a city in a the-

I had been for some hours extremely pressed by the necessities of nature; which was no wonder, it being almost two days since I had last disburthened myself. I was Under great difficulties between urgency and shame. The best expedient I could think on, was to creep into my house, which I accordingly did; and, shutting the gate after me, I went as far as the length of my chain would suffer, and discharged my body of that uneasy load. But this was the only time I was ever guilty of so uncleanly an action: for which I cannot but hope the candid reader will give some allowance, after he hath maturely and impartially considered my cuse, and the distress I was in. From this time my constant practice was, as soon as I rose, to perform that business in open air at the full extent of my chain; and due care was taken every morning, before company came, that the offensive matter should be carried off in wheel-barrows by two servants appointed for that purpose. I would not have dwelt so long upon a circumstance, that perhaps at first sight may appear not very momentous, if I had not thought it necessary to justify my character, in point of cleanliness, to the world; which I am told some of my muligners have been pleased, upon this and other occasions, to call in question.

When this adventure was at an end, I came back out of my house, having occasion for fresh air. The emperor was already descended from the tower, and advancing on horseback towards me, which, had like to have cost him dear; for the beast, though very well trained, yet wholly unused to such a sight, which appeared as if amountain moved before him, reared up on his hinder feet : but that prince, who · A starg is a pole or perch; sixtern feet and an is an excellent horseman, kept his seat till his attendants ran in and held his bridle, while his majesty had time to dismount. When he alighted, he surveyed me round with great admiration; but kept beyond the length of my chain. He ordered his cooks and butlers, who were already prepared, to give me victuals and drink, which they pushed forwards in a sort of vehicles upon wheels, till I could reach them. I took these vehicles, and soon emptied them all; twenty of them were filled with meat, and ten with liquor; each of the former afforded me two or three good mouthfuls; and I emptied the liquor of ten vessels, which was contained in earthen vials, into one vehicle, drinking it off at a draught: and so I did the rest. The empress, and young princes of the blood of both sexes. attended by many ladies, sat at some distance in their chairs : but upon the accident that happened to the emperor's horse, they slighted and cume near his person, which I am now going to describe. He is taller, by almost the breadth of my nail, than any of his court, which alone is enough to strike an awe into the beholders. features are strong and masculine, with an Austrian lip and arched nose, his complexion olive, his countenance erect, his body and limbs well proportioned, all his motions graceful; and his deportment majestic. He was then past his prime, being twenty eight years and three quarters old, of which he had reigned about seven in great felicity, and generally victorious. For the better ecovenience of beholding him, I lay on my side, so that my face was parallel to his, and he stood but three yards off: bonever, I had him since many times in my hand, and therefore cannot be decrived in the description. His dress was very plain and simple, and the fashion of it between the Asiatic and the European; but he had on his head a light helmet of gold adorned with jewels, and a plume on the crest. He held his sword drawn in his hand to defend himself, if I should happen to break loose *; it was almost three inches long; the hilt and scabbard were gold en-

"The materials amough of feature, which Guillive could store it ill he had been to upon the ground, and the avisit represents the property being shown be held in his hand; the beloost, the planes and the swed, are a five reproved ofhumon pride; the objectors of which not taking distinction, whether of person or small; the indication parade and detentions—of a pirmy; which derive not only their origin but their new from the folly, weathers, sed imperfaction of ourselvers and others.

riched with diamonds. His voice was shrill, but very clear and articulate, and I could distinctly hear it, when I stood up. The ladies and courtiers were all most magnificently clad, so that the spot they stood upon seemed to resemble a petticoat spread on the ground embroidered with figures of gold and silver. His imperial majesty spoke often to me, and I returned answers; but neither of us could understand a syllable. There were several of his priests and lawvers present (as I conjectured by their habits) who were commanded to address themselves to me, and I spoke to them in as many languages as I had the least smattering of, which were high and low Dutch. Latin, French, Spanish, Italian, and Lingua Franca; but all to no purpose. After about two bours the court retired, and I was left. with a strong guard to prevent the impertinence, and probably the malice, of the rabble, who were very imputient to crowd about me as near as they durst, and some of them had the impudence to shoot their arrows at me, as I sat on the ground by the door of my house, whereof one very narrowly missed my left eye. But the colonel ordered six of the ringleaders to be seized, and thought no punushment so proper as to deliver them bound into my hands; which some of his soldiers accordingly did, pushing them forwards with the but-ends of their pikes into my reach; I took them all in my right hand, put five of them into my coat pocket, and as to the sixth, I made a countenance as if I would eat him alive. The poor man squalled terribly, and the colonel and his officers were in much pain, especially when they saw me take out my pen-knife; but I soon put them out of fear; for looking mildly, and immediately cutting the strings he was bound with, I set him gently on the ground, and away he ran. I treated the rest in the same manner, taking them one by one out of my pocket; and I observed both the soldiers and people were highly delighted at this mark of my clemency, which was represented very much to my advantage

at court.

Towards night I got with some difficulty
into my house, where I lay on the ground,
and continued to do so shout a fortnight;
during which time the emperor gave orders
to have a hed prepared for me. Six hundred heids to of the common measure were

† Gulliver has observed great exactness in the just proportion and appearances of the object thus lessened. Ozacay.

brought

brought in carriages, and worked up in my house an bunderd and fifty of their beds, sewn together, made up the breadth and length: and these were four doubted, which however kept me but indifferently from the bardness of the floor, that was of smooth stone. By the same computation they provided me with sheets, blankets, and cover-lists, tolerable enough for one

who had been so long insured to hardhigh, At the new of ny arival spread through the kingdon, it brought produjous numer; to that the wiley have been so the new to the time to the throught produced to the p

of state got considerable ices. In the mean time the emperor held frequent councils, to debate what course should be taken with me; and I was afterwards assured by a particular friend, a person of great quality, who was as much in the secret as any, that the court was under many difficulties concerning me. They apprehended my breaking loose; that my diet would be very expensive, and might cause a famine. Sometimes they determ;ned to starve me, or at least to shoot me in the face and hands with poisoned ar-To ws, which would soon dispatch me; but again they considered that the stench of so large a carcase might produce a plague in the metropolis, and probably spread through the whole kingdom. In the midst of these consultations, several officers of the army went to the door of the great council-chamber, and two of them being admitted, gave an account of nev behaviour to the six criminals above-mentioned, which made so favourable an impression in the breast of his majesty, and the whole board, in my behalf, that an imperial commission was issued out, obliging all the villages nine hundred yards round the city to deliver in every morning six breves, forty sheep, and other victuals, for my sustenance; together with a proportionable quantity of bread, and wine, and other liquors; for the due payment of which his majesty gave assignments upon bis treasury. For this prince lives chiefly upon his own demesnes, seldom, except upon great occasions, raising any subsidies

upon his subjects, who are bound to attend him in his wars at their own expence. An establishment was also made of six hundred persons to be my domestics, who had board-wages allowed for their maintenance, and tents built for them very conveniently on each side of my door. It was likewise ordered, that three hundred taylors should make me a suit of cloths after the fashion of the country : that six of his majesty's greatest scholars should be employed to instruct me in their language: and lastly, that the emperor's horses, and those of the nobility, and troops of guards, should be frequently exercised in my sight, to accustom themselves to me. All these orders were duly put in execution, and in about three weeks I made great progress in learning their language; during which time the emperor frequently honoured me with his visits, and was pleased to assist my masters in teuching me. We began already to converse together in some sort ; and the first words I learnt were to express my desire, that he would please to give me my liberty, which I every day repeated on my knees. His answer, as I could apprehend it, was that this must be a work of time, not to be thought on without the advice of his council, and that first I must lumos kelmin pesso desmar lonemposo; that is, swear a peace with him and his kingdom. However, that I should be used with all kindness; and he advised m/e to acquire, by my patience and discreet behaviour, the good opinion of himself and his subjects. He desired I would not take it ill, if he gave orders to certain proper officers to search me; for probably I might carry about me several weapons, which must needs be dangerous things if they answered the bulk of so prodigious a person. I said, his majesty should be satisfied; for I was ready to strip myself and turn up my pockets before him. This. I delivered part in words, and part in signs. He replied, that by the laws of the kingdom I must be searched by two of his officers; that he knew this could not be done without my consent and assistance: that he had so good an oninion of my generosity and justice, as to trust their persons in my hands: that whatever they took from me, should be returned when I left the country, or paid for at the rate which I would set upon them. I took up the two officers in my hands, put them first into my coat-pockets, and then into every other pocket about me, except my two fobs, and another secret pocket, which

I had no mind should be scarched, wherein I had some little necessaries, that were of no consequence to any but myself. In one of my look there was a silver watch, and in the other a small quantity of good in a purse. These gentleman, having pen, link, and paper about them, made an exat inventory of every thing they saw a search the control of the c

for word as follows : Imprimis, In the right coat-pocket of the great Man-mountain (for so I interpret the words Quinbus Flestrin) after the strictest search we found only one great piece of coarse cloth, large enough to be a foot-cloth for your majesty's chief room of state. In the left pocket we saw a huge silver chest, with a cover of the same metal, which we the searchers were not able to lift. We desired it should be opened, and one of us stepping into it, found himself up to the mid-leg in a sort of dust, some part whereof flying up to our faces, set us both a speczing for several times together. In his night waiscoat-pocket we found a prodigious bundle of white thin substances, folded one over another, about the bigness of three men, tied with a strong cable, and marked with black figures; which we humbly conceive to be writings, every letter almost half as large as the palm of our hands. In the left there was a sort of engine, from the back of which were extended twenty long poles, resembling the pallisadoes before your majesty's court; wherewith we conjecture the Man-mountain combs his head; for we did not always trouble him with questions, because we found it a great difficulty to make him understand us. In the large pocket on the right side of his middle cover (so I translate the word raufulo, by which they meant my breeches) we saw a hollow pillar of iron, about the length of a man, fastened to a strong piece of timber, larger than the pillar; and upon one side of the pillar were huge pieces of iron sticking out, cut into strange figures, which we know not what to make of. In the left pocket another engine of the same kind. In the smaller pocket on the right side were several round flat pieces of white and red metal of different bulk; some of the white, which seemed to be silver, were so large and heavy, that my comrade and I could hardly lift them. In the left pocket were two black pillars irregularly shaped; cious.

we could not without difficulty reach the top of them, as we stood at the bottom of his pocket. One of them was covered, and seemed all of a-piece; but at the upper end of the other there appeared a white round substance, about twice the bigness of our heads. Within each of these was inclosed a prodigious plate of steel; which, by our orders, we obliged him to shew us, because we apprehended they might be dangerous engines. He took them out of their cases, and told us, that in his own country his practice was to shave his beard with one of these, and to cut his meat with the other. There were two pockets, which we could not enter: these he called his fobs: they were two large slits cut into the top of his middle cover, but squeezed close by the pressure of his belly. Out of the right fob hung a great silver chain with a wonderful engine at the bottom. We directed him to draw out whatever was at the end of that chain; which appeared to be a globe, half silver, and half of some transparent metal : for on the transparent side we saw certain strange figures circularly drawn, and thought we could touch them, till we found our fingers stopped by that lucid substance. He put this engine to our ears, which made an incessant noise like that of a water-mill; and we conjecture it is either some unknown animal, or the god that he worships; but we are more inclined to the latter opinion, because he assured us (if we understood him right, for he expressed himself very imperfectly) that he seldom did any thing without consulting it. He called it his oracle, and said it pointed out the time for every action of his life. From the left fob he took out a net almost large enough for a fisherman, but contrived to open and shut like a purse, and served him for the same use: we found therein several massy pieces of yellow metal, which, if they be real

gold, must be of immense value.

Having thus, in obedience to your majesty's command, diligently searched all his pockets, we observed a girdle about his waist, made of the hide of some prodigious animal, from which on the left side hung a sword of the length of five men; and on the right a bag or pouch divided into two cells, each cell capable of

"Perhaps the author intended to expose the probable fallacy of opinions desired from the relations of travellers, by shewing how little truth need to be misunderstood to make falsehood spe-

holding

holding three of your majesty's subjects. In one of these calls were several globes or balls, of a most ponderous metal, about the bigness of our heads, and required a strong hand to lift then; the other cell contained a heap of certain black grains, but of no great bulk or weight, for we could hold above fifty of them in the palms of our hands.

This is an exact inventory of what we found about the body of the Man-mountain, who used us with great civility, and due respect to your majesty's commission. Signed and sealed, on the fourth day of the eighty-ninth moon of your majesty's auspicious reign.

When this inventory was read over to the emperor, he directed me, although in very gentle terms, to deliver up the several particulars. He first called for my scymeter, which I took out, scabbard and all. In the mean time he ordered three thousand of his choicest troops (who then attended him) to surround me at a distance, with their bows and arrows just ready to discharge: but I did not observe it, for mine eyes were wholly fixed upon his majesty. He then desired me to draw my scymeter, which, although it had got some rust by the sea-water, was in most parts exceeding bright, I did so, and immediately all the troops gave a shout between terror and surprize; for the sun shone clear, and the reflection dazzled their eyes, as I waved the scymeter to and fro in my hand. His majesty, who is a most magnanimous princes, was less daunted than I could expect; no ordered me to return it into the scabbard, and cast it on the ground as gently as I could, about six feet from the end of my chain, The next thing he demanded, was one of the hollow iron pillars; by which he meant my pocket-pistols. I drew it out, and at his desire, as well as I could, expressed to him the use of it; and charging it only with powder, which by the closeness of my pouch happened to escape wetting in the sea (an inconvenience against which all prudent mariners take special care to provide) I first cautioned the emperor not

• He who does not find himself-disposed to honour his magnaminy should reduct, that a right to judge of moral and intellectual excellence is with great absundity and injustice arrogated by him who admires, in a being sex feet high, any qualities that he despines in one whose stature does not exceed as inches,

to be afraid, and then I let it off in the air. The astonishment here was much greater than at the sight of my seymeter. Hundreds fell down, as if they had been struck dead; and even the emperor, although he had stood his ground, could not recover himself in some time. I delivered up both my pistols in the same manner I had done my scymeter, and then my pouch of powder and bullets: begging him that the former might be kept from fire, for it would kindle with the smallest spark, and blow up his imperial palace into the air. I likewise delivered up my watch, which the emperor was very curious to see, and commanded two of his tallest yeomen of the guards to bear it on a pole upon their shoulders. as draymen in England do a barrel of ale. He was amazed at the continual noise it made, and the motion of the minute-band, which he could easily discern; for their sight is much more acute than ours : he asked the opinions of his learned men about it: which were various and remote, as the reader may well imagine without my repeating it; although indeed I could not very perfectly understand them. I then gave up my silver and copper money, my purse with nine large pieces of gold, and some smaller ones: my knife and razor, my comb and silver snuff-box, my handkerchief and journal book. My seymeter, pistols, and pouch, were conveyed in carriages to his majesty's stores; but the rest of my goods were returned me.

I had, as I before observed, one private procket, which escaped their search, wherein there was a pair of spectacles (which I sometimes use for the weakness of mine eyes) a pocket perspective, and some other little conveniences; which being of no consequence to the emperor, I did not think myself bound in absonote that the convenience of the learner of the lower of t

CHAP. III.

The author diverts the emperor and his nobility of both sexes in a very uncommon manner. The diversions of the court of Lilliput described. The author has his liberty

granted him upon certain conditions.

My gentleness and good behaviour had gained so far on the emperor and his court, and indeed upon the army, and people in general, that I began to conceive hopes of

setting my liberty in a short time. I took all possible methods to cultivate this fayourable disposition. The natives came by degrees to be less apprehensive of any danger from me. I would sometimes lie down, and let five or six of them dance on my hand : and at last the boys and girls would venture to come and play at hide and seek in my hair. I had now made a good progress in understanding and speaking their language. The emperor had a mind one day to entertain me with several of the country shows, wherein they exceed all nations I have known both for dexterity and magnificence. I was diverted with none so much as that of the ropedancers, performed upon a slender white thread, extended about two feet, and twelve inches from the ground. Upon which I shall desire liberty, with the reader's patience, to enlarge a little.

This diversion is only practised by those persons, who are candidates for great employments, and high favour at court. They are trained in this art from their youth, and are not always of noble birth, or liberal education. When a great office is vacant either by death or disgrace (which often happens) five or six of those candidates petition the emperor to entertain his majesty and the court with a dance on the rope, and whoever jumps the highest without falling, succeeds in the office. Very often the chief ministers themselves are commanded to shew their skill, and to convince the emperor that they have not lost their faculty. Flimnap, the treasurer, is allowed to cut a caper on the strait rope at least an inch higher than any other lord in the whole empire. I have seen him do the summerset several times together upon a trencher, fixed on a rope, which is no thicker than a common packthread in England. My friend Reldresal, principal secretary for private affairs, is, in 'my onimon, if I am not partial, the second after the treasurer; the rest of the great officers are much upon a par.

These diversions are eften attended with final arcitents, whereof great numbers no on record. I myself have seen two or three candidates break a limb. But the danger is much greater when the ministers themselves are commanded to phew their dexterity: for by contending to excel phemselves and their fellows, they strain so far, that there is hardly one of them, who had not received a full, and some of them, two or three. I was as ancied, that a year or two before my arri-

val Flimnap would have infallibly broke his neck, if one of the king's cushions, that accidentally lay on the ground, had not weakened the force of his fall.

There is likewise another diversion, which is only shewn before the emperor and empress, and first minister, upon particular occasions. The emperor lays on the table three fine silken threads of six inches long; one is blue, the other is red, and the third green. These threads are proposed as prizes for those persons whom the emperor bath a mind to distinguish by a peculiar mark of his favour. The ceremony is performed in his majesty's great chamber of state, where the candidates are to undergo a trial of dexterity very different from the former, and such as I have not observed the least resemblance of in any other country of the old or new world. The emperor holds a stick in his bands, both ends parallel to the horizon, while the candidates advancing, one by one, sometimes leap over the stick, sometimes creep under itbackwardsandforwards several times, according as the stick is advanced or depressed. Sometimes the emperor holds one end of the stick, and his first minister the other; sometimes the minister has it entirely to himself. Whoever performs his part with the most agility and holds out the longest in leaping and creeping is rewarded with the blue-coloured silk; the red is given to the next, and the green to the third; which they all wear girt twice round about the middle; and you see few great persons about this court, who are not adorned with one of these girdles.

The horses of the army, and those of the royal stables, having been daily led before me, were no longer shy, but would come up to my very feet without starting. The riders would leap them over my hand, as I held it on the ground ; and one of the emperor's huntsmen upon a large courser took my foot, shoe and all; which was indeed a prodigious leap. I had the good fortune to divert the emperor one day after a very extraordinary manner. I desired he would order several sticks of two feet high, and the thickness of an ordinary cane, to be brought me; whereupon his majesty commanded the master of his woods to give directions accordingly, and the next morning six woodmen arrived with as many carriages, drawn by eight horses to each. I took nine of these sticks, and fixing them firmly in the ground in a quadrangular figure, two feet and a half square, I took four other sticks, and tied them parallel at each corner about two feet from the ground; then I fastened mybandkerchief to the nine sticks that stood erect; and extended it on all sides, till it was tight as the top of a drum; and the four parallel sticks, risingabout five incheshigher than the handkerchiefs, served as ledges on each side. When I had finished my work. I desired the emperor to let a troop of his best horse, twenty-four in number, come and exercise upon this plain. His majesty approved of the proposal, and I took them up one by one in my hands ready mounted and armed, with the proper officers to exercise them. As soon as they got into order, they divided into two parties, performed mock skirmishes, discharged blunt arrows, drew their swords, fled and pursued, attacked and retired, and in short discovered the best military discipline I ever beheld. The parallel sticks secared them and their horses from failing over the stage; and the emperor was so much delighted, that he ordered this entertainment to be repeated several days, and once was pleased to be lifted up, and give the word of command; and, with great difficulty, persuaded even the empress herself to let me hold her inher close chair within two yards of the stage, from whence she was able to take a full view of the whole performance. It was my good fortune, that no ill accident happened in these entertainments, only once a fiery horse, that belonged to one of the captains, pawing with his hoof. struck a hole in my bandkerchief, and his foot slipping he overthrew his rider and himself; but I immediately relieved them both, and covering the hole with one hand, I set down the troop with the other, in the same manner as I took them up. The horse that fell was strained in the left shoulder, but the rider got no hurt, and I repaired my handkerchief as well as I could ; however, I would not trust to the strength of it any more in such dangerous enterprizes.

About two or three days before I was set at liberty, as I was entertaining the court with this kind of feats, there arrived an express to inform his majesty, that some of his subjects, riding near the place where I was first taken up, had seen a great black substance lying on the ground, very oddly shaped, extending its edges round as wide as his majesty's bedchamber, and rising up in the middle as high as a man; that it was no living creature, as they at first apprehended, for it lay on the grass without motion; and some of them had walked round it several times; that, by mounting upon each other's shoulders, they had got to the top, which was flat and even, and stamping upon it. they found it was bollow within; that they

humbly conceived it might be something belonging to the Man-mountain; and if his majesty pleased, they would undertake to bring it with only five horses. I presently knew what they meant, and was glad at heart to receive this intelligence. It seems upon my first reaching the shore after our shipwreck, I was in such confusion, that, before I came to the place where I went to sleep, my hat, which I had fastened with a string to my head while I was rowing, and had stuck on all the time I was swimming, fell off after I came to land; the string, as I conjecture, breaking by some accident, which I never observed, but thought my hat had been lost at sea. I entreated his imperial majesty to give orders it might be brought to me as soon as possible, describing to him the use and the nature of it; and the next day the waggoners arrived with it. but not in a very good condition; they had bored two holes in the brim within an inch and a half of the edge, and fastened two hooks in the holes; these hooks were tied by a long cord to the harness, and thus my hat was dragged along for above half an English mile; but the ground in that country being extremely smooth and level, it received less damage than I expected. Two days after this adventure, the em-

peror having ordered that part of his army, which quarters in and about his metropolis, to be in readiness: took a fancy of diverting himself in a very singular manner. He desired I would stand like a colossus. with my legs as far asunder as I conveniently could. He then commanded his general (who was an old experienced leader, and a great patron of mine) to draw up the troops in close order, and march them under me : the foot by twenty-four in a breast. and the horse by sixteen, with drams beating colours flying, and pikes advanced, This body consisted of three thousand foot and a thousand horse. His majesty gave orders, upon pain of death, that every soldier in his march should observe the strictest decency with regard to my person; which however could not prevent some of the younger officers from turning up their eyes, as they passed under me; and, to confess the truth, my breeches were at that time in so ill a condition, that they afforded some opportunities for laughter and admiration.

I had sent so many memorials and petitions for my liberty, that his majesty at length mentioned the matter first in the cabinet, and then in a full council, where it was opposed by none, except Skyresh Bolgolam, who was pleased, without any provocation, to be my mortal enemy. But it was carried against him by the whole board, and confirmed by the emperor. That minister was gaibet or admiral of the realm, very much in his master's confidence, and a person well versed in affairs, but of a morose and sour complexion. However, he was at length persuaded to comply; but prevailed that the articles and conditions upon which I should be set free, and to which I must swear, should be drawn up by himself. These articles were brought to me by Skyresh Bolgolam in person, attended by two under secretaries, and several persons of distinction. After they were read, I was determined to swear to the performance of them; first in the manner of my own country, and afterwards in the method prescribed by their laws, which was to hold my right foot in my left hand, and to place the middle finser of my right hand on the crown of my head, and my thumb on the tip of my right ear. But because the reader may be curious to have some idea of the stile and manner of expression peculiar to that people, as well as to know the articles upon which I recovered my liberty, I have made a translation of the whole instrument word for word, as near as I was able,

which I here offer to the public. Golbasto Momaren Evlamo Gurcilo Shefin Mully Ully Gue, most mighty emperor of Lilliput, delight and terror of the universe, whose dominions extend five thousand blustrugs, (about twelve miles in circumference) to the extremities of the globe; monarch of all monarchs, taller than the sons of men; whose feet press down to the centre, and whose head strikes against the sun; at whose nod the princes of the earth shake their knees; pleasant as the spring, comfortable as the summer, fruitful as autumn, dreadful as winter. His most sublime majesty proposeth to the Man-mountain, lately arrived at our celestial dominions, the following articles, which by a solemn outh he shall be obliged to per-

1st. The Man-mountain shall not depart from our dominions without our licence under our great seal.

2d. He shall not presume to come into our metropolis without our express order; at which time the inhabitants shall have two hours warning to keep within doors.

3d. The said Man-mountain shall confine his walks to our principal high roads, and not offer to walk or lie down in a meadow or field of corn.

4th. As he walks the said roads, he shall take the utmost care not to trample upon the bodies of any of our loving subjects, their horses or carriages, nor take any of our subjects into his hands without their own consent.

their own consent.

5th. Han express requires extraordinary
dispatch, the Man-mountain shall be obliged to carry in his pocket the messenger
and horse a six-days journey once in every
moon, and return the said messenger back
(if required) safe to our imperial pack

sence.

6th. He shall be our ally against our enemies in the island of Blefuscue, and do his utmost to destroy their fleet, which is now preparing to invade us.

is now preparing to invade us.

7th. That the said Man-mountain shall,
at his times of leisure, be aiding and assisting to our workmen, in helping to raise
certain great stones, towards covering the
wall of the principal park and other our
roval buildings.

8th. That the said Man-mountain shall, in two moons time, deliver in an exact survey of the circumference of our dominions, by a computation of his own paces

round the coast.

Lastly, That, upon his solemnouth to observe all the above articles, the said Man-mountain shall have a daily allorance of meat and driak sufficient for the support of 1724 of our subjects, with free access to our royal person, and other access to our royal person, and other lace at Beabsonce, the twelfith day of the minety-first moon of our reign. I swore and subscribed to these articles

with great cheerfulness and content, although some of them were not so honourable as I could have wished; which proceeded wholly from the malice of Skyresh Bolgolam, the high-admiral: whereupon my chains were immediately unlocked. and I was at full liberty. The emperor himself in person did me the honour to be by at the whole ceremony. I made my acknowledgments by prostrating myself at his majesty's feet, but he commanded me to rise; and after many gracious expressions, which, to avoid the censure of vanity, I shall not repeat, he added, that he hoped I should prove a useful servant, and well deserve all the favourshehad already conferred upon me, or might do for the future.

 In his description of Lilliput he seems to have had England more immediately in view. In his description of Blefuscu, he seems to intend the prople and kingdom of France.
 Danzav.
 The

The reader may please to observe, that, in the last article for the recovery of my liberty, the emperor stipulates to allow me a quantity of meat and drink sufficient for the support of 1724 Lilliputions. Some time after, asking a friend at court bow they came to fix on that determinate number; he told me that his majesty's mathematicians having taken the height of my body by the help of a quadrant, and finding it to exceed theirs in the proportion of twelve to one, they concluded, from the similarity of their bodies, that mine must contain at least 1724 of theirs. and consequently would require as much food as was necessary to support that number of Lilliputians. By which the reader may conceive an idea of the ingenuity of that people, as well as the prudence and exact oconomy of so great a prince.

CHAP. IV.

Mildendo, the metropolis of Lilliput, described, together with the Emperor's palace. A conversation between the author and a principal secretary concerning the offairs of that empire. The author's offers to serve the emperor is his ware.

The first request I made, after I had obtained my liberty, was, that I might have licence to see Mildendo, the metropolis; which the emperor easily granted me, but with a special charge to do no hurt either to the inhabitants or their houses. people had notice by proclamation of my design to visit the town. The wall, which encompassed it, is two feet and a half high. and at least eleven inches broad, so that a coach and horses may be driven very safely round it; and it is flanked with strong towers at ten feet distance. I stept over the great western gate, and passed very gently, and sideling, through the two principal streets, only in my short waistcoat, for fear of damaging the roofs and caves of the houses with the skirts of my coat. I walked with the utmost circumspection to avoid treading on any straggler, who might remain in the streets: although the orders were very strict, that all people should keep in their houses at their own peril. The garret windows and tops of houses were so crowded with spectators, that I thought in all my travels I had not seen a more populous place. The city is an exact square, each side of the wall being five hundred feet long. The two great streets, which run

, cross and divide it into four quarters, are five feet wide. The lanes and alleys, which I could not enter, but only viewed them as I passed, are from tweive to eightrea i inchea. The town is capable of holding if five hundred thousand souls; the houses are from three to five stories: the shops

and markets well provided. The emperor's palace is in the centre of the city, where the two great streets meet. It is inclosed by a wall of two feet high. and twenty feet distance from the buildings, I had his majesty's permission to step over this wall: and the snace being so wide between that and the palace, I could easily view it on every side. The outward court is a square of forty feet, and includes two other courts: in the inmost are the royal apartments, which I was very desirous to see, but found it extremely difficult: for the great gates, from one square into another, were but eighteen inches high, and seven inches wide. Now the buildings of the outer court were at least five feet high, and it was impossible for me to stride over them without infinite damage to the pile, though the walls were strongly built of hewn stone, and four inches thick. At the same time the emperor had a great desire that I should see the magnificence of his na+ lace ; but this I was not able to do till three days after, which I spent in cutting down with my knife some of the largest trees in the royal park, about an hundred yards distant from the city. Of these trees I made two stools, each about three feet high, and strong enough to bear my weight. The people having received notice a second time, I went again through the city to the palace with my two stools in my hands. When I came to the side of the outer court, I stood upon one stool, and took the other in my hand . I this lifted over the roof, and gently set it down on the space between the first and second court, which was eighty feet wide : I then stept over the building very conveniently from one stool to the other, and drew up the first after me with a book ed stick. By this contrivance I got into the inmost court; and, lying down upon my side. I applied my face to the windows of the middle stories, which were left open on purpose, and discovered the most splendid apartments that can be imagined. There I saw the empress and the young princes in their several lodgings with their chief attendants about them. Her imperial majesty was pleased to smile very graciously upon me, and gave me out of the window

her hand to kiss.

But I shall not anticipate the reader with further descriptions of this kind, because I zerore them for a greater work, which is more almost a superior of the superior of the superior of the a general description of this empire, from its first erection, through a long series of princes, with a particular account of their wars and politics, issue, learning, and religion, their plants and animals, their pectages are superior of the superior of the superior are yet curious and useful; my chief design at present being only to relate used events and transactions, as happened to the public or myself, during a residence of about nine months in that campler.

One morning, about a fortnight after I had obtained my liberty, Reldresol, principal secretary of state (as they style him) for private affairs, came to my house attended only by one servant. He ordered his coach to wait at a distance, and desired I would give him an hour's audience; which I readily consented to, on account of his quality and personal merits, as well as of the many good offices he had done me during my solicitations at court. I offered to lie down; that he might the more conveniently reach my ear; but he chose rather to let me hold him in my hand during our conversation. He began with compliments on my liberty; said,he might pretend to some merit in it : but however-added, that, if it had not been for the present situation of things at court. perhaps I might not have obtained it so soon. For, said he, as flourishing a condition as we may appear to be in to foreigners, we labour under two mighty evils ; a violent faction at home, and the danger of an invasion by a most potent enemy from abroad. As to the first, you are to understand, that for above seventy moons past there have been two struggling parties in this empire, under the names of Transchsan and Slameckson* from the high and low heels of their shoes, by which they distinguish themselves. It is alledged indeed, that the high beels are most agreeable to our ancient constitution; but, bowever this be, his majesty is determined to make use only of low heels in the administration of the government, and all offices in the gift of the crown, as you cannot but observe: and particularly, that his majesty's imperial

* High-church and Low-church, or Whig and Tory. As every accidental difference between man and man in praco and circumstances is by this work rendered extremely contemptible; so speculative differences are shown to be equally rificulous, when the zeal with which they are opposed and defended too much exceeds their importance.

heels are lower at least by a drurr than any of his court (drurr is a measure about the fourteenth part of an inch.) The animosities between these two parties run so high, that they will neither eat nor drink, nor talk with each other. We compute the Tramecksan, or high-heels, to exceed us in number : but the power is wholly on our side. We apprehend his imperial highness, the heir to the crown, to have some tendency towards the high-heels; at least, we can plainly discover, that one of his beels is higher than the other, which gives him a hobble in his gait. Now, in the midst of these intestine disquiets we are threatened with an invasion from the island of Blefuscu, which is the other great empire of the universe, almost as large and powerful as this of his majesty. For as to what we have heard you affirm, that there are other kingdoms and states in the world, inhabited by human creatures as large as yourself, our philosophers are in much doubt, and would rather conjecture that you dropped from the moon, or one of the stars; because it is certain, that an hundred mortals of your bulk would, in a short time, destroy all the fruits and cattle of his majesty's dominions: besides, our histories of six thousand moons make no mention of any other regions, than the two great empires of Lilliput and Blefuscu. Which two mighty powers have, as I was going to tell you, been engaged in a most obstinate war for six-and thirty moons pust. It began upon the following occusion : it is allowed on all bands, that the primitive way of breaking eggs, before we ate them, was upon the largest end; but his present majesty's grandfather, while he was a boy, going to eat an egg, and breaking it according to the ancient practice, happened to cut one of his fingers. Whereupon the emperor, his father, published an edict, commarding all his subjects, upon great penalties, to break the smaller end of their eggs. The people so highly resented this law, that our histories tell us, there have been six rebellions raised on that account ; wherein one emperor lost his life and another his crown. These civil commotions were constantly fomented by the monarchs of Blefuscu; and when they were queiled, the exiles always fled for refuge to that empire. It is computed that eleven thousand persons have at several times suffered death, rather than submit to break theireggs at the smuller end. Many hundred large volumes have been published upon this controversy: but the books of the Big-endians have been long forbidden, and the shole party rendered incapable by law of holding employments. During the course of these troubles, the emperors of Blefuscu did frequently expostulate by their ambassadors, accusing us of making a schism in religion by offending against a fundamental doctrine of our great prophet Lustrog, in the fiftyfourth chapter of the Blunderral (which is their Alcoran). This however is thought to be a mere strain upon the text; for the words are these; "That all true believers " break their eggs at the convenient end." And which is the convenient end, should in my humble opinion be left to every man's conscience, or at least in the nower of the chief magistrate to determine. Now, the Big-endian exiles have found so much credit in the emperor of Blefuscu's court, and to much private assistance and encouragemen from their party here at home, that a bloody war bath been carried on between the two empires for six-and-thirty moons, with various success; during which time we have lost forry capital ships, and a much greater number of smaller vessels, together with thirty thousand of our best scamen and soldiers; and the damage recrived by the enemy is reckoned to be somewhat greater than ours. However, they have now equipped a numerous fleet, and are just preparing to make a descent upon us; and his imperial majesty, placing a great confidence in your valour and strength, hath commanded me to lay this

account of his affairs before you.

I desired the secretary to present my humble duty to the emperor, and to let him know, that I thought it would not become me, who was a foreigner, to interfere with parties; but I was ready with the hazard of my life to defend his person and state against all invaders.

CHAP. V.

The author, by an extraordisary stretagen, prevents an invasion. A high title of honour is conferred upon him. Ambasuadors arrice from the emperor of Blyinev, and suc for peace. The empress's apartment on, fire by an accident; the author instrumental in sovine the rest of the palace.

The empire of Blefuscu is an island, situated to the north-east side of Lilliput, from

Gulliver, without examining the subject of dispute readily engaged to defend the emperor against invasion: because he knew that no such monarch had a right to invade the dominious of suother, for the propagation of truth.

whence it is parted only by a channel of eight hundred vards wide. I had not vet seen it, and upon this notice of an intended invasion I avoided appearing on that side of the coast, for fear of being discovered by some of the enemy's ships, who had received no intelligence of me, all intercourse between the two empires having been strictly forbidden during the war upon pain of death, and an embargo laid by our emperor upon all vessels whatsoever. I communicated to his majesty a project I formed of seizing the enemy's whole fleet: which our scouts assured us, lay at anchor in the harbout ready to sail with the first fair wind. I consulted the most experienced seamen upon the depth of the channel, which they had often plummed; who told me, that in the middle at high-water it was seventy glumgluffs deep, which is about six feet of European measure: and the rest of it nity glumgleffs at most. I walked towards the north-east coast, over against Blefuscu; where, lying down behind a hillock, I took out my small perspective-glass, and viewed the enemy's fleet at anchor, consisting of about fifty men of war, and a great number of transports; I then came back to my house, and gave orders (for which I had a warrant) for a great quantity of the strongest cable and bars of iron. The cable was about as thick as packthread, and the bars of the length and size of a knitting-needle. I trobled the cable to make it stronger, and for the same reason I twisted three of the iron bars together, bending the extremities into a book. Having thus fixed fifty hooks to as many cables, I went back to the north-east coast, and putting off my coat, shoes, and stockings, walked into the sea in my leathern ierkin, about half an hour before high-water. I waded with what haste I could, and swam in the middle about thirty yards, till I felt ground ; I arrived at the fleet in less than half an hour. The enemy was so frighted, when they saw me, that they leaped out of their ships, and swam to shore, where they could not be fewer than thirty thousand souls : I then took my tackling, and, fastening a hook to the whole at the prow of each, I tied all the cords together at the end. While I was cords together at the end. thus employed, the enemy discharged several thousand arrows, manyof which stuck in my hands and face; and, besides the excessive smart, gave me much disturbance in my work. My greatest apprehension was for mine eyes, which I should have infalliply

infallibly lost, if I had not suddenly thought of an expedient. I kent among other little necessaries, a pair of spectacles in a private nocket, which, as I observed before, had escaped the emperor's searches. These I took out and fastened as strongly as I could upon my nose, and thus armed went on boldly with my work, in spite of the enemy's arrows, many of which struck against the glasses of my speciacles, but without any other effect, further than a little to discompose them. I had now fastened all the hooks, and taking the knot in my hand began to pull; but not a ship would stir, for they were all too fast held by their anchors, so that the boldest part of my enterprize remained. I therefore let go the cord, and leaving the hooks fixed to the ships, I resolutely cut with my knife the cables that fastened the anchors. receiving above two hundred shots in my face and hands; then I took up the knotted end of the cables, to which my hooks were tied, and with great case drew fifty of the enemy's largest men of war after me.

The Bletuscudians, who had not the least imagination of what I intended, were at first confounded with astonishment. They had seen me cut the cables, and thought my design was only to let the ships run as drift, or fall foul on each other; but when they perceived the whole first moving in order, and saw me pulling at the end, they set up such a scream of grief and despair. as it is almost impossible to describe or conceive. When I had got out of danger, I stopt awhile to pick out the arrows that stuck in my hands and face; and rubbed on some of the same ointment that was given me at my first arrival, as I have formerly mentioned. I then took off my spectacles, and waiting about an hour, till the tide was a little fallen, I waded through the middle with my cargo, and arrived safe

at the royal port of Lilliput, The emperor and his whole court stood on the share expecting the issue of this great adventure. They saw the ships move forward in a large half-moon, but could not discern me, who was up to my breast in water. When I advanced to the middle of the channel, they were yet in more puin, because I was under water to my neck. The emperor concluded me to be drowned, and that the enemy's fleet was approaching in an hostile manner; but he was soon eased of his fears, for the channel growing shillower every step I made, I came in a short time within hearing; and holding up the end of the cable, by which

the fleet was fastened, I cried in a loud voice, "Long live the most puissant emperor of Lillipot!" This great prince received me at my landing with all possible encomiums, and created me a rardar opto the spot, which is the highest title of honour among them.

His majesty desired I would take some other opportunity of bringing all the rest of his enemy's ships into his ports. And so unmeasurable is the ambition of princes. that he seemed to think on nothing less than reducing the whole empire of Blefuscu into a province, and governing it by a vicerov ; of destroying the Big-endian exiles, and compelling that people to break the smaller end of their eggs, by which he would remain the sole monarch of the whole world. But I endeavoured to divert him from this design, by many arguments drawn from the topics of policy as well as justice; and I plainly protested, that I would never be an instrument of bringing a free and brave people into slavery. And when the matter was debated in council, the wisest part of the ministry were of my opinion.

This open hold declaration of mine was so opposite to the schemes and politics of his imperial majesty, that he could never forgive me; he mentioned it in a very artful manner at council, where I was told that some of the wisest appeared at least by their silence to be of my opinion; but others, who were my secret enemics, could not forbear some expressions, which by a side-wind reflected on me. And from this time began an intrigue between his maiesty and a junto of ministers maliciously bent against me, which broke out in less than two months, and had like to have ended in my utter destruction. Of so little weight are the greatest services to princes, when put into the balance with a refusal to gratify their passions.

Äbout three weeks after this exploit, there arrived a solem embasy from Ble-fuse, with humble-dir-s of a prec; which the fuse, with humble-dir-s of a prec; which advantageous to out emperor, wherewith I shall not trouble the reader. There were ask ambassadom, with a train of about five handred persons; and their entry was very handred persons; and their entry was trained to the solement of the bandred persons; and their entry was fusined, where it is distinct to the bandred person with a sole in the bandred person where it is the where it is distinct to every glood officer by the credit I now had, or at level appeared were privately tall how much I had been

their friend, made me a vivit in form. They began with many compliment upon my valour and generosity, invited me to that kingdom in the emperor their matter's name, and desired me to shew them some proofs of my prodigious strength, of which they had heard so many wonders; wherein I readily obliged them, but shall not trouble the reader with the puricus.

When I had for some time entertained their excellencies to their infinite satisfaction and surprise, I desired they would do me the honour to present my most humble respects to the emperor their master, the renown of whose virtues had so justly filled the whole world with admiration, and whose royal person I resolved to attend before I returned to my own country: accordingly the next time I had the honour to see our emperor, I desired his general licence to wait on the Blefuscudian monarch, which he was pleased to grant me, as I could plainly perceive, in a very cold manner: but could not guess the reason, till I had a whisper from a certain person, that Flimnap and Bolgolam had represented my intercourse with those ambassadors as a mark of disaffection, from which I am sure my heart was wholly free. And this was the first time I began to conceive some

imperfect idea of courts and ministers. It is to be observed, that these umbassadors spoke to me by an interpreter, the languages of both empires differing as . much from each other as any two in Europe, and each nation priding itself upon the antiquity, beauty, and energy of their own tongues, with an avowed contempt for that of their neighbour; yet our emperor, standing upon the advantage he had got by the seizure of their fleet, obliged them to deliver their credentials, and make their speech in the Lilliputian tongue. And it must be confessed, that from the great intercourse of trade and commerce between both realms, from the continual reception of exiles, which is mutual among them, and from the custom in each empire to send their young nobility and richer gentry to the other in order to polish themselves by seeing the world, and understanding men and manners; there are few persons of distinction, or merchants, or seamen, who dwell in the maritime parts but what can hold conversation in both tongues; as I found some weeks after, when I went to pay my respects to the emperor of Biefuscu, which in the midst of great mistor-

tunes, through the malice of my enemies, proved a very happy adventure to me, as

I shall relate in its proper place. The reader may remember, that when I signed those articles upon which I recovered my liberty; there were some which I disliked upon account of their being too servile, neither could any thing but an extreme necessity have forced me to submit. But being now a nardac of the highest rank in that empire, such offices were looked upon as below my dignity, and the entperor (to do him justice) never once mentioned them to me. However, it was not long before I had an opportunity of doing his majesty, at least as I then thought, a most signal service. I was alarmed at midnight with the cries of many hundred people at my door; by which being suddenly awaked, I was in some kind of terror. 1 heard the word burglum repeated incessantly: several of the emperor's court making their way through the crowd, intrested me to come immediately to the palace, where her imperial majesty's apartment was on fire by the carelessness of a maid of honour, who fell asleep while she was reading a romance. I got up in an instant : and orders being given to clear the way before me, and it being likewise a moonshine night, I made a shift to get to the palace without trampling on any of the people. I found they had already applied ladders to the walls of the apartment, and were well provided with buckets, but the water was at some distance. These buckets were about the size of a large thimble, and the poor people supplied me with them as fast as they could; but the flame was so violent that they did little good. I might easily have stifled it with my coat, which I unfortunately left behind me for haste and came away only in my leathern jerkin. The case seemed wholly desperate and deplorable, and this magnificent palace would have infallibly been burnt down to the ground, if by a presence of mind unusual to me, I had not suddenly thought of an expedient. I had the evening before drank plentifully of a most delicious wine, called glimigrim (the Blefuscudians call it flunce, but ours is esteemed the better sort) which is very diuretic. By the luckiest chance in the world I had not discharged myself of any part of it. The heat I had contracted by coming very near the flames, and by my labouring to quench them, made the wine begin to operate by urine; which I voided in such a quantity, and applied so

well to the proper places, that in three minutes the fire was wholly extinguished, and the rest of that noble pile, which had cost so many ages in erecting, preserved from destruction.

It was now day-light, and I returned to my house, without waiting to congratulate with the emperor; because, although I had done a very eminent piece of service, yet I could not tell how his majesty might resent the manner by which I had performed it; for, by the fundamental laws of the realm, it is capital in any person, of what quality soever, to make water within the precincts of the palace. But I was a little comforted by a message from his majesty, that he would give orders to the grand justiciary for passing my pardon in form; which, however, I could not obtain. And I was privately assured, that the empress, conceiving the greatest abhorrence of what I had done, removed to the most distant side of the court, firmly resolved that those buildings should never be renaired for her use : and, in the presence of her chief confidants, could not forbear vowing revenge.

CHAP. VI.

Of the inhabitants of Lilliput; their learning, laws, and customs; the manner of educating their children. The author's way of living in that country. His vindication

of a great ladu. Although I intend to leave the decription of this empire to a particular treatise, yet in the mean time I am content to gratity the curious reader with some general ideas. As the common size of the natives is somewhat under six inches high, so there is an exact proportion in all other animals, as well as plants and trees; for instance, the tallest horses and oxen are between four and five inches in height, the sheep an inch and a half, more or less; their geese about the bigness of a sparrow, and so the several gradations downwards, till you come to the smallest, which to my sight were almost invisible; but nature bath adapted the eyes of the Lilliputians to all objects proper for their view: they see with great exactness, but at no great distance, And, to shew the sharpness of their sight towards objects that are near. I have been much pleased with observing a cook pulling a lark, which was not so large as a common fly; and a young girl threading an invisible needle with invisible silk. Their tallest trees are about seven feet high: I

mean some of those in the great royal park, the tops whereof I could but just reach with my fist clenched. The other vegetables are in the same proportion; but this I leave to the reader's imagination.

tion.

I shall say but little at present of their learning, which for many ages hash flourished in all its branches among them; but their manner of writing is very peculiar, being neither from the left to the right, like the Europeans; nor from the right to the left, like the Arabinan; nor from the manner of the like the Arabinan; nor from up to down, like the Chinese: but assaut from one corner of the paper to the

other, like ladies in England.
They bury their dead with their heads directly downwards, because they hold as opinion, that in eleven thousand moons they are all to rise again, in which period the earth (which they conceive to be fat) will turn upside down, and by this means they shall at their resurrection be found ready standing on their feet. The learned among there aconfess the absurdity of this doctrine, but the practice still continues in compliance to the valgar.

There are some laws and customs in this

empire very peculiar; and, if they were not so directly contrary to those of my own dear country, I should te tempted to say a little in their justification. It is only to he wished they were as well executed. The first I shall mention relates to informers. All crimes against the state are punished here with the utmost severity; but, if the person accused maketh his innocence plainly to appear upon his trial, the accuser is immediately put to an ignominious death: and out of his goods or lands the innocent person is quadruply recompenced for the loss of his time, for the danger he underwent, for the hardships of his imprisonment, and for all the charges he bath been at in making his defence. Or, if that fund be deficient, it is largely supplied by the crown. The emperor also confers on him some public mark of his favour, and proclamation is made of h sinnocence through

They look upon fraud as a greater crime han their, and therefore seldom full opinish it with death; for they alledge, that care and vigilance, with, a very common understanding, may preserve a man's good from thieses, but honesty has no feed against superior comning; a and it is necessary that there should be a perpetual intercourse of buying and selling, and deli-

the whole city.

ing upon credit; where fraud is permitted and connived at, or bath no law to punish it, the honest dealer is always undone, and the knave gets the advantage. I remember when I was once interceding with the king for a criminal, who had wronged his master of a great sum of money, which he had received by order, and ran away with: and happening to tell his majesty, by way of extenuation, that it was only a breach of trust : the emperor thought it monstrous in me to offer as a defence the greatest aggravation of the crime; and truly I had little to say in return, farther than the common answer, that different nations had different customs; for, I confess, I was heartily ashamed*.

Although we usually call reward and punishment the two hinges upon which all government turns, yet I could never observe this maxim to be put in practice by any nation, except that of Lilliput. Whoever can there bring sufficient proof that he hath strictly observed the laws of his country for seventy-three moons, hath a claim to certain privileges, according to his quality and condition of life, with a proportionable sum of money out of a fund appropriated for that use: he like. wise acquires the title of Snilpall, or Legal, which is added to his name, but doth not descend to his posterity. And these people thought it a prodigious defect of policy among us, when I told them, that our laws were enforced only by penalties, without any mention of reward. upon this account that the image of justice, in their courts of judicature, is formed with six eyes, two before, as many behind and on each side one, to signify circumspection: with a bag of gold open in her right hand, and a sword sheathed in her left, to shew she is more disposed to reward than to punish.

In chusing persons for all employments, they have more regard to good morals than to great abilities; for since government is necessary to mankind, they believe that the common size of human understandings is fitted to some station or other, and that Providence never intended to make the management of public affairs to be a mystery comprehended only by a few persons of sublime genius, of which there seldom are three born in an age: but they suppose truth, justice, temperance, and the like, to

. An act of parliament hath been since passed by which some breach s of trust have been made capital.

be in every man's power, the practice of which virtues, assisted by experience and a good intention, would qualify any man for the service of his country, excepwhere a course of study is required. But they thought the want of moral virtues was so far from being supplied by superior endowments of the mind, that employments could never be put into such dange. rous hands as those of persons so qualified : and at least, that the mistakes committed by ignorance in a virtuous disposition would never be of such fatal consequence to the public weal, as the practices of a man whose inclinations led him to be corrupt, and who had greatabilities to manage. to multiply, and defend his corruptions. In like manner, the dishelief of a divine

Providence renders a man incapable of holding any public station; for, since kings arowed themselves to be the deputies of Providence, the Lilliputians think nothing can be more absurd than for a prince to employ such men as disown the authority under which he acteth. In relating these and the following laws.

I would only be understood to mean the original institutions and not the most scandalous corruptions, into which these people are fallen by the degenerate nature of man. For as to that infamous practice of acquiring great employments by dancing . on the ropes, or badges of favour and distinction by leaping over sticks, and creening under them, the reader is to observe, that they were first introduced by the grandfather of the emperor now reigning, and grew to the present height by the gradual increase of party and faction.

Ingratitude is among them a capital crime, as we read it to have been in some other countries ; for they reason thus, that whoever makes ill returns to his benefactor, must needs be a common eneary to the rest of mankind, from whom he hath received no obligation, and therefore such a man is not fit to live.

Their notions relating to the duties of parents and children differ extremely from ours. For, since the conjunction of male and female is founded upon the great law of nature, in order to propagate and continge the species, the Lilliputianswill needs" have it, that men and wowen are joined together like other animals by the motives of concupiscence; and that their tenderness towards their young proceeds from the like natural principle; for which reason they will never allow, that a child is 3 R

under any obligation to his father for begetting bim, or to his mother for bringing him into the world, which, considering the miseries of human life, was neither a benefit in itself, nor intended so by his parents, whose thoughts in their love encounters were otherwise employed. Upon these, and the like reasonings, their opinion is that parents are the last of all others to be trusted with the education of their own children: and therefore they have in every town public nurseries, where all parents, except cottagers and labourers, are obliged to send their infants of both sexes to be rear. ed and educated when they come to the age of twenty moons, at which time they are supposed to have some radiments of docility. These schools are of several kinds, suited to different qualities, and to both sexes. They have certain professors well skilled in preparing children for such a condition of life as belits the rank of their parents, and their own capacities as well as inclination. I shall first say something of

the male nurseries, and then of the female. The nurseries for males of noble or eminent birth are provided with grave and learned professors, and their several deputies. The clothes and food of the children are plain and simple. They are bred up in the principles of honour, justice, courage, modesty, clemency, religion, and love of their country; they are always employed in some business, except in the times of eating and sleeping, which are very short, and two hours for diversions, consisting of bodily exercises. They are dressed by men till four years of age, and then are obliged to dress themselves, although their quality be ever so great, and the women attendants, who are aged proportionably to ours at fifty, perform only the most menial offices: They are never suffered to converse with servants, but go together in smaller or greater numbers to take their diversions. and always in the presence of a professor, or one of his deputies; whereby they avoid these early had impressions of folly and vice to which our children are subject. Their parents are suffered to see them only twice a year; the visit is to last but an Lour ; they are allowed to kiss the child at meeting and parting : but a professor, who always stands by on those occasions, will not suffer them to whisper, or use any fondling expressions, or bring any presents of toys, sweatmeats, and the like.

The pension from each family for the education and entertainment of a child.

upon failure of due payment, is levied by

The nurseries for children of ordinary gentlemen, merchants, traders, and handicrafts, are managed proportionably after the same manner, only those designed for trades are put out apprentices at eleven years old, whereas those of persons of quality continue in their exercises till afters, which answers to twenty-one with us: but the confinement is gradually lessend for the last three years.

In the female nurseries, the young girls of quality are educated much like the males. only they are dressed by orderly servants of their own sex : but always in the presence of a professor or deputy, till they come to dress themselves, which is at five years old. And if it be found, that these purses ever presume to entertain the girls with frightful or foolish stories, or the common follies practised by chambermaids among us, they are publicly whipped thriceabout the city, imprisoned for a year, and banished for life to the most desolate part of the country. Thus the young ladies there are as much ashamed of being cowards and fools as the men, and despise all personal ornaments beyond decency and cleanliness : neither did I perceive auy difference in their education, made by their difference of sex, only that the exercises of the females were not altogether so robust; and that some rules were given then relating to domestic life, and a smaller compass of learning was enjoined then; for their maxim is, that, among people of quality, a wife should be always a regionable and agreeable companion, because the cannot always be young. When the girls are twelve years old, which among then is the marriageable age, their parents of guardians take them home with greaterpressions of gratitude to the professors, and seldom without tears of the your;

lady and her companious.

In the ourseries of females of the measer sort, the children are instructed in all kinds of works proper for their sex, and their several degrees: those intended for apprentices are dismissed at seven year old, the rest are kept to eleven.

The meaner families, who have children at these nurseries, are obliged, besides their annual pension, a hich is as low as possible, to return to the steward of the nursery a small mounthly share of their gettings to be a portion for the child; and therefore all parents are limited in their expenses by

the law. For the Lilliputians think nothing can be more unjuet, than for penple, in subservience to their own appetite, to bring children into the world, and leave the burden of supporting them on the public. As to persons of quality, they gire security to appropriate a certain sum for each child, suitable to their condition; and these funds are always managed with most building the conditions of the conditions.

The cottagers and labourers keep their children at home, their business being only to till and cultivate the earth, and therefore their education is of little consequence to the public: but the old and diseased among them are supported by hospitals: for begging is a trade unknown in this em-

pire.

And here it may perhaps divert the curious reader to give some account of my domestics, and my manner of living in this country, during a residence of nine months and thirteen days. Having a head mechanically turned, and being likewise forced by necessity. I had made for myself a table and chair convenient enough out of the largest trees in the royal park. Two hundred sempstresses were employed to make me shirts, and linen for my bed and table, all of the strongest and coarsest kind they could get : which however they were forced to quilt together in several folds, for the thickest was some degrees finer than lawn. Their linen is usually three inches wide, and three feet make a piece. The sempstresses took my measure as I lay on the ground, one standing on my neck, and another at my mid-leg, with a strong cord extended, that each held by the end, while a third measured the length of the cord with a rule of an inch long. Then they measured my right thumb, and desired no more: for by a mathematical computation, that twice round the thumb is once round the wrist, and so on to the neck and the waist, and by the help of my old shirt, which I displayed on the ground before them for a pattern, they fitted me exactly. Three hundred taylors were employed in the same manner to make me clothes; but they had another contrivance for taking my measure. I kneeled down, and they raised a ladder from the ground to my neck; upon this ladder one of them mounted and let fall a plumb-line from my collar to the floor, which just answered the length of my coat : but mywaist and arms I measured myself. When my clothes were finished, which was done in my house.

(for the largest of theirs would not have been able to hold them) they looked like the patch-work made by the ladies in England, only that mine were all of a colour.

I had three hundred cooks to dress my victuals in little convenient huts builtabout my house, where they and their families lived, and prenared me two dishes a-piece. I took up twenty waiters in my hand, and placed them on the table : an hundred more attended below on the ground, some with dishes of meat and some with barrels of wine and other liquors slung on their shoulders; all which the waiters above drew up, as I wanted, in a very ingenious manner, by certain cords, as we draw the bucket up a well in Europe. A dish of their meat was a good mouthful, and a barrel of their liquor a reasonable draught. Their mutton yields to ours, but their beef is excellent. I have had a sirloin so large that I have been forced to make three bits of it; but this is rare. My servants were astonished to see me cat it, bones and all, as in our country we do the Their geese and turkies I leg of a lark. usually cat at a mouthful, and I must confess they far exceed ours. Of their smaller fowl I could take up twenty or thirty at the end of my knife.

One day his imperial majesty, being in-

formed of my way of living, desired that himself and his royal consort, with the young princes of the blood of both sexes, might have the happiness (as he was pleased to call it) of dining with me, They came accordingly, and I placed them in chairs of state upon my table, just overagainst me, with their guards about them. Flimnap, the lord high treasurer, attended there likewise with his white staff; and I observed he often looked on me with a sour countenance, which I would not seem to regard, but eat more than usual, in honour to my dear country, as well as to fill the court with admiration. I have some private reasons to believe, that this visit from his majesty gave Flimnap an opportunity of doing me ill offices to his master. That minister had always been my secret enemy, though he outwardly caressed me more than was usualto the moroseness of his nature. He represented to the emperor the low condition of his treasury; that he was forced to take up money at great discount; that exchequer bills would not circulate under nine per cent, below par; that I had cost his majesty above a million aud a half of sprugs (their greatest gold coin, 3 R 2 about about the bigness of a spangle); and upon the whole, that it would be adviseable in the emperor to take the first fair occasion

of dismissing me.

I am here obliged to vindicate the reputation of an excellent lady, who was an innocent sufferer upon my account. The treasurer took a fancy to be jealons of his wife, from the malice of some evil tongues. who informed him that her grace had taken a violent affection for my person; and the court-scandal ran for some time, that she once came privately to my lodging. I solemnly declare to be a most infamous falschood without anygrounds, farther than that her grace was pleased to treat me with all innocent marks of freedom and friendship. I own she came often to my house, but always publicly, nor ever without three more in the coach, who were usually her sister and young daughter, and some particular acquaintance; but this was common to many other ladies of the court. And I still appeal to my servants round whether they at any time saw a coach at my door, without knowing what persons were in it. On those occasions, when a servant had given menotice, my custom was to go immediately to the door; and, after paving my respects, to take up the coach and two horses very carefully in my hands (for, if there were six horses, the postillion always unharpessed four) and place them on a table, where I had fixed a moveable rim quite round, of five inches high, to prewent accidents. And I have often had four coaches and horses at once on my table full of company, while I sat in my chair, leaning my face toward them, and, when I was engaged with one set, the coachman would gently drive the others round my table. I have passed many an afternoon very agreeably in these conversations. But I defy the treasurer, or his two informers (I will name them, and let them make their best of it) Clustril and Drunlo, to prove that any person ever came to me incognito, except thesecretary Reidresal, who was sent by express command of his imperial majesty, as I have before related. I should not have dwelt so long upon this particular, if thad not been a point wherein the reputation of a great lady is so nearly concerned, to say nothing of my own, though I then had the honour to be a nardac, which the treasurer himself is not; for all the world knows that he is only a glumglum, a title inferior by one degree, as that of a marquis is to a duke in England; yet I allow he preceded me in right of his post. Three false informations, with Hatteraut's came to the knowledge of by an accident to proper to mention, made the treasure to show his lady for some time an Ill comtenance and me a worse; and although be was at last undeceived and reconciled to her, yell host all credits every fast with the cups or himself, who was indeed un much powermed by that favourite.

CHAP. VII.

The author, being informed of a design to accuse him of high treason, maketh his escape to Blefusca. His reception there.

Before I proceed to give an account of my leaving this kingdom, it may be proper to inform the reader of a private intrigue, which had been for two months. forming against me.

I had been hitherto all my life a stranger to courts, for which I was unqualified by the meanness of my condition. I hadisdeed heard and read enough of the dispositions of great princes and ministers; but never expected to have found such terrible effects of them in so remote a country, governed, as I thought, by very different maxims from those in Europe.

When I was just preparing to pay my attendance on the emperor of Blefuscu, a considerable person at court (to whom I had been very serviceable, at a time when he lay under the highest displeasure of his imperial majesty) came to my house very privately at night in a close chair, and, without sending his name, desired admittauce : the chairmen were dismissed ; I put the chair with his lordship in it, into my coat-pocket; and giving orders to a trusty servant to say I was indisposed and gone to sleep, I fastened the door of my house, placed the chair on the table according to my usual custom, and sat down by it. After the common salutations were over, observing his lordship's countenance full of concern, and enquiring into the reason, be desired I would hear him with patience in a matter that highly concerned my honour and my life. His speech was to the following effect, for I took notes of it as

soon as he left me.
You are to know, said he, that several
committees of council have been lately called in the most private manner on your
account; and it is but two days since his

majesty came to a full resolution. You

You are very sensible that Skyresh Bolgolam (gulbet, or high-admiral) hath been your mortal enemy almost ever since your arrival: his original reasons I know not; but his hatred is increased since your great success against Blefusen, by which his glory as admiral is much obscured. This lord, in conjuction with Flimnap the high-treasurer, whose enmity against you is notorious on account of his lady, Limtoc the general, Lalcon the chamberlain, and Balmuff the grand justiciary, have prepared articles of impeachment against you

for treason, and other capital crimes, This preface made me so impatient, being conscious of my own merits and innocence, that I was going to interrupt; when he entreated me to be silent, and thus pro-

ceeded:

Out of gratitude for the favours you have done me, I procured information of the whole proceedings, and a copy of the articles; wherein I venture my head for your service.

Articles of impeachment against Quinbus Flestrin, the Man-mountain.

ARTICLE I.

Whereas by a statute made in the reign of his imperial majesty Calin Dellar Plune. it is enacted, that whoever shall make water within the precincts of the royal palace. shall be liable to the pains and penalties of high treason; notwithstanding, the said Quinbus Flestria, in open breach of the said law, under colour of extinguishing the fire kindled in the apartment of his majesty's most dear imperial consort, did maliciously, traitorously, and devilishly, by discharge of his urine, put out the said fire kindled in the said apartment, lying and being within the precincts of the said royal palace, against the statute in that case provided, &c. against the duty, &c.

ARTICLE II.

That the said Quinbus Flestrin having brought the imperial fleet of Blefuscu into the royal port, and being afterwards commanded by his imperial majesty to seize all the other ships of the said empire of Biefuscu, and reduce that empire to a province to be governed by a vice-roy from hence, and to destroy and put to death not only all the big-endian exiles, but likewise all the people of that empire, who would not immediately forsake the big-endian heresy: he the sid Flestria, like a false trai-

tor against his most auspicious, serene, imperial majesty, did petition to be excused from the said service, upon pretence of unwillingness to force the consciences, or destroy the liberties and lives of an innocent people?.

ARTICLE III.

That whereas certain ambassadors arrived from the court of Blefuscu to sue for peace in his majesty's court : he the said Flestrin did, like a false traitor, aid, abet, comfort, and divert the said ambassadors, although he knew them to be servants to a prince who was lately an open enemy to his imperial majesty, and in open war against his said majesty.

ARTICLE IV.

... That the said Quinbus Flestrin, contrary to the duty of a faithful subject, is now preparing to make a voyage to the court and empire of Blefusen, for which he hath received only verbal licence from his imperial majesty; and under colour of the said licence doth falsely and traitoronsly intend to take the said voyage, and thereby to aid, comfort, and abet the emperor of Blefuscu, so late an enemy, and in open war with his imperial majesty aforesaid

There are some other articles, but these are the most important of which I have

read you an abstract.

In the several debates upon this impeachment, it must be confessed that his majesty gave many marks of his great lenity, often urging the services you had done him, and endeavouring to extenuate your crimes. The treasurer and admiral insisted that you should be put to the most painful and ignominious death, by setting fire on your house at night, and the general was to attend with twenty thousand men armed with poisoned arrows to shoot you on the face and hands. Some of your servants were to have private orders to strew a poisonous juice on your shirts and sheets, which would soon make you tear your own flesh, and die in the utmost torture. The general came into the same opinion; sothat for a long time there was a majority against you: but his majesty resolving, if possible,

* A lawyer thinks himself honest if he does the best he can for his client, and a statesman if he promotes the interest of his country; but the dean hereingulentes an higher notion of right and wrong, and obligations to a larger communit e.

to spare your life, at last brought off the chamberlain.

Upon this incident Reldresal, principal secretary for private affairs, who always approved himself your true friend, was commanded by the emperor to deliver his opinion, which he accordingly did : and therein justified the good thoughts you have of him. He allowed your crimes to be great, but that still there was room for mercy, the most commendable virtue in a prince, and for which his majesty was so justly celebrated. He said, the friendship between you and him was so well known to the world, that perhaps the most honourable board might think him partial; however, in obedience to the command he had received, he would freely offer his senti-That if his majesty, in consideration of your services, and pursuant to his own merciful disposition, would please to spare your life, and only give order to put out both your eyes, he humbly conceived, that by this expedient justice might in some measure be justified and all the world would applaud the lenity of the emperor, as well as the fair and generous proceedings of those who have the honour to be his counsellors. That the loss of your eyes would be no impedimentto your bodily strength, by which you might still be useful to his majesty: that blindness is an addition to courage by concealing dangers from us : that the fear you had for your eyes, was the greatest difficulty in Lringing over the enemy's fleet; and it would be sufficient for you to see by the eyes of the ministers, since the greatest princes do no more.

This proposal was received with the utmost disapprobation by the whole board. Bolgolam the admiral could not preserve his temper, but rising up in fury said, he wondered how the secretary durst presume to give his opinion for preserving the life of a traitor; that the services you had performed were, by all true reasons of state, the great aggravation of your crimes; that you, who was able to extinguish the fire by discharge of urine in her majesty's apartment (which he mentioned with horror), might at another time raise an inundation by the same means to drown the whole palace; and the same strength which enabled you to bring over the enemy's ficet, might serve upon the first discontent to carry them back : that he had good reasons to think you were a Bigendian in your heart; and as treason begins in the heart before it appears in overt

acts, so he accused you as a traitor on that account, and therefore insisted you should be put to death.

The treasurer was of the same opinion: he showed to what streights his majesty's revenue was reduced by the charge of maintaining you, which would soon grow insupportable: that the secretary's expedient of putting out your eyes was sofar from being a remedy against this evil, that it would probably increase it, as is manifest from the common practice of blinding some kind of fowl, after which they feed the faster and grew sooner fat: that his sacred majesty and the council, who are your judges, were in their own consciences fully convinced of your guilt, which was a sufficient argument to condemn you to death without the formal proofs re-

quired by the strict letter of the law. But his imperial majesty, fully determined against capital punishment, was graciously pleased to say, that since the council thought the loss of your eyestooeasy a censure, some other may be inflicted hereafter. And your friend the secretary humbly desiring to be heard again, is answer to what the treasurer had objected concerning the great charge his majesty was at in maintaining you, said, that his excellency, who had the sole disposal of the emperor's revenue, might easily provide against that evil, by gradually lesening your establishment; by which, for want of sufficient food, you would grow weak and faint, and lose your appetite, and consume in a few months; neither would the stench of your carcase be then so dangerous, when it should become more than half diminished; and immediately upon your death, five or six thousand of his majesty's subjects might in two or three days cut your flesh from your bones, take it away by cart-loads, and bary it in distant parts to prevent infection, leaving the skeleton as a monument of adni-

ration to posterity.

Thus by the great friendship of the se-

There is something no odious in whatever is wrong, that et win these whom is does not adject to punishment condeavour to colour it with an opporation of right, but the attenting it adjusts of present and the colour in the colour in the deforming by skenning a device to late in. The with the struct letter of the law to per Golden with the struct letter of the law to per Golden to death, though by the strict, begree of the late of the colour in the colour in the colour in the time of the statum was though to a other the pather to be broader to an appearance of the colour relative to be broader to an appearance of the colour in the relative to be broader to an appearance of the colour in the relative to be broader. tions.

cretary the whole affair was compromised. It was strictly opinied, that the project of starring you by degrees should be kept of starring you by degrees should be kept a averet, but the extense of patting your eyes was entered on the baoks; you good deserting except Balegham the admiral, who, being a creature of the empressly, was prepetually instigated by hermajeway to inside upon your death, the having horse perchall military against you on a count of that influous and illegal method you took to estinguish the fire in her partment.

In three days your friend the secretary will be directed to come to your house, and real before you the articles of impocabilment; and then to signify the great lenity and favour of his majesty and connect, whereby you are only condemned to the lose of your eyes, which his majesty doth whereby you are using gratefully and huminate the significant of the significant to the

I leave to your prudence what measures you will take; and to avoid suspicion, I must immediately return in as private a manner as I came.

His lordship did so, and I remained alone under many doubts and perplexities of mind.

It was a customintroduced by this prince and his ministry (very different, as I have been assured, from the practices of former times) that after the court had decreed any cruel execution, either to gratify the moparch's resentment, or the malice of a fa-Yourite, the emperoral ways made a speech to his whole council, expressing his great lenity and tenderness, as qualities known and confessed by all the world. speech was immediately published through the kingdom; nor did any thing terrify the people so much as those encomiums on his majesty's mercy; hecause it was observed, that, the more these praises were enlarged and insisted on, the more inhuman was the punishment, and the sufferer more innocent. Yet as to myself, I must confess, baying never been designed for a courtier. either by birth or education, I was so ill a judge of things, that I could not discover the lenity and favour of this sentence, but conceived it (perhaps erroneously) rather to be rigorous than gentle. I sometimes thought of standing my trial: for, although I could not druy the facts altedged in the several articles, yet I hoped

they would admit of some extenuation. But having in my life perused many statetrials, which I ever observed to terminate as the judges thought fit to direct, I durst not rely on so dangerous adecision, in so critical a juncture, and against such powerful enemies. Once I was strongly bent upon resistance, for, while I had liberty, the whole strength of that empire could hardly subdue me, and I might easily with stones nelt the metropolis to pieces: but I soon rejected that project with horror, by remembering the oath I had made to the emperor, the favours I had received from him, and the high title of nardac he conferred upon me. Neither had I so soon learned the gratitude of courtiers, to persuade myself, that his majesty's present severities acquitted me of all past obliga-

At last I fixed upon a resolution, for which it is probable I may incur some censure and not unjustly: for I confess I owe the preserving mine eyes, and consequently my liberty, to my own great rashness, and want of experience : because, if I had then known the nature of princes and ministers, which I have since observed in many other courts, and their methods of treating criminals less obnoxious than myself, I should with great alacrity and readiness have submitted to so easy a punishment. But hurried on by the precipitancy of youth, and having his imperial majesty's licence to pay my attendance upon the emperor of Blefuscu, I took this opportunity, before the three days were clapsed, to send a letter to my friend the secretary, signifying my resolution of setting out that morning for Blefuscu, pursuant to the leave I had got; and, without waiting for an answer, I went to that side of the island where our fleet lay. I seized a large man of war, tied a cable to the prow, and, lifting up the anchors, I stript myself, put my clothes (together with my coverlet which I carried under my arm) into the vessel, and drawing it after me, between wading and swimming arrived at the royal port of Blefuscu, where the people had long expected me; they lent me two guides to direct me to the capital city, which is of the same name. I held them in my hands, till I came within two hundred yards of the gate, and desired them to signify my arrival to one of the secretaries, and let him know I there waited his majesty's command. I had an answer, in about an hour, that his majesty attended 3 R 4

the royal family and great officers of accourt, was coming out to receive me. dvanced a hundred yards. The emcor and his train alighted from their rises, the empress and ladies from their aches, and I did not perceive they were any fright or concern. I lay on the ound to kiss his majesty's and the emss's hand. I told his majesty that I was me according to my promise, and with be licence of the emperor my master to ve the honour of seeing so mighty a march, and to offer him any service in y power consistent with my duty to my wn prince; not mentioning a word of y disgrace, because I had hitherto no gular information of it, and might sup-- se myself wholly ignorant of any such sign; neither could I reasonably conceive at the emperor would discover the secret. hile I was out of his power; wherein wever it soon appeared I was deceiv-

I shall not trouble the reader with the articular account of my reception at the int, which was suitable to the generosity so great a prince; nor of the difficulties was in for want of a house and bed, beg forced to lie on the ground, wrapt up on we covered.

CHAP. VIII.

The author, by a lucky accident, finds means to leave Blefuscu; and, after some difficulties, returns safe to his native country.

Three days after my arrival, walking at of curiosity to the north-east coast of e island, I observed about half a league ..., in the sea, somewhat that looked like out overturned. I pulled off my shoes d stockings, and, wading two or three -mdred yards, I found the object to apmach nearer by force of the tide; and : en plainly saw it to be a real boat, which "pposed might by some tempest have on drived from a ship; wereupon I reused immediately towards the city, and ared his imperial majesty to lend me anty of the tallest vessels he had left afthe loss of his fleet, and three thousand . . seen, under the command of his vice-. ual. This first sailed round, while I . t back the shortest way to the coast, ... I first discovered the boat ; I foundsee had driven it still nearer. The in were all provided with cordage, . I had beforehand twisted to a sufficient strength. When the ships came up. I stript myself, and waded till I came within a hundred yards of the boot, after which I was forced to swim till I got up to it. The seamen threw me the end of the cord, which I fastened to a hole in the fore-part of the boat, and the other end to a man of war; but I found all my labour to little purpose; for being out of my depth, I was not able to work. In this necessity, I was forced to swim behind, and push the boat forwards as often as I could, with one of my hands; and the tide favouring me, I advanced so far, that I could just hold up my chin and feel the ground. I rested two or three minutes, and then gave the boat another shove, and so on till the sea was no higher than my arm-pits; and now, the most laborious part being over, I took out my other cables, which were stowed in one of theships, and fastened them first to the boat, and then to nine of the vessels which attended me; the wind being favourable, the seamen towed, and I shoved, till we arrived within forty yards of the shore, and, waiting till the tide was out, I got dry to the boat, and by the assistance of two thousand men, with ropes and cogines. I made a shift to turn it on its bottom, and found it was but little damaged.

I shall not trouble the reader with the difficilities! I was under by the help of oter tain poddles, which cost ne en days making, to get my beat to the royal port of the proper appeared upon my arrival, fall of wonder at the sight of superdigious a resel. I told the emperor that my good carry me to some place, from whence! To the proper to the some place, from whence! Deged his mighty's orders for getting materials to fit it up, together with his tot im my arrival.

expostulations, he was pleased to grant. I did very much wonder, in all this time, not to have heard of any express relating to me from our emperor to the court of Blefuscu. But I was afterwards given privately to understand, that his imperial majesty, never imagining I had the least notice of his designs, believed I was gone to Biefuscu in performance of my promise, according to the licence he had given me, which was well known at our court, and would return in a few days, when the coremony was ended. But he was at last in pain atmy long absence; and, after consulting with the treasurer and the rest of that

patched with the copy of the articles against me. This envoy had instructions to represent to the monarch of Blefuscu the great lenity of his master, who was content to punish me no farther than with the loss of my eyes; that I had fled from justice; and if I did not return in two hours. I should be denrived of my title of nardac, and declared a traitor. The envoy further added, that, in order to maintain the peace and amity between both empires, his master expected, that his brother of Blefusen would give orders to have me sent back to Lilliput, bound hand and foot, to be punished as a traitor.

The emperor of Blefuscu, having taken three days to consult, returned an answer consisting of many civilities and excuses. He said, that, as for sending me bound, his brother knew it was impossible: that although I had deprived him of his fleet, vet he owed great obligations to me for many good offices I had done him in making the peace. That however both their majesties would soon be made easy : for I had found a prodigious vessel on the shore, able to carry me on the sea, which he had given orders to fit up with my own assistance and direction; and he hoped in a few weeks both empires would be freed from so insupportable an incumbrance.

With this answer the envoy returned to Lilliput, and the monarch of Blefuscu related to me all that had passed : offering me at the same time (but under the strictest confidence) his gracious protection if I would continue in his service; wherein although I believed him sincere, yet I resolved never more to put confidence in princes or ministers where I could nossibly avoid it; and therefore, with all due acknowledgments for his favourable intentions, I humbly begged to be excused. I told him that, since fortune, whether good or evil, had thrown a vessel in my way, I was resolved to venture myself in the ocean, rather than be an occasion of difference between two such mighty monarchs. Neither did I find the emperor at all displeased, and I discovered by a certain accident, that he was very glad of my resolution, and so were most of his ministers.

These considerations moved me to hasten my departure somewhat sooner than I intended; to which the court, impatient to have me gone, very readily contributed. Five hundred workmen were employed to

that cabal, a person of quality was dis- make two sails to my boat, according to my directions, by quilting thirteen fold of their strongest linen together. I was at the pains of making ropes and cables by twisting ten.twenty.or thirty of the thickest and strongest of theirs. A great stone that I happened to find, after a long search, by the sea-shore, served me for an anchor, I had the tailow of three hundred cows for greasing my hoat, and other uses. I was at incredible pains in cutting down some of the largest timber-trees for pars and masts, wherein I was however much assisted by his majesty's ship-carpenters. who helped me in smoothing them after I had done the rough work.

In about a month, when all was prepared. I sent to receive his majesty's commands, and to take my leave. The emperor and royal family came out of the palace: I lay down on my face to kiss his hand, which he very graciously gave me: so did the empress, and young princes of the blood. His majesty presented me with fifty purses of two hundred sprugs a-piece. together with his picture at full length. which I put immediately into one of my gloves to keep it from being hurt. The ceremonies at my departure were too many to trouble the reader with at this time.

I stored the boat with the carcases of an hundred oxen, and three hundred sheen. with bread and drink proportionable, and as much meat ready dressed as four hundred cooks could provide. I took with me six cows and two bulls alive with as many ewes and rams, intending to carry them into my own country, and propagate the breed. And to feed them on board I had a good bundle of hay and a bag of corn: I would gladly have taken a dozen of the natives, but this was a thing the emperor would by no means permit; and, besides a diligent search into my pockets, his majesty engaged my honour not to carry away any of his subjects, although with their own consent and desire.

Having thus prepared all things as well as I was able. I set sail on the 24th day of September 1701, at six in the morning: and when I had gone about four leagues to the northward, the wind being at southeast, at six in the evening I descried a small island about half a league to the north-west. I advanced forward, and cast anchor on the lee-side of the island, which seemed to be uninhabited. I then took some refreshment, and went to my rest, - I slept well, and as I conjecture at least six hours, for I found the day broke in two hours after 1 awaked. It was a clear night. I cat my breakfast before the sun was up; and heaving anchor, the wind being favourable, I steered the same course that I had done the day before; wherein I was directed by my pocket compass. My intention was to reach, if possible, one of those islands which I had reason to believe lay to the north-east of Van Diemen's land. I discovered nothing all that day; but upon the next, about three in the afternoon, when I had by my computation made twenty-four leagues from Blefuscu, I descried a sail steering to the southeast: my course was due east. I hailed her, but could get no answer; yet I found I gained upon her, for the wind slackened. I made all the sail I could, and in balf an hour she spied me, then hung out her ancient, and discharged a gun. It is not easy to express the joy I was in upon the unexpected hope of once more seeing my beloved country, and the dear pledges I left in it. The ship slackened her sails, and I came up with her between five and six in the evening, September 26; but my heart leapt within me to see her English colours. I put my cows and sheep into my cont-pockets, and got on board with all my little cargo of provisions. vessel was an English merchant-man returning from Japan by the north and south-seas; the captain Mr. John Biddle, of Deptford, a very civil man, and an excellent sailor. We were now in the latitude of 30 degrees south, there were about fifty men in the ship; and here I met an old comrade of mine, one Peter Williams, who gave me a good character to the captain. This gentlemen treated me with kindness, and desired I would let him know what place I came from last, and whither I was bound; which I did in few words, but he thought I was raving, and that the dangers I had underwent had disturbed my head; wherenpon I took my black cattle and sheep out of my pocket, which, after great estonishment, clearly convinced him of my veracity. I then showed him the gold given me by the emperor of Blefuscu, together with his majesty's picture at full length, and some other rarities of that country. I gave him two purses of two hundred sprugs each, and promised when we arrived in England, to make him a present of a cow and a sheep big with young.

I shall not trouble the reader with the

particular account of this voyage, which was very prosperous for the most part. We arrived in the Downs on the 13th of April 1702. I had only one misfortune, that the rats on board carried away one of my sheep; I found her bones in a h le, picked clean from the flesh. The rest of my cattle I got safe ashore and set them a-grazing in a bowling-green at Greenwich, where the fineness of the grass made them feed very heartily, though I had always feared the contrary; neither could I possibly have preserved them in so long 2 voyage, if the captain had not allowed me some of his best biscuit, which rubbed to powder, and mingled with water, was their constant food. The short time I continued in England, I made a considerable profit by shewing my cattle to many persons of quality, and others: and before I began my second voyage, I sold them for six hundred pounds. Since my last return I find the breed is considerably increased, especially the sheep, which I hope will prove much to the advantage of the woollen manufacture, by the fineness of the flerces.

I staid but two months with my wife and family: for my insatiable desire of seeing foreign countries would suffer me to continue no longer. I left afteen hundred pounds with my wife, and fixed her in a good house at Redriff." My remaining stock I carried with me, part in money and part in goods, in hopes to improve my fortunes. My eldest uncle John had left me an estate in land, near Epping, of about thirty pounds a year; and I had a long lease of the Black Bull in Fetter-Lane, which yielded me as much more; so that I was not in any danger of leaving my family upon the parish. My son Johnny, named so after his uncle, was at the grammar school, and a towardly child. My daughter Betty (who is now well married, and has children) was then at her needle-work. I took leave of my wife, and boy and girl, with tears on both sides, and went on board the Adventure, a merchant-ship of three hundred tons, bound for Surat, captain John Nicholas of Liverpool, commander. But my account of this voyage must be deferred to the second part of my travels. Swift.

§ 149. A voyage to Brobdingnag. CHAP. 1. Agreat storm described, the long-boat sent

to fetch water, the author goes with it to discover discover the country, He is left on shore, is seized by one of the natices, and carried to a farmer's house. His reception with several accidents that happened there. A description of the inhabitants.

Having been condemned by nature and fortune to an active and restless life, in two months after my return I again left my native country, and took shipping in the Downs on the 20th day of June 1702. in the Adventure, captain John Nicholas, a Cornish man, commander, bound for Surat. We had a very prosperous gale till we arrived at the Cane of Good Hope. where we landed for fresh water, but discovering a leak, we unshipped our goods. and wintered there: for the captain falling sick of an ague, we could not leave the Cape till the end of March. We then set sail, and had a good voyage till we passed the Streights of Madagascar; but having got northward of that island, and to about five degrees south latitude, the winds, which in those seas are observed to blow a constant equal gale between the north and west, from the beginning of December to the beginning of May, on the 19th of April began to blow with much greater violence, and more westerly than usual, continuing so for twenty days together, during which time we were driven a little to the east of the Molucca islands, and about three degrees northward of the line, as our captain found by an observation he took the second of May, at which time the wind ceased, and it was a perfect calm, whereat I was not a little rejoiced. But he, being a man well experienced in the navigation of these seas, bid us all prepare against a storm, which accordingly happened the day following: for a southern wind, called the southern monsoon, began to set in.

hawled off upon the lanniard of the whinstaff, and helped the man at the helm. We would not get down our top-mast, but let all stand, because she scudded before the sea very well, and we knew that, the top-mast being aloft, the ship was the wholesomer, and made better way through the sea, seeing we had sea room. When the storm was over, we set fore-sail and main-sail, and brought the ship to. Then we set the mizen, main-top-sail, and the fore-ton-sail. Our course was east-northeast, the wind was at south-west. We got the starboard tacks aboard, we cast off our weather braces and lifts: we set in the lee-braces, and hawled forward by the weather-bowlings, and hawled them tight, and belayed them, and hawled over the mizen-tack to windward, and kept ber full and by as near as she would lie.

During this storm, which was followed by a strong wind west-outh-next, we were carried by my computation above five humanide legans to the east, so that the oldest sailor on hoard could not tell in what part of the world we were. Our provisions had out well, our slip was stanned, and our tell, our slip was stanned, and our tell in the stanned with the standard of the world we were the standard with the standard was standard to the world we were the standard with the standard was northwester parts of creat Tartary, and into the foreces was.

On the 16th day of June 1703, a boy on the top-mast discovered land. On the 17th we came in full view of a great island or continent (for we knew not whether) on the south side whereof was a small neck of land jutting out into the sea, and a creek too shallow to hold a ship of above one hundred tons. We cast anchor within a league of this creek, and our captain sent a dozen of his men well armed in the long-boat, with vessels for water if any could be found. I desired his leave to go with them, that I might see the country, and make what discoveries I could. When we came to land, we saw no river or spring, nor any sign of inhabitants. Our mentherefore wandered on the shore to find out some fresh water near the sea, and I walked alone about a mile on the other side, where I observed the country all barren and rocky. I now began to be weary, and seeing nothing to entertain my curiosity. I returned gently down towards the creek; and the sea being full in my view. I saw our men already got into the boat, and rowing for life to the ship.

I was going to halloo after them, although some words he spoke, they went to reap it had been to little purpose, when I observed a huge creature walking after them in the sea, as fast as he could; he waded not much deeper than his knees, and took prodigious strides: but our men had the start of him half a league, and the sea thereabouts being full of sharn-pointed rocks, the monster was not able to overtake the boat. This I was afterwards told, for I durst not stay to see the issue of the adventure; but ran as fast as I could the way I first went, and then climb. ed up a steep hill, which gave me some prospect of the country. I found it fully cultivated . but that which first surprised me was the length of the grass, which, in those grounds that seemed to be kent for

hay, was about twenty feet high, I fell into a high road, for so I took it to be, though it served to the inhabitants only as a foot-path through a field of barley. Here I walked on for some time, but could see little on either side, it being now near harvest, and the corn rising at least forty feet. I was an hour walking to the end of this field, which was fenced in with a hedge of at least one hundred and twenty feet high, and the trees so lofty that I could make no computation of their altitude. There was a stile to pass from this field into the next. It had four steps and a stone to cross over when you came to the uppermost. It was impossible for me to climb this stile, because every sten was six feet high, and the upper stone above twenty. I was endeavouring to find some gap in the hedge, when I discovered one of the inhabitants in the next field advancing towards the stile, of the same size with him whom I saw in the sea pursuing our boat. He appeared as tall as an ordinary spire-steeple, and took about ten yards at every stride, as near as I could guess. I was struck with the utmost fear and astonishment, and ran to hide myself in the corn, from whence I saw him at the top of the stile looking back into the next field on the right hand, and heard him call .in a voice many degrées louder than a speaking trumpet; but the noise was so high in the air, that at first I certainly thought it was thunder. Where, upon seven mousters, like himself, came towards him with reaping books in their hands, each book about the largeness of six seythes. These people were not so well clad as the first, whose servants or labourers they seemed to be: for upon

the corn in the field where I lay. I kept from them at as great a distance as I could, but was forced to move with extreme difficulty, for the stalks of the corn were sometimes not above a foot distant so that I could hardly squeeze my body betwixt them. However I made a shift to go forward, till I came to a part of the field where the corn had been laid by the rain and wind. Here it was impossible for me to advance a step : for the stalks were so interwoven that I could not creep thorough, and the heards of the fallen cars so strong and pointed that they pierced through my clothes into my flesh. At the same time I heard the reapers not above an hundred yards behind me. Being quite dispirited with toil, and wholly overcome by grief and despair, I lay down between two ridges, and heartily wished I might there end my days. I bemoaned my desolate widow, and fatherless children. I lamented my own folly and wilfulness in attempting a second voyage, against the advice of all my friends and relations. In this terrible agitation of mind I could not forbear thinking of Lilliput, whose inhabitants looked upon me as the greatest prodicy that ever anneared in the world; where I was able to draw an imperial fleet in my hand, and perform those other actions which will be recorded for ever in the chronicles of that empire, while posterity shall hardly believe them, although attested by millions. I reflected what a mortification it must prove to me to appear as inconsiderable in this nation, as one single Lillingtian would be among us. But this I conceived was to be the least of my misfortunes: for as human creatures are observed to be more savage and cruel in proportion to their bulk, what could I expect but to be a morsel in the mouth of the first among these enormous barbarians, that should happen to seize me? Undoubtedly philosophers are in the right when they tell us that nothing is great or little otherwise than by comparison. It might have pleased fortune to have let the Lilliputians find some nation, where the people were as diminutive with respect to them, as they were to me. And who knows but that even this prodigious race of mortals might be equally over-matched in some distant part of the world, whereof

we have yet no discovery? Scared and confounded as I was, I could not forbear going on with these reflections.

tions, when one of the reapers, approaching within ten yards of the ridge where I lay, made me apprehend that with the next step I should be squashed to death under his foot, or cut in two with his reaping hook. And therefore when he was again about to move, I screamed as loud as fear could make me. Whereupon the huge creature trud short, and looking round about under him for some time, at last espied me as I lay on the ground He considered me awhile, with the caution of one who endeavours to lay hold on a small dangerous animal in such a manner that it shall not be able either to scratch or to bite him, as I myself have sometimes done with a weasel in England. At length he rentured to take me up behind by the middle between his fore-finger and thumb, and brought me within three yards of his eyes, that he might behold my shape more perfectly. I guessed his meaning, and my good fortune gave me so much presence of mind, that I resolved not to struggle in the loast as he held me in the air above sixty feet from the ground, although he grievously pinched my sides, for lear I should slip through his fingers. All I ventured was to raise mine eyes towards the sun, and place my hands together, in a supplicating posture, and to speak some words in an humble melancholy tone, suitable to the condition I then was in. For I apprehended every moment that he would dash me against the ground, as we usually do any little hateful animal, which we have a mind to destroy *. But my good star would have it, that he appeared pleased with my voice and gestures, and began to look upon me as a curiosity, much wondering to hear me pronounce artimalate words, although he could not understand them. In the mean time I was not able to forbear groaning and shedding tears, and turning my head towards my sides; letting him know, as well as I could, how cruelly I was hurt by the pressure of his thumb and finger. He seemed to apprehend my meaning ; for lifting up the lappet of his coat, he put me gently into it, and immediately ran along with me to his

* Our inattention to the felicity of sensitive brags, merely because they are small, is here forcibly reproved many have wantonly crushed an inacet, who would shudder at enting the front of a dag: but it should always be remembred, that the least of these. master, who was a substantial farmer, aup the same person I had first seen in the

field. The farmer baying (as I suppose by their talk) received such an account of me as his servant could give him, took a piece of a small straw, about the size of a walking-staff, and therewith lifted up the lappets of my coat; which it seems he thought to be some kind of covering that nature had given me. He blew my hairs aside to take a better view of my face. lie called his hinds about him, and asked them (as I afterwards learned) whether they had ever seen in the fields any little creature that resembled me : he then placed me softly on the ground upon all four, but I got immediately up, and walked slowly backwards and forwards to let those people see I had no intent to run away. They all sat down in a circle about me, the better to observe my motions. I pulled off my hat, and made a low bow towards the farmer. I fell on my knees, and lifted up my hands and eyes, and spoke several words as loud as I could : I took a purse of cold out of my nocket, and humbly nrescoted it to him. He received it on the palm of his hand, then applied it close to his eye to see what it was, and afterwards turned it several times with the point of a pip (which he took out of his sleeve) but could make nothing of it. Whereupon I made a sign that he should place his hand on the ground. I then took the purse, and opening it, poured all the gold into h s palm. There were six Spanish pieces of four pistoles each, besides twenty or thirty smaller coins. I saw him wet the tip of his little finger upon his tongue, and take up one of my largest pieces, and then another, but he seemed to be wholly ignorant what they were. He made me a sign to put them again into my purse, and the purse again into my pocket, which, after offering it to him several times, I thought it best to do.

I must be a rational creature. He spoke offers to me, but the sound of his voice pieced my ears like that of a water-mill, yet his words were articulate enough. I answered as load as I could in several lands of the property of the propert

The farmer by this time was convinced

[&]quot; In mortal sufferance feels a pang as great
" As when a giant dies,"

arms, who immediately spied me, and began a squall that you might have heard from London bridge to Chelsea, after the usual oratory of infants, to get me for a plaything. The mother out of pure indulgence took me up, and put me-towards the child, who presently seized me by the midelle, and gotmy head into his mouth, where I roared so loud that the urchin was frighted. and let medrop; and I should infallibly have broke my neck, if the mother had not held her apron underme. The nurse, to quiet her babe, made use of a rattle, which was a kind of hollow vessel filled with great stones, and fastened by a cable to the child's waist : but all in vain, so that she was forced to apply the last remedy, by giving it suck. I must confess no object ever disgusted me so much as the sight of her monstrous breast, which I cannot tell what to compare with, so as to give the curions reader an idea of its bulk, shape, and colour. It stood prominent six feet, and could not be less than sixteen in circumference. The nipple was about half the bigness of my head, and the hue both of that and the dug so varied with spots, pimples, and freckles, that nothing could appear more nauseous; for I had a near sight of her, she sitting down the more conveniently to give suck, and I standing on the table. This made me reflect upon the fair skins of our English ladies, who appear so beautiful to us, only because they are of our own size, and their defects not to be seen but through a magnifying-glass, where we find by experiment that the smoothest and whitest skins look rough and coarse, and ill-coloured.

I remember, when I was at Lilliput, the complexion of those diminutive people appeared to me the fairest in the world; and talking upon this subject with a person of learning there, who was an intimatefriend of mine, he said that my face appeared much fairer and smoother when he looked on me from the ground, than it did upon a nearer view, when I took him up in my hand and brought him close, which he confessed was at first a veryshocking sight. He said he could discover great holes in my skin; that the stumps of mybeard were ten times stronger than the bristles of a boar, and my complexion made up of several colours altogether disagreeable; although I must begleave to say for myself, that I am as fair as most of my sex and country and very little sun-burnt by all my travels. On the other side, discoursing of the ladies in that emperor's court, he used to tell me

one hat freekler, another too sides mostly, a third too large a now, nothing of which I was able to distinguish. I confest this reflection was obvious enough; which, however, I could not forbers, lest the reader might think those wast creatures were actually deformed; for I must do then just the reader of the country of

When dinner was done, my master went out to his labourers, and, as I could discover by his voice and gesture, gave his wife a strict charge to take care of me. I was very much tired, and disposed to sleep; which my mistress perceiving, she put to on her own bed, and covered me with a clean white handkerchief, but larger and coarser than the main-sail of a man of

I slept about two hours and dreamed I was at home with my wife and children, which aggravated my sorrows, when I awaked, and found myself alone in a vast room, between two and three hundred feet wide, and above two hundred high, lying in a bed twenty yards wide. mistress was gone about her household affairs, and had locked me in. The bed was eight yards from the floor. Some natural necessities required me to get down, I durst not presume to call, and, if I had it would have been in vain with such a voice as mine, at so great a distance as from the room where I lay to the kitchen where the family kept. While I was under these circumstances, two rats crept up the curtains, and ran smelling backwards and forwards on the bed. One of them came up almost to my face, whereupon I rose in a fright, and drew out my hanger to defend myself. These horrible animals had the boldness to attack me on both sides and one of them held his fore feet at my collar; but I had the good fortune to rip up his belly, before he could do me any mischief. He fell down at my feet, and the other seeing the fate of his comrade made his escape, but not without one good wound on the back, which I gave him as he fled, and made the blood run trick ing tro:a him. After this exploit I walked gently to and fro on the bed to recover my breath, and loss of spirits. These creatures were of the size of a large mastiff, but infinitely more nimble and fierce, so that if I had taken off my belt before I went to sleep, I must infallibly have been torn to pieces and devoured. I measured the tail of the dead rat, and found it to be two yards long, wanting an inch; but it went against my stomach to drag the carcase off the bed where it lay still bleeding; I observed it had yet some life, but, with a strong slash cross the neck, I thoroughly dis-

patched it. Soon after my mistress came into the room, who seeing me all bloody, ran and took me up in her hand. I pointed to the dead rat, smiling, and making other signs to shew I was not hurt, whereat she was extremely rejoiced, calling the maid to take up the dead rat with a pair of tongs, and throw it out of the window. Then she set me on a table, where I showed her my hanger ail bloody, and, wiping it on the lappet of my coat, returned it to the scabbard. I was pressed to do more than one thing, which another could not do for me, and therefore endeavoured to make my mistress understand that I desired to be set down on the floor; which after she had done, my bashtulness would not suffer me to express myself farther, than by pointing to the door and bowing several times. The good woman, with much difficulty at last perceived what I would be at, and taking me up again in her hand, walked into the garden where she set me down. I went on one side about two hundred yards, and beckening to her not to look or to follow me. I hid myself between two leaves of sorrel, and there discharged the necessities of nature.

I hope the gentle reader will excuse me for dwelling on these and the like particulars, which however insignificant the may appear to grovelling vulgar minds, yet will certainly help a philosopher to enlarge his thoughts and imagination, and apply them to the benefit of public as well as private life, which was my sole design in presenting this and other accounts of my travels to the world; wherein I have been chiefly studious of truth, without affecting any ornaments of learning or of style, But the whole scene of this voyage made so strong an impression on my mind, and is so deeply fixed in my memory, that in committing it to paper I did not omit one material circumstance: however, upon a strict review, I blotted out several passages of less moment which were in my first copy, for fear of being censured as tedious and trifling, whereof travellers are often, perhaps not without justice, accused.

CHAP. II.

A description of the farmer's daughter.
The author carried to a market-town,
and then to the metropolis. The particulars of his journey.

My mistress had a daughter of pine years old, a child of towardly parts for her age, very dexterous at her needle, and skilful in dressing her baby. Her mother and she contrived to fit up the laby's cradle for me against night; the cradle was put into a small drawer of a cabinet, and the drawer placed upon a hanging This was my shelf for fear of the rats. bed all the time I stayed with those people, though made more convenient by degrees, as I began to learn their language, and make my wants known. This young girl was so handy, that, after I had once or twice pulled off my clothes before her, she was able to dress, and undress me, though I never gave her that trouble when she would let me do either myself. She made me seven shirts and some other linea of as fine cloth as could be got, which indeed was coarser than sack-cloth; and these she constantly washed for me with her own hands. She was likewise my school-mistress to teach me the language, when I pointed to any thing she told me the name of it in her own tongue, so that in a few days I was able to call for whatever I had a mind to. She was very good natured, and not above forty feet high, being little for her age. She gave me the name of Grildrig, which the family took up, and afterwards the whole kingdom. The word imports what the Latins call homunculus, the Italians homunceletino, and the English mannakin. To her I chiefly owe my preservation in that country : we never parted while I was there: I called her my Glumdalclitch. or little nurse; and should be guilty of great ingratitude, if I omitted this honourable mention of her care and affection towards me, which I heartily wish it lay in my power to requite as she deserves, instead of being the innocent, but unhappy instrument of her disgrace, as I have too much reason to fear.

It now began to be known and talked of in the neighbourhood, that my master had found a strange animal in the field, about the bigness of a splackmuck, but exactly shaped in every part like a human creature; which it likewise imitated in allistactions; seemed to speak in a little language of its own, had already tearned serveral words of

theirs went erect upon two legs, was tame and gentle, would come when it was called, do whatever it was bid, had the finest limbs in the world, and a complexion fairer than a nobleman's daughter of three years old. Another farmer who lived hard by, and was a particular friend of my master, came on a visit on purpose to enquire into the truth of this story. I was immediately produced, and placed upon a table, where I walked as I was commanded, drew my hanger, put it up again, made my reverence to my master's guest asked him in his own language how he did, and told him, he was welcome, just as my little nurse had instructed me. This man, who was old and dim-sighted, put on his spectacles to behold me better, at which I could not forbear laughing very heartily, for his eyes appeared like the full moon shining into a chamber at two windows. Our people, who discovered the cause of my mirth, bore me company in laughing, at which the old fellow was fool enough to be angry and out of countenance. He had the character of a great miser, and to my misfortune, he well deserved it, by the cursed advice he gave my master, to shew me as a right upon a market day in the next town. which was half an hour's riding, about two and twenty miles from our house, I guessed there was some mischief contriving when I observed my master and his friend whispering long together, sometimes pointing at me, and my fears made me fancy that I overheard and understood some of their words. But the next morning Glumdalclitch, my little nurse, told me the whole of the matter, which she had cunningly picked out from her mother. The poor girl laid me in her bosom, and fell a weeping with shame and grief. She apprehended some mischief would happen to me from rude vulgar folks, who might squeeze me to death, or break one of my limbs by taking me in their hands, had also observed how modest I was in my nature, how nicely I regarded my honour, and what an indignity I should conceive it to be exposed for money as a public spectacle to the meanest of the people. She said, her papa and mama had promised that Grildrig should be hers, but now she found they meant to serve her as they did last year, when they pretended to give her a lamb, and yet, as soon as it was fat, sold it to a butcher. For my own part, I may truly affirm that I was less concerned than my nurse. I had a strong hope, which never left me, that I should one day reco-

ver my liberty; and as to the ignominy of being carried about for a moster, I considered myself to be a perfect stranger in the country, and that such a misfortune could never be charged upon me as a reproach, if ever I should return to England, since the king of Great Britain hinself, in my condition, must have un-

dergone the same distress. My master, pursuant to the advice of his friend, carried me in a box the next day to a neighbouring town, and took along with him his little daughter, my nurse, upon a pillion behind him. The box was close on every side, with a little door for me to go in and out, and a few gimlet holes to let in air. The girl had been so careful as to put the quilt of her baby's bed in to it for me to lie down on, However, I was terribly shaken and discomposed in this journey, though it were but of half an hour. For the horse went about forty feet at every step, and trotted so high, that the agitation was equal to the rising and falling of a ship in a great storm, but much more frequent. Our journey was somewhat farther than from London to St. Alban's. My master alighted at an inn which he used to frequent; and after consulting awhile with the innkeeper, and making some necessary preparations, he hired the grullrud or crier to give notice through the town, of a strange creature to be seen at the sign of the Green Eagle, not so big as a splacknuck (an animal in that country very finely shaped, about six feet, long) and in every part of the body resembling a human creature, could speak several words, and perform an hundred diverting tricks.

I was placed upon a table in the largest room of the inn, which might be near three hundred feet square. My little nurse stood on a low stool close to the table to take care of me, and direct what I should do. My master, to avoid a crowd, would suffer only thirty people at a time to see me. I walked about on the table as the girl commanded: she asked me questions, as far as she knew my understanding of the language reached, and I answered them as loud as I could. I turned about several times to the company, paid my humble respects, said they were welcome, and used some other speeches I had been taught. I took up a thimble filled with liquor, which Glumdalclitch had given me for a cup, and drank their health. I drew out my hanger, and flourished with it after the manner of fencers in England. My nurse 35

gave me a part of straw, which I exercised as a pike, having learned the art in my youth. I was that day shewn to twelve sets of company, and as often forced to net over again the same forperies, till I was half dead with wearings and yexation. For those who had seen me made such wonderful reports, that the people were ready to break down the doors to come in. My master, for his own interest, would not suffer any one to touch me except my nurse; and to prevent danger, benches were set round the table at such a distance, as to put me out of every However, an unlucky body's reach. school-boy aimed a hazel nut directly at my head, which very narrowly missed me : otherwise it came with so much violence, that it would have infallibly knocked out my brains, for it was almost as large as a small pumpion : but I had the satisfaction to see the young rogue well beaten, and turned out of the room.

My master gave public notice, that he would show meagain the next market day. and in the mean time he prepared a more, convenient vehicle for me, which he had reason enough to do: for I was so tired with my first journey, and with entertaining company for eight hours together, that I could hardly stand upon my legs, or speak a word. It was at least three days before I recovered my strength; and that I might have no rest at home, all the neighbouring gentlemen from an bundred miles round, hearing of my fame, came to see me at my master's own house. There could not be fewer than thirty persons with their wives and children (for the country is very populous); and my master demanded the rate of a full room whenever he showed me at home, although it were only to a single family; so that for some time I had but little case every day of the week (except Wednesday, which is their sabbath), although I were not carried to the town

read to the town. Wy master, making le war profitable I was My master, familing lew up roughle when the construction of the co

on her lap in a box ited about her waist. The girl had lined it on all sides with the softest cloth she could get, well quilted underneath, furnished it with her baby's bed, provided 'me with linen and other necessaries, and made every thing as conrevient as she could. We had no other company but a boy of the house, who

rode after us with the luggage. My master's design was to she me in all the towns by the way, and to step out of the road for fifty or an hundred miles to any village, or person of quality's house, where he might expect custom. We made easy journies of not above seven or eight score miles a day; for Glumdalclitch, on purpose to spare me, complained she was tired with the trotting of the horse. She often took me out of my box at my own desire to give me air, and shew me the country, but always held me fast by a leading string. We passed over five or six rivers many degrees broader and deeper than the Nile or the Ganges; and there was hardly a rivulet so small as the Thames at London bridge. We were ten weeks on our journey, and I was shewn in eighteen large towns, besides many vii-

lages and private families. On the 26th day of October, we arrived at the metropolis, called in their language Lorbrulgrud, or Pride of the Universe. My master took a lodging in the principal street of the city, not far from the royal palace, and put up bills in the usual form, containing an exact description of my person and parts. He hired a large roon between three and four hundred feet wide, he provided a table sixty feet in diame. ter, upon which I was to act my part, and palisadoed it round three feet from the edge, and as many high, to prevent my falling over. I was shown ten times a day, to the wonder and satisfaction of all people. I could now speak the language tolerably well, and perfectly understood every word that was spoken to me. Brsides, I had learned their alphabet, and could make a shift to explain a sentence here and there; for Glumdalclitch had been my instructor while we were at home, and at leisure hours during our journey. She carried a little book in her pocker, not much larger than a Sanson's Atlas; it was a common treatise for the use of young girls, giving a short account of their religion; out of this she taught me my letters, and interpreted the

words.

CHAP. III.

The author sent for to court. The queen buy him of his matter the farmer, and presents him to the king. He dispute with his majority's great scholars. An apartement at court provided for the author. He is in high farour with the queen. He standard up for the honour of his own country. His quarrels with the queen's disarf.

The frequent labours I underwent every day, made in a few weeks a very considerable change in my health : the more my master got by me, the more insatiable he grew. I had quite lost my stomach, and was almost reduced to a skeleton. The farmer observed it, and, concluding I must soon die, resolved to make as good a hand of me as he could. While he was thus reasoning and resolving with himself, a surdral, or gentleman-usher, came from court, commanding my master to carry me immediately thither for the diversion of the queen and her ladies. Some of the latter had already been to see me, and reported strange things of my beauty, behaviour, and good sense. Her majesty, and those who attended her, were beyond measure delighted with my demeanour. I fell on my knees and begged the honour of kissing her imperial foot; but this gracious princess held out her little finger towards me (after I was set on a table) which I embraced in both my arms, and put the tip of it with the utmost respect to my lip. She made me some general questions about my country, and my travels, which I answered as distinctly, and in as few words as I could. She asked, Whether I would be content to live at court. I bowed down to the board of the table, and humbly answered that I was my master's slave; but if I were at my own disposal, I should be proud to devote my life to her majesty's service. She then asked my master, whether he were willing to sell me at a good price. He, who apprehended I could not live a month, was ready enough to part with me, and demanded a thousand pieces of gold, which were ordered him on the spot, each piece being about the bigness of eight hundred moidores; but allowing for the proportion of all things between that country and Europe, and the high price of gold among them, was hardly so great a sum as a thousand guineas would be in England. I then said to the queen, since I was now her majesty's most humble creature and usual, I must bee the favour that (Simuladicite, who shall array tunded and with so much care and kinnless, and inndectated I don't so well, might be admitted into her service, and continue to be upnoted and intervent. Her majesty agreed more and instructor. Her majesty agreed coaster, who must easily got the farmer's coaster, who must easily got her hard coaster, which was a support of the coaster, which was a support of the coaster, which was a support of girl herself was not able to high be girl herself girl he

only making him a slight bow. The queen observed my coldness, and when the farmer was gone out of the apartment, asked me the reason. I made bold to tell her majesty, that I owed no other obligation to my Jate master, than his not dashing out the brains of a poor harmless creature found by chance in his field; which obligation was amply recompensed by the gain he had made by me in shewing me through half the kingdom, and the price he had now sold me for. That the life I had since led, was laborious enough to kill an animal of ten times my strength. That my health was much impaired by the continual drudgery of entertaining the rabble every hour of the day; and that, if my master had not thought my life in danger, her majesty would not have got so cheap a bargain. But as I was out of all fear of being ill-treated under the protection of so great and good an empress, the ornament of nature, the darling of the world, the delight of her subjects, the phonix of the creation; so I hoped my late master's apprehensions would appear to be groundless, for I already found my spirits to revive by the influence of her most august presence.

This was the sum of my speech, delivered with great improprieties and hesitation; the latter part was altogetherframed in the style peculiar to that people, whereof I learned some phrases from Giumdalelitch, while she was carrying me to court.

The queen giving great allowance for my defectiveness in speaking, was however surprised at so much wit and good sense in od initiative an animal. She took me in our surprised with the surprise of the surpr

avens he fook me to begat I lay apon my hreaatin her majasty's right hand. But this princess, who hash an infinite deal of wit and hamours, set me gently on my feet with a majesty an account of myself, which I did in a very few words; and Glomdalclitch, who attended at the cabinet door, and could not endure I should be out of the right, begt faither, ordering the right of the set of the set of the cabinets.

The king, although he be as learned a nerson as any in his dominions, had been educated in the study of philosophy, and particularly mathematics; yet when he observed my shape exactly, and saw me walk erect, before I began to speak, conceived I might be a piece of clock-work (which is in that country arrived to a very great perfection) contrived by some ingenious artist. But when he heard my voice, and found what I delivered to be regular and rational, he could not concral his astonishment. He was by no means satisfied with the relation I gave him of the manner I came into his kingdom, but thought it a story concerted between Glumdalclitch and her father, who had taught me a set of words to make me sell at a better price. Upon this imagination he put several questions to me, and still received rational answers, no otherwise defective than by a foreign accent, and an imperfect knowledge in the language, with some rustic phrases which I had learned at the farmer's house, and

did not suit the polite style of a court. His majesty sent for three great scholars, who were then in their weekly waiting, according to the custom in that country. These gentlemen, after they had a while examined my shape with much nicely, were of different opinions concerning me. They all agreed, that I could not be produced according to the regular laws of pature, because I was not framed with a capacity of preserving my life either by swiftness, or climbing of trees, or digging holes in the earth. They observed by my teeth, which they viewed with great exactness, that I was a carnivorous animul; yet most quadrupeds being an overmatch for me, and field mice with some others too nimble, they could not imagine how I should be able to support myself, unless I fed upon snails and other insects, which they offered, by many learned arguments, to erince that I could

not possibly do. One of these virtuesi seemed to think that I might be an embryo, or abortive birth. But this opinion was rejected by the other two, who observed my limbs to be perfect and finished, and that I had lived several years, as it was manifest from my beard, the stumps whereof they plainly discovered through a magnifying glass. They would not allow me to be a dwarf, because my littleness was beyond all degrees of comparison; for the queen's favourite dwarf, the smallest ever known in that kingdom, was near thirty feet high. After much debate they concluded unanimously, that I was only relplum scaleath, which is interpreted literally lusus natura ; a determination exactly agreeable to the modern philosophy of Europe, whose professors, disdaining the old evasion of occult causes, whereby the followers of Aristotle endervoured in vain to disguise their ignorance, have invented this wonderful solution of all difficulties, to the unspeakable advance-

ment of human knowledge. After this decisive conclusion, I intreated to be heard a word or two, I applied myself to the king, and assured his majesty that I came from a country which abounded with several millions of both sexes, and of my own stature : where the animals, trees, and houses were all in proportion, and where by consequence I might be as able to defend myself, and to find sustenance, as any of his majesty's subjects could do here; which I took for a full answer to those gentlemen's arguments. To this they only replied with a smile of contempt, saying, that the farmer had instructed me very well in my lesson+. The king, who had a much better understanding, dismissing his learned men, sent for the farmer, who by good fortune was not yet gone out of town: having therefore first examined him privately, andthen confronted him with me and the young girl, his majesty began to think that what we told him might possibly be true. He desired the queen to order that particular care

By this remaining the author probably intend-ed to discuss the price of those photosophers, who have thought fit to straign the windows of Previdence in the creation and government of the world; whose cavils are specium, like those of the Brobidinguagian sages, only in proportion to the ignorance of those to whom they are proposed. "This surface is levelled against if ils be right count, not withstanding the alternative rejection, not withstanding the alternative rejecting the textinuously by which they are suppreted.

should be taken of me, and was of opinion that Glumdalelitch should still continue in her office of tending me, because he observed we had a great affection for each other. A convenient apartment was provided for her at court; she had a sort of governess appointed to take care of her education, a maid to dress her, and two other servants for menial offices: but the care of me was wholly appropriated to herself. The queen commanded her own cabinet-maker to contrive a box that might serve me for a bed chamber; after the model that Glumdalclitch and I should agree upon. This man was a most ingenious artist, and according to my directions, in three weeks finished for me a wooden chamber of sixteen feet square, and twelve high, with sash-windows, a door, and two closets, like a London bed-chamber. The board that made the cirling was to be lifted up and down, by two hinges, to put in a bed ready formished by her majesty's upholsterer, which Glumdalclitch took out every day to air, made it with her own hands, and letting it down at night, locked up the roof over me. A nice workman, who was famous for little curiosities, undertook to make me two chairs with backs and frames, of a substance not unlike ivory, and two tables, with a cabinet to put my things in. The room was quilted on all sides, as well as the floor and the cieling, to prevent any arcident from the carelessness of those who carried me, and to break the force of a jolt when I went in a coach. I desired a lock for my door, to prevent rats and mice from coming in: the smith, after several attempts, made the smallest that ever was seen among them, for I have known a larger at the gate of a gentleman's house in England. I made a shift to keep the key in a pocket of my own, fearing Glumdalclitch might lose it. The queen likewise ordered the thinnest silks that could be gotten to make me clothes, not much thicker than an English blanket, very cumbersome till I was accustomed to them. They were after the fashion of the kingdom, partly resembling the Persian, and partly the Chinese, and are a very grave and decent habit.

The queen became so fond of my company, that she could not dine without me. I had a table placed upon the same at which her majesty cat, just at her left elbow, and a chair to sit on, Glumdalclitch stood on a stool on the floor near my table, to assist and take care of me. I had an

entire set of silver dishes and plates, and other necessaries, which in proportion to those of the queen, were not much bigger thair what I have seen in a London toyshop, for the furniture of a baby-house: these my little nurse kept in her pocket in a silver box, and gave me at meals as I wanted them, always cleaning them herseif. No person dined with the queen but the two princesses royal, the elder sixteen years old, and the younger at that time thirteen and a mouth. Her majesty used to put a bit of meat upon one of my dishes, out of which I carved for myself ; and her diversion was to see me eat in miniature. For the queen (who had indeed but a weak stomach) took up at one mouthful as much as a dozen English farmers could cat at a meal, which to me was for some time a very nauseous sight*. She would craunch the wing of a lark, bones and all, between her teeth, although it were nine times as large us that of a full grown turkey; and put a bit of bread in her mouth, as big as two twelve-penny loaves. She drank out of a golden-cap, abore a hogshead at a draught. Her knives were twice as long as a scythe, set straight upon the handle. The spoons, forks, and other instruments, were all in the same proportion. I remember, when Glumdalclitch carried me out of curiosity to see some of the tables at court, where ten or a dozen of these enormous knives and forks were lifted up together, I thought I had never till then beheld so terrible a sight.

It is the custom, that every Wednesday (which as I have before observed, is their sabbath) the king and queen, and the royal issue of both sexes, dine together in the apartment of his majesty, to whom I was now become a great favourite; and at these times my little chair and table were

* Answig other dreadful and disputing images which custom has rendered familiar, are those which arise from exting animal food; he who has ever turned with abharrence from the stele. ton of a beast which has been picked whole by hirds or vermin, must contess that helps only could have enabled him to endure the sight of the mangled boxes and flesh of a dead carcage which every day cover his table; and he who reficus on the number of lives thathave been sacriford to sustain his own, should enquire by what the account has been balanced and whener his life is become proportionably of more value by the exercise of virtue and piety, by the saperor happiness which he has communicated to re-somble beings, and by the glory which his meellest hus nacribed to God. 383

placed at his left hand before one of the salt-cellars. This prince took a pleasure in conversing with me, enquiring into the manners, religion, laws, government, and learning of Europe; wherein I gave him the best account I was able. His apprehension was so clear, and his judgment so exact, that he made very wise reflections and observations upon all I said. But I confess, that after I had been a little too co-Diousintalking of my own beloved country. of our trade, and wars by sea and land, of our schisms in religion, and parties in the state: the prejudices of his education prevailed so far, that he could not forbear taking me up in his right hand, and stroking me gently with the other, after an hearty fit of laughing, asked me, whether I was a whig or tory? Then turning to his first minister, who waited behind him with a white staff near as tall as the main. must of the Royal Sovereign, he observed how contemptible a thing was human grandeur, which could be mimicked by such diminutive insects as 1: and yet, says he, I dare engage, these creatures have their titles and distinctions of honour; they contrive little nests and burrows, that they call houses and cities: they make a figure in dress and equipage; they love, they fight, they dispute, they cheat, they hetray. And thus he continued on, while my colour came and went several times with indignation to hear our noble country, the mistress of arts and arms, the scourge of France, the arbitress of Europe, the seat of virtue, piety, honour, and truth, the pride and envy of the world, so con-

temptuously treated. But as I was not in a condition to resent injuries, so upon mature thoughts I began to doubt whether I was injured or no. For, afterhaving been accustomed several months to the sight and converse of this people, and observed every object upon which I cast mine eves to be of proportionable magnitude, the horror I had at first conceived from the bulk and aspect was so far worn off, that if I had then beheld a company of English lords and ladies in their finery and birth-day clothes, acting their several parts in the most courtly manner of strutting, and bowing, and prating, to say the truth. I should have been strongly tempted to laugh as much at them, as the king and his grandees did at me. Neither indeed could I forbear smiling at myself, when the queen used to place me upon her hand towards a looking-glass, by

which both our persons appeared before me in full view together: and there could be nothing more ridiculous than the comparison; so that I really began to imagine myself dwindled many degrees below my usual size.

Nothing angered and mortified me so much as the queen's dwarf, who being of the lowest stature that was ever in that country (for I verily think he was not full thirty feet high), became so insolent at secing a creature so much beneath him, that he would always affect to swagger and look big as he passed by me in the queen's antichamber, while I was standing on some table talking with the lords or ladies of the court, and he seldom failed of a smart word or two upon my littleness : against which I could only revenge myself by calling him brother, challenging him to wrestle, and such repartees as are usual in the mouths of court pages. One day, at dinner, this malicious little cub was so nettled with something I had said to him, that raising himself upon the frame of her majesty's chair, he took me up by the middle, as I was sitting down, not thinking any harm, and let me drop into a large silver bowl of cream, and then ran away as fast as he could. I fell over head and years, and if I had not been a good swimmer, it might have gone very hard with me; for Glumdalclitch in that instant happened to be at the other end of the room, and the queen was in such a tright that she wanted presence of mind to assist me. But my little nurse ran to my relief, and took me out. after I had swallowed above a quart of cream. I was put to bed; however I re. ceived no other damage than the loss of a suit of clothes, which was utterly spoiled, The dwarf was soundly whipped, and as a farther punishment forced to drink up the bowl of cream into which he had thrown me; neither was he ever restored to fayour: for soon after the queen bestowed him on a lady of high quality, so that I saw him no more, to my very great satisfaction; for I could not tell to what extremity such a malicious urchin might have carried his resentment.

He had beforeserved mea scurry trick, which set the queen a langhing, although at the same time, she was heartily vexel, and would have immediately cashiered him, if I had not been so generous as to intercede. Her majesty had taken a marrow-hone upon her plate, and, after kuocking out the warrow, placed the bone again gout the warrow, placed the bone again.

in the dish erect, as it stood before; the dwarf, watching his opportunity, while Glumdalclitch was gone to the side-board, mounted the stool that she stood on to take care of me at meals, took me up in both hands, and squeezing my legs together, wedged them into the marrow-bone, above my waist, where I stuck for some time, and made a tery ridiculous figure. I believe it was near a minute before any one knew what was become of me : for I thought it below me to cry out. But, as princes seldom get their meat hot, my legs were not scalded, only my stockings and breeches in a sad condition. The dwarf, at my intreaty, had no other punishment than a sound whipping.

I was frequently rallied by the queen upon account of my fearfulness; and she used to ask me, whether the people of my country were as great cowards as myself? The occasion was this: the kingdom is much pestered with flies in summer : and these odious insects, each of them as big as a Dunstable lark, hardly gave me any rest while I sat at dinner with their continual humming and buzzing about mine cars. They would sometimes alight upon my victuals, and leave their loathsome excrement of spawn behind, which to me was that country, whose large optics were not so acute as mine in viewing smaller objects. Sometimes they would fix upon my nose or forehead, where they stung me to the quick, smelling very offensively; and I could easily trace that viscous matter, which, our naturalists tells us, enables those creatures to walk with their feet unwards upon,a céiling. I had much ado to defend myself against these detestable animals, and could not forbear starting when they came on my face. It was the common practice of the dwarf to catch a number of these insects in his hand, as schoolboys do amongst us, and let them out suddenly under my nose, on purpose to frighten me and divert the queen. My remedy was to cut them in pieces with my knife, as they flew in the air, wherein my dexterity was much admired.

I remember one morning, when Glumdalclitch had set me in my box upon a window, as she usually did in fair days to give me air (for I durst not venture to let the box be hung on a nail out of the window, as we do with cages in England) after I had lifted up one of my sashes, and sat down at my table to eat a piece of sweet cake for my breakfast, above twenty wasps altured by the smell, came fiving into the room, humming louder than the drones of as many bag-pipes. Some of them seized my cake, and carried it piece-meal away; others flew about my head and face, confounding me with the noise, and putting me in the utmost terror of their stings. However, I had the courage to rise and draw my hanger, and attack them in the air. I dispatched four of them, but the rest got away, and I presently shut my window. These insects were as large as partridges: I took out their stings, and found them an inch and a half long, and as sharp as needles. I carefully preserved them all, and having since shewn them, with some other curiosities in several parts of Europe, upon my return to England I gave three of them to Gresham College, and kept the fourth for myself."

CHAP, IV.

The country described. A proposal for correcting modern maps. The king's palace, and some account of the metro-The author's way of travelling. The chief temple described,

I now intended to give the reader a short very visible, though not to the natives of description of this country, as far as I travelled in it, which was not above two thou. sand miles round Lorbrulgend, the metropolis. For the queen, whom I always attended, never wentfarther, when she accompanied the king in his progresses, and there staid till his majesty returned from viewing his frontiers. The whole extent of this prince's dominions reached about six thousand miles in length, and from three to five in breadth. From whence I cannot but conclude that our geographers of Europe are in a great error, by supposing nothing but sea between Japan and California; for it was ever my opinion that there must be a balance of earth to counterpoise the great continent of Tartary; and therefore they ought to correct their maps and charts, by joining this vast tract of land to the north-west parts of America, wherein I shall be ready to lend them my assistance,

The kingdom is a peninsula, terminated to the north-east by a ridec of mountains thirty miles high, which are altogether impassable by reason of the rolcanoes upon their tops : neither do the must learned know whatsort of mortals inhabit beyond those mountains, or whether they be inha-3 5 4

bited at all. On the three other sides it is bounded by the ocean. There is not one sea-port in the whole kingdom, and those parts of the coasts into which the rivers issue, are so full of pointed rocks, and the sea generally so rough that there is no venturing with the smallest of their boats; so that these people are wholly excluded from any commerce with the rest of the world. But the large rivers are full of vessels, and abound with excellent fish, for they seldom get any from the sea, because the sea-fish are of the same size with those in Europe, and consequently not worth catching: whereby it is manifest that nature, in the production of plants and animals of so extraordinary a bulk, is wholly confined to this continent of which I leave the reasons to be determined by philosophers. However, now and then they take a whale that happens to be dashed against therocks, which the common people feed on heartily. These whales I have known so large that a man could hardly carry one upon his shoulders; and sometimes for curiosity they are brought in hampers to Lorbrulerud: I saw one of them in a dish at the king's table, which passed for a rarity, but I did not observe he was fond of it: for I think indeed the bigness disgusted him, although I have seen one somewhat larger in Greenland.

The country is well inhabited, for it contains fifty-one cities, near an hundred walled towns, and a great number of villages. To satisfy my curious readers it may be sufficient to describe Lorbrulgrud. This city stands upon almost two equal parts on each side the river that passes through. It contains above eighty thousand houses, and above six hundred thousand inhabitants. It is in length three glonglungs. (which make about fifty-four English miles) and two and a half in breadth, as I measured it myself in the royal map made by the king's order, which was laid an the ground on purpose for me, and extended an hundred feet; I paced the diameter and circumference several times bare-foot, and computing by the scale, measured it pretty exactly.

The king's palace is no regular edifice, but an heap of building about seven nities round: the chief rooms are generally two nundred and forty feet high, and broad and long in proportion. A coach was ellowed to Glumdalchieth and me, wherein her governess frequently took her out to see the town, or go among the shops: and I was always of the party, carried in my box; although the girl, at my own desire, would often take me out, and hold me in her hand, that I might more conveniently view the houses and the people, as we passed along the streets. I reckoned our coach to be about a square of Westminster-hall, but not altogether so high ; however, I cannot be very exact. One day the governess ordered our coachman to stop at several shops, where the beggars, watching their opportunity, crowded to the sides of the coach, and gave me the most horrible spectacles that ever an European eye beheld. There was a woman with a cancer in her breast, swelled to a monstrous size, full of holes, in two or three of which I could have easily crept, and covered ny whole body. There was a fellow with a wen in his neck larger than five woolpacks, and another with a comple of wooden lees, each about twenty feet high. But the most hateful sight of all was the lice crawling on their clothes. I could see distinetly the limbs of these vermin with my naked eye, much better than those of an European louse through a microscope, and their snouts with which they routed like swine. They were the first I had ever beheld, and I should have been curious enough to dissect one of them, if I had had proper instruments (which I unluckily left behind me in the ship) although indeed the sight was so nauseous, that it perfectly turned

my stomach. Beside the large box in which I was usually carried, the queen ordered a smaller one to be made for me of about twelve feet square and ten high, for the convenience of travelling, because the other was somewhat too large for Glundalclitch's lap, and cumber-one in the coach; it was made by the same artist, whom I directed' in the whole contrivance. This travellingcloset was an exact square, with a window in the middle of three of the squares, and each window was latticed with iron wire on the outside, to prevent accidents in long journies. On the fourth side, which had no window, two strong stables were fixed. through which the person that carried me when I had a mind to be on horseback, but a leathern belt, and buckled it about his waist. This was always the office of some grave trusty servant in whom I could confide, whether I attended the king and once a in their progresses, or were disposed to see the gardens, or pay a visit to some great lady or minister of state in the court, when Glumdalclitch

Glumdalclitch happened to be out of order : for I soon begin to be known and esteemed among the greatest officers, I suppose more upon account of their maiesties' favour than any merit of my own. In journies, when I was weary of the coach, a servant on horseback would buckle on my box, and place it upon a cushion before him; and there I had a full prospect of the country on three sides from my three. windows. I had in this closet a field hed and a hammock hung from the ceiling, two chairs, and a table, neatly screwed to the floor, to prevent being tossed about by the agitation of the horse or the coach. And having been long used to sea, voyages. those motions, although sometimes very violent, did not much discompose me,

Whenever I had a mind to see the town, it was always in my traveiling closel, which Giumdaclitch held in her lap in a kind of open sedan, after the fashion of the country, borne by four men, and attended by two others in the queen's livery. The people, who had often heard of me, were very curious to crowd about the sedan: and the girl was compliant enough to the heard of the country that the property of the country of the countr

ently seen.

I was very desirous to see the chief temple, and particularly the tower belonging to it, which is reckoned the highest in the kingdom. Accordingly one day my nurse carried me thither, but I may truly say I came back disappointed; for the height is not above three thousand feet, reckoning from the ground to the highest pinnacle top : which, allowing for the difference between the size of those people and us in Europe, is no great matter for admiration, nor at all equal in proportion (if I rightly remember) to Salisbury steeple. But, not to detract from a nation to which during my life I shall acknowledge myself extremely obliged, it must be allowed that whatever this famous tower wants in height. is amply made up in beauty and strength. For the walls are near an hundred feet thick, built of hewn stone, whereof each is about forty feet square, and adorned on all sides with statues of gods and emperors ent in marble larger than the life, placed in their several niches. I measured a little finger which had fallen down from one of these statues, and lay unperceived among some rubbish, and found it exactly four feet and an inch in length. Glumdalclitch wrapped it up in her hankerchief, and

carried it home in her pocket, to keep among other trinkets, of which the girl was very fond, as children at her age usually are.

The king's kitchen is indeed a noble building, vaulted at top, and about six hundred feet high. The great oven is not so wide by ten paces as the cunola at St. Paul's : for I measured the latter on purpose after my return. But if I should describe the kitchen grate, the prodizious pots and kettics, the joints of meat turning on the spits, with many other particulars. perhaps I should be hardly believed; at least a severe critic would be apt to think I enlarged a little, as travellers are often suspected to do. To avoid which censure, I fear I have run too much into the other extreme : and that if this treatise should happened to be translated into the language of Brobdingnag (which is the general name of that kingdom) and transmitted thither, the king and his people would have reason to complain, that I had done them an injury by a false and diminutive representation.

His majesty seldom keeps above sit hundred borses in his stables: they are genarally from fifty-four to sixty feet high-But when he goes abroad on solemn days, he is attended for state by a militia guard of five hundred horse, which indeed I thought was the most splendid sight that could be ever behed; till I sav part of his army, in battallia, whereof I shall find another occasion to speak.

CHAP. V. .

Several adventures that happened to the author. The execution of a criminal. The author shews his skill in nazization.

I should have lived happy enough in that country, if my littleness had not exposed meto several ridiculous and troublesome accidents : some of which I shall venture to relate. Glumdalclitch often carried me into the gardens of the court in my smaller box, and would sometimes take me out of it, and hold me in her hand, or set me down to walk, I remember, before the dwarf left the queen, he followed us one day into those gardens, and my nurse having set me down, he and I being close together, near some dwarf apple trees, I must needs show my wit by silly allusion between him and the trees, which happens to hold in their language as it doth in ours. Whereupon the malicious rogue, watching his opportunity, when I was walking mnder one of them, shook it discretly over my head, by which a dozen apples, each of them as large as a Bristol barrsi, came tumbling about my ears; one of them his to me on the back as I chanced to stoop, and the knocked me down flat on my face; but I received no other hurt, and the dwarf was paraloned at my desire, because I had given the provocation.

Another day Glumdalclitch left me on a smooth grass-plat to divert myself, while she walked at some distance with her governess. In the mean time there suddenly fell such a violent shower of hail, that I was immediately by the force of it struck to the ground; and when I was down, the hail-stones gave me such cruel bangs all over the body, as if I had been pelted with tennis, halls : however I made shift to creep on all four, and shelter myself by lying flat on my face on the lee side of a border of lemon-thyme, but so bruised from head to foot, that I could not go abroad in ten days. Neither is this at all to be wondered at, because nature in that country, observing the same proportion through all her operations, a hail-stone is near eighteen hundred times as large as one in Europe, which I can assert upon experience, having been so curious to weigh and measure them.

But a more dangerous accident happened to me in the same garden, when my little nurse believing she had put me in a secure place, which I often intreated her to do, that I might enjoy my own thoughts, and having left my box at home to avoid the trouble of carrying it, went to another part of the garden with her governess, and some ladies of her acquaintance. While she was absent, and out of hearing, a small white spaniel belonging to one of the chief gardeners, having got by accident into the garden, happened to range near the place where I lay : the dor, following the scent, came directly up, and taking me in his mouth ran strait to his master, wagging his tail, and set me gently on the ground. By good fortune he had been so well taught, that I was carried between his teeth without the least hart, or even tearing my clothes. But the poor gardener, who knew me well, and had a great kindness for me, was in a terrible fright; he gently took me up in both his hands, and asked me how I did, but I was so amazed and out of breath, that I could not speak a word. In a few minutes I came to myself, and he carried

me safeto my little nurse, who by this time had returned to the place where she left mee, and was in cruel agonies when I did not appear, nor answer when she called; she servedy reprimanaded the gardener on account of his dog. But the thing was disshed up, and never known at court; or the girt was arriad of the queed sanger; or the private arriad of the queed sanger; not be for my reputation that such a story should go about that such a story should go about.

This accident absolutely determined Glumdalelitch never to trust me abroad for the future out of her sight. I had been long afraid of this resolution, and therefore concealed from her some little uuincky adventures that happened in those times when I was left by myself. Once a kite, hovering over the garden, made a stoop at me, and if I had not resolutely drawn my hanger and run under a thick espalier, he would have certainly carried me away in his talons. Another time walking to the top of a fresh mole-hill. I fell to my neck in the hole through which that animal had cast up the earth, and coined some lie not worth remembering, to excuse myself for spoiling my clothes. I likewise broke my right shin against the shell of a snail, which I happened to stumble over, as I was walking alone and thinking on poor England.

I cannot tell whether I was more pleased or mortified to observe in those solitary walks, that the smaller birds did not appear to be at all afraid of me, but would hop about me within a vard's distance, looking for worms and other food with as much indifference and security as if no creature at all were near them. I remember, a thrush had the confidence to snatch out of my hand, with his bill, a piece of cake that Glumdalclitch had given me for my breakfast. When I attempted to catch any of these birds, they would boldly turn against me, endeavouring to peck my fingers, which I durst not venture within their reach; and then they would hop back unconcerned to hunt for worms or snails, as they did before. But one day I took a thick cudgel, and threw it with al! my strength so luckily at a limet, that I knocked him down, and seizing him by the neck with both my hands, ran with him in triumph to my nurse. However, the bird, who had only been stunned,recovering himself, gave me so many boxes with his wings on both sides of my head and body, though I held him at arm's length, and was out of the reach of his claws, that I was twenty times thinking to let him go. But I was soon relieved by one of our servants, who rung off the bird's neck, and I had him next day for dinner by the queen's command. This linner, as near as I are remember, seemed to be somewhat larger than an English

The maids of honour often invited Glumdalclitch to their apartments, and desired she would bring me along with her, on purpose to have the pleasure of feeling and touching me. They would often strip me naked from top to toe, and lay me at full length in their bosoms; wherewith I was much disgusted; because, to say the truth, a very offensive smell came from their skins; which I do not mention, or intend, to the disadvantage of those excellent ladies, for whom I have all manner of respect : but I conceive that my sense was more acute in proportion to my littleness, and that those illustrious persons were no more disagreeable to their lovers, or to each other, than people of the same quality are with us in England. And, after all, I found their natural smell was much more supportable, than when they used perfumes, under which I immediately swooned away. I cannot forget, that an intimate friend of mine in Lilliput took the freedom in a warm day, when I had used a good deal of exercise, to complain of a strong smell about me, although I am as little faulty that way as most of my sex : but I suppose his faculty in smelling was as nice with regard to me, as mine was to that of this people. Upon this point I cannot forbear doing justice to the queen my mistress, and Glumdalclitch my nurse, whose persons were as sweet as those of any lady in England.

That which gave me most uneasiness among these maids of honour (when my nurse carried me to visit them) was to see them use me without any manner of ceremony, like a creature who had no sort of consequence: for they would strip themselves to the skin, and put on their smocks in mypresence, while I was placed ontheir toilet, directly before their naked bodies, which I am sure to me was very far from being a tempting sight, or from giving me any other emotions than those of horror and disgust. Theirskinsappeared so coarse and uneven, so variously coloured, when I saw them near, with a mole here and there as broad as a trencher, and hairs hanging

from it thicker than packthread, to say nothing farther quencinsighte rest of their pursons. Neither did they at all scrapple, we have been suffered to the pursons. Neither did they at all scrapple, and the same suffered to the same suffere

One day a young gentleman, who was nephew to my nurse's governess, came and pressed them both to see an execution. It was of a man, who had murdered one of that gentleman's intimate acquaintance. Glumdalclitch was prevailed on to be of the company, very much against her inclination, for she was naturally tenderhearted; and as for myself, although I abhorred such kind of spectacles, yet my curiosity tempted me to see something that I thought must be extraordinary. The malefactor was fixed in a chair upon a scaffold erected for that purpose, and his head cut off at one blow with a sword of about forty feet long. The veins and arteries spouted up such a prodicious quantity of blood, and so high in the air, that the great jet d'eau at Versailles was not equal for the time it lasted; and the head, when it fell on the scaffold floor, gave such a bounce as made me start, although I were at least half an English mile distant,

The queen, who often used to hear metalk. of my sea-voyages, and took all occasions to divert me when I was melancholy, asked me whether I understood how to handle asail or an oar, and whether a little exercise of rowing might not be convenient for my health? I answered that I understood both very well: for although my proper employment had been to be surgeon or doctor to the ship, yet often uponapinch . I was forced to work like a common mariner. But I could not see how this could be done in their country, where the smallest wherey was equal to a first-rate man of waramong us, and such a boat as I could manage would never live in any of their rivers. Her majesty said, if I would contrive a boat, her own joiner shou'd make it, and she would provide a place for me to sail in. The fellow was an ingenious workman, andby instruction in ten days finished

a pleasure-boat, with all its tackling; able length of the boat, and then over my head conveniently to holdeight Europeaus. When it was finished the queen was so delighted. that she ran with it in her lap to the king, who ordered it to be put into a cistern full of water with me in it by way of trial, where I could not manage my two sculls, or little oars, for want of room; but the queen had before contrived another project. She ordered the joiner to make a wooden trough of three hundred feet long. fifty broad, and eight deep, which being well pitched, to prevent leaking, was placed on the floor along the wall in an outer room of the palace. It had a cock near the bottom to let out the water, when it began to grow stale; and two servants could easily fill it in half an hour. Here I often used to row for my own diversion, as well as that of the queen and her ladies who thought themselves well entertained with my skill and agility. Sometimes I would put up my sail, and then my business was only to steer, while the ladies gave me a gale with their fans: and, when they were weary some of the pages would blow my sail forward with their breath, while I shewed my art by steering starboard or larboard, as I pleased. When I had done, Glumdalelitch always carried back my boat into her closet, and hung it on a nail to dry.

In this exercise I once met an accident which had like to have cost me my life; for, one of the pages having put my boat into the trough, the governess, who attendedGlumdalclitch, very officiouslylifted me up to placeme in the boat, but I happened to slip through her fingers, and should infallibly have fallen down forty feet upon the floor, if, by the luckiest chance in the world, I lead not been stopped by a corking pin-that stuck in the good gentlewoman's stomacher; the head of the pin passed between my shirt and the waisthand of my breeches, and thus I was held by the middle in the air, till Glumdalclitch ran to my relief.

Anothertime, one of the servants, whose office it was to fill my trough every third day with fresh water, was so careless to let a huge frog (not perceiving it) slip out of his pail. The frog lay concealed till I was put into my boat, but then seeing a resting place climbed up, and made it lean so much on one side that I was forced to balance it with all my weight on the other to prevent overturning. When the frog was got in, it hopped at once half the

backwards and forwards, daubing my face and clothes with its slime. The largeness of its features made it appear the most deformed animal that can be conceived. However I desired Glumdalclitch to let me deal with it alone. I banged it a good while with one of my sculls, and at last forced it to leap out of the

boat. But the greatest danger I ever underwent in that kingdom, was from a monkey, who belonged to one of the clerks of the kitchen. Glumdalelitch had locked me up in her closet, while she went somewhere upon business, or a visit. The weather being very warm, the closet-window was left open, as well as the windows and the door of my bigger box, in which I usually lived, because of its largeness and conveniency.' As I sat quietly meditating at my table, I heard something bounce in at the closet-window, and skip about from one side to the other: whereat, although I was much alarmed, yet I ventured to look out, but not stirring from my seat; and then I saw this frolicsome animal frisking and leaping up and down, till at last he came to my box, which he seemed to view with great pleasure and curiosity, peoping . in at the door and every window. I retreated to the father corner of the room or box, but the monkey looking in at every side put me into such a fright, that I wanted presence of mind to conceal myself under the bed, as I might easily have done. After some time spent in peeping, grinning and chattering, he at last espied me, and reaching one of his paws in at the door, as a cat does when she plays with a mouse although I often shifted place to avoid him, he at length seized the iappet of my coat (which being of that country's silk, was very thick and strong), and dragged me out. He took me in his right fore-foot, and held me up as a nurse does a child she is going to suckle, just as I have seen the same sort of creature do with a kitten in Europe: and when I offered to struggle, he squeezed me so hard, that I thought it more prudent to submit. I have good reason to believe, that he took me for a young one of his own species, by his often stroking by face very gently with his other paw. In these diversions he was interrupted by a noise at the closet-door, as if somebody was opening it : whereupon he suddenly leaped up to the window, at which he had come in, and

thence upon the leads and sutters, walking upon three legs, and holding me in the fourth, till he clambered up to a roof that was next to ours. I heard Glumdalclitch give a shrick at the moment he was carrying me out. The poor girl was almost distracted: that quarter of the palace was all in an uproar ; the servants ran for ladders : the monkey was seen by hundreds in the court, sitting upon the ridge of a building, holding me like a baby in one of his fore-naws, and feeding me with the other, by cramming into my mouth some victuals he had squeezed out of the bag on one side of his chaps, and patting me when I would not eat; whereat many of the rabble below could not forbear laughing ; neither do I think they justly ought to be blamed, for, without question, the sight was ridiculous enough to every body but myself. Some of the people threw up stones, hoping to drive the monkey down: but this was strictly forbidden. or else very probably my brains had been dashed out.

The ladders were now applied, and mounted by several men, which the monkey observing, and finding hasself almost key observing, and finding hasself almost properties of the p

I was almost clouked with the fifty stoff the mother, had rammed down my throat; but my dear litte nurse picked it out of my most will be assail needle, and question and the standard standard

When I attended the king after my recovery to return him thanks for his fayours, he was pleased to rally me a good deal upon this adventure. He asked me.

what my thoughts and speculations were while I lay in the monkey's paw ; how I liked the victuals be gave me; his manner of feeding; and whether the fresh air on the roof had sharpened my stomach. desired to know, what I would have done upon such an occasion, in my own country. I told his majesty, that in Europe, we had no monkies, except such as were brought for curiosities from other places, and so small that I could deal with a dozen of them together, if they presumed to attack me. And as for that monstrous animal with whom I was so lately engaged (it was indeed as large as an elephant) if my fears had suffered me to think so far as to make use of my hanger (looking hercely and clapping my hand upon the hilt, as I spoke) when he poked his paw into my chamber, perhaps I should have given him such a wound, as would have made him glad to withdraw it with more haste than he nut it in. This I delivered in a firm tone, like a person who was jealous lest his courage should be called in question. However, my speech produced nothing else besides a lond laughter, which all the respect due to hismaiesty from those about him could not make them contain. made me reflect, how sain an attempt it is for a man to endeavour to do himself honour among those who are out of all degree of equality of comparison with him, And yet I have seen the moral of my own behaviour very frequent in England since my return, where a little contemptible variet without the least title to birth, person, wit, or common sense, shall presume to look with importance, and put himself upon a footing with the greatest persons of the kingdom.

with some ridiculous story; and Glumdal. clitch, although she loved me to excess, yet was arch enough to inform the queen, whenever I committed any fully that she thought would be diverting to her majesty. The girl, who had been out of order, was carried by her governess to take the air about an hour's distance, or thirty miles from town. They alighted out of the coach near a small foot path in a field, and Glumdalelitch setting down my travelling box, I went out of it to walk. There was a cow-dung in the path, and I must needs try my activity by attempting to leap over it. I took a run, but unfortunately jumped short, and found myself just in the middle up to my knees. I

I was every day furnishing the court

waded through with some difficulty, and one of the footmen wiped me as clean 3s he could with his handkerchief, for I was filthily bemired, and my nurse confined me to my box fill we returned home: where the queen was soon informed of what had passed, and the footmen spread it about the court; so that all the mirth for some days was at my experiec.

CHAP. VI ...

the king and queen. He shows his skill in music. The king enquires into the state of England, which the author relates to him. The king's observations

thereon. I used to attend the king's levee once or twice a week, and had often seen him under the harber's hand which indeed was at first very terrible to behold; for the razor was almost twice as long as an ordinary scythe. His majesty, according to the custom of the country, was only shaved twice a week. I once prevailed on the barber to give me some of the suds or lather out of which I picked forty or fifty of the strongest stumps of hair. took a piece of fine wood and cut it like the back of a comb, making several holes in it at equal distance with as small a necdle as I could get from Glumdalclitch, I fixed in the stumps so artificially, scraping and sloaping them with my knife towards the point, that I made a very tolerable comb; which was a seasonable supply, my own being so much broken in th teeth, that it was almost useless: neither did I know any artist in that country so nice and exact, as would undertake to make me another.

And this puts me in mind of an amusement, wherein I speat many of my leisure hours. I desired the queen's woman to save for me the combings of her majesty's hair, whereof in time I got a good quantity, and consulting with my friend the cabinet maker, who had received general orders to do little jobs for me, I directed

him to make two chair-frames, no longer than those I had in my box, and then to bore little holes with a fine awl round those parts where I designed the backs and seats; through these holes I wove the strongest hairs I could pick out, just after the manner of cane-chairs in England, When they were finished I made a present of them to her majesty who kept them in her cabinet, and used to shew them for curiosities, as indeed they were the wonder of every one that beheld them. The queen would have had me sit upon one of these chairs. but I absolutely refused to obey her, protesting I would rather die a thousand deaths than place a dishonourable part of my body on those precious hairs that once adorned her majesty's head. Of these hairs (as I had always a mechanical genius) I likewise made a neat little purse about five feet long, with her majesty's name decyphered in gold letters, which I gave to Glumdalclitch by the queen's consent. To say the truth, it was more for shew than use, being not of strength to bear the weight of the larger coins, and therefore she kept nothing in it but some lit-

tle toys. The king, who delighted in mosic, had frequent concerts at court, to which I was conclinion carried, and set in my bor on a concinion carried, and set in my bor on a great, that I could hardly distinguish the times. I are confident that all the drums and trampets of, a royal army, beating and counding together just at your ears, could not equal it. My paractice was to where the performers sai, and raw I could have my boar removed from the place where the performers sai, and raw I consider a consideration of the performers and draw the window-curtain is and draw the window-curtain is and

which I found their music not disagreeable. I had learnt in my youth to play a little upon the spinet, Glumda'clitch kent one in her chamber, and a master attended twice a week to teach her: I called it a spinet. because it somes hat resembled that instrument, and was played upon in the same manner. A fancy came into my head. that I would entertain the king and queen with an English tune upon this instrument. But this appeared extremely difficult, for the spinet was near sixty feet long, each key being almost a foot wide, so that with my arms extended I could not reach to above five keys; and to press them down required a good smart stroke with my fist, which would be too great a labour, and

to no purpose. The method contrived

In this chapter he gives an account of the political state of Europe. Onneny.

This is a missake of the moles, commentator, for Guillers has been given a political account of the country but England: it is however a missake to which my commentator would have been liable, who had red little uncer than the title or contests of the chapters into which this work is disaded; for the word Europe has in some English, and all the trible ordinary, been privated in the table of this chapter, instead of England.

was this: I prepared two round sticks about the bigness of common cudgels: they were thicker at one end than the other, and I covered the thicker ends with a piece of mouse's skin, that, by rapping on them, I might neither damage the tops of the keys, nor interrupt the sound. Before the spinet a bench was placed about four feet below the keys, and I was put upon the bench. I ran sideling upon it that way and this, as fast as I could, banging the proper keys with my two sticks. and made a shift to play a jig to the great satisfaction of both their majesties ; but it was the most violent exercise I ever underwent, and yet I coud not strike above sixteen keys, nor consequently play the bass and treble together, as other artists do, which was a great disadvantage to my performance.

The king, who, as I before observed, was a prince of excellent understanding, would frequently order that I should be brought in my box, and setupon the table in his closet; he would then command me to bring one of my chairs out of the box, and sit down within three yards distance upon the top of the cabinet, which brought me almost to a level with his face. In this manner I had several conversations with him. I one day took the freedom to tell his majesty, that the contempt he discovered towards Europe, and the rest of the world, did not seem answerable, to those excellent qualities of mind that he was master of: that reason did not extend itself with the bulk of the body : on the contrary, we observed in our country that the tallest persons were usually least provided with it; that, among other animals, bees and ants had the reputation of more industry, art, and sagacity, than many of the larger kinds; and that, as inconsiderable as he took me to be, I hoped I might live to do his majesty some signal service. The king heard me with attention, and began to conceive a much better opinion of me than he had ever before. He desired I would give him as exact an account of the government of England as I possibly could; because, as fond as princes commonly are of their own customs (for so he conjectured of other monarchs by my former discourses) he should be gizd to hear of any thing that might deserve imitation.

Imagine with thyself, courteous reader, how often I then wished for the tongue of Demosthenes or Cicero, that might have enabled me to celebrate the praise of my own dear native country in a style equal to its merits and felicity.

I began my discourse by informing his majesty, that our dominions consisted of two islands, which composed three mighty kingdoms under one sovereign besides our plantations in America. I dwelt long unon the fertility of our soil, and the tempsrature of our climate. I then spoke at large upon the constitution of an English parliament-partly made up of an illustrious body called the house of peers, persons of the publist blood, and of the most ancient and ample patrimonies. I described that extraordinary care always taken of their education in arts and arms, to qualify them for being counsellors both to the king and kingdom: to have a share in the legislature; to be members of the highest court of judicature, from whence there could be no appeal; and to be champions always ready for the defence of their prince and country, by their valour, conduct, and fidelity. That these were the ornament and bulwark of the kingdom, worthy followers of their most renowned ancestors, whose honour had been the reward of their virtue, from which their posterity were never once known to degenerate. these were joined several holy persons as part of that assembly, under the title of bishops, whose peculiar business it is to take care of religion, and of those who instruct the people therein. These were searched and sought out through the whole nation, by the prince and his wisest counsellors, among such of the priesthood as were most deservedly distinguished by the sauctity of their lives, and the depth of their crudition, who were indeed the spiritual fathers of the clergy and the people.

That the other part of the parliament consisted of an assembly called the house of commons, who were all principal gentlemen, freely picked and called out by the people themselves, for their great abilities and love of their country, to represent the wirdom of the whole nation. And that these two bodies made up the most only one of the properties with the project of the properties of the

I then descented to the courts of justice, there which the judges, those renerable sages and interpreters of the law, presided for determining the disputed rights and properties of men, as well as for the purishment of size; and protection of inno-

cence. I mentioned the purelest management of our treasury, the valour and atchievements of our forces by sea and land. I compared the number of our people, by reckening how many millions there night be of each religious sect, or political party, among us. I did not omit even our port and pastimes, or any other particuports and pastimes, or any other particubance of my country. And I finished all with a brief bistorical account of fairs and events in England for about an handred years past.

This conversation was not ended under five audiences, each of several hours; and the king heard the whole with great actention, frequently taking notes of what I spoke, as well as memorandums of what questions he intended to ask me.

When I had put an end to these long discourses, his majesty in a sixth audience, consulting his notes, proposed many doubts. queries, and objections upon every article. He asked what methods were used to cultivate the minds and bodies of our young nobility, and in what kind of business they commonly spent the first and teachable part of their lives. What course was taken to supply that assembly, when any noble family became extinct. What qualifications were necessary in these who are to be created new loods; whether the humour of the prince, a sum of money to a court lady or a prime minister, or a design of strengthening a party opposite to the nublic interest, ever happened to be motives in those advancements. What share of knowledge these lords had in the laws of their country, and bow they came by it. so as to enable them to decide the properties of their fellow-subjects in the last resort. Whether they were all so free from avarice, partialities, or want, that a bribe, or some other sinister view, could have no place among them, Whether these holy lords I spoke of were always promoted to that rank upon account of their knowledge in religious matters, and the sanctity of their lives; had never been compliers with the times while they were common priests, or alavish prostitute chaplains to some nobleman, whose opinions they continued servilely to follow after they

were admitted into that assembly.

He then, desired to know, what arts were practised in electing those whom I called commoners; whether a stranger with a strong purse might not influence the vileger voters to close him before their

own landlord, or the most considerable gentlemen in the neighbourhood. How it came to pass that people were so violently bent upon getting into this assembly, which I allowed to be a great trouble and expence, often to the rain of their families without any salary or pension : because this appeared such an exalted strain of virtue and public spirit, that his majesty seemed to doubt it might possibly not be always sincere: and he desired to know whether such zealous gentlemen could have any views of refunding themselves for the charges and trouble they were at, by sacrificing the public good to the designs of a weak and vicious prince in conjunction with a corrupted ministry. He multiplied his operations, and sifted me thoroughly upon every part of this head, proposing numberless enquiries and obections, which I think it not prudent or

convenient to repeat.

Upon what I said in relation to our courts of justice, his majesty desired to be satisfied in several points; and this I was the better able to do, having been formerly almost ruined by a long suit in chancery, which was decreed for me with costs. He asked what time was usually spent in determining between right and wrong, and what degree of expence. Whether advocates and orators had liberty to plead in causes manifestly known to be unicst, vexatious, or oppressive. Whether party in religion or politics were observed to be of any weight in the scale of justice, Whether those pleading orators were persons educated in the general knowledge of equity, or only in provincial, national, and other local customs. Whether they or their judges had any part in penuing those laws, which they assumed the liberty of interpreting and glossing upon at their pleasure. Whether they had ever at different times pleaded for and against the same cause, and cited precedents to prove contrary opinions. Whether they were a rich or a poor corporation. Whether they received any pecuniary reward for pleading or delivering their opinions. And particularly whether they were ever admitted as members in the lower senate. He fell next upon the management of

our treasury; and said, he thought my memory had failed me, because I computed our faxes at about five or six millions a year, and when I came to mention the issues, he found they sometimes amounted to more than double; for the notes he had

taken were very particular in this point, because he hoped, as he told me, that the knowledge of our conduct might be useful to him, and he could not be deceived in his calculations. But if what I told, him were true, he was still at a loss how a kingdom could run out of its estate like a private person. He asked me, who were our creditors, and where we found money to pay them. He wondered to hear me talk of such chargeable and expensive wars; that certainly we must be a quarrelsome people, or live among very bad neighbours, and that our generals must needs be richer than our kings. He asked what business we had out of our own islands, unless upon the score of trade or treaty, or to defend the coasts with our fleet. Above all, he was amazed to hear me talk of a mercenary standing army in the midst of peace, and among a free people. He said, if we were governed by our own consent in the persons of our representatives, he could not imagine of whom we were afraid, or against whom we were to fight; and would hear my opinion, whether a private man's house might not better be defeuded by himself, his children, and family, than

cutting their throats. He laughed at my odd kind of arithmetic (as he was pleased to call it) in reckoning the numbers of our people by a computation drawn from the several sects among us in religion and politics. He said, he knew no reason why those who entertain opinions prejudicial to the public, should be obliged to change, or should not be obliged to conceal them. And as it was tyranny in any government to require the first, so it was weakness not to enforce the second : for a man may he allowed to keep poisons in his closet, but not to wend them about for cordials. He observed, that among the diversions

by a half a dozen rascals picked up at a

venture in the streets for small wages.

who might get an hundred times more by

of our nobility and gentry I had mentioned gaming : he desired to know at what age this entertainment was usually taken up, and when it was laid down; how much of their time it employed; whether it ever went so high as to affect their fortunes: whether mean vicious people by their dexterity in that art might not arrive at great riches, and sometimes keen our very nobles in dependence, as well as habituate them to vile companions, wholly take them from the improvement of their minds, and force them by the

losses they received to learn and practise that infamous dexterity upon others. He was perfectly astonished with the

historical account I gave him of our affairs during the last century, protesting it was only a heap of conspiracies, rebellions, murders, massacres, revolutions, hanishments; the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, and ambition, could produce.

His majesty in another audience was at the pains to recapitulate the sum of all I had spoken; compared the questions he made with the answers I had given ; then taking me into his hands, and stroking me gently, delivered himself in these words, which I shall never forget, nor the manner he spoke them in : "My little friend Grildrig, you have made a most admirable panegyric upon your country; you have clearly proved that ignorance, idleness, and vice, are the proper ingredients for qualifying a legislator; that laws are best explained, interpreted, and applied by those whose interest and abilities lie in perverting, confounding, and cluding them. I observe among you some lines of an institution, which in its original might have been tolerable, but these are half erased, and the rest wholly blurred and blotted by corruptions. It doth not appear from all you have said, how any one perfection is required toward the procurement of any one station among you; much less, that men are ennobled on account of their virtue, that priests are advanced for their piety or learning, soldiers for their conduct or valour, judges for their integrity, senators for the love of their country, or counsellors for their wisdom. As for yourself, continued the king, who have spent the greatest part of your life in travelling, I am well disposed to hope you may hitherto have escaped man vices of your country. But by what I have gathered from your own relation, and the answers I have with much pains wringed and extorted from you, I cannot but conclude the bulk of your natives to be the most pernicious race of little odions vermin that nature ever suffered to crawl upon the surface of the earth."

CHAP. VII.

3 T

The author's love of his country. He makes a proposal of much advantage to the king, which is rejected. The king's great ignorance in politics. The learn.

ing of that country very imperfect and confined. The laws, and military affairs, and parties in the state.

Nothing but an extreme love of truth could have hindered me from concealing this part of my story. It was in vain to discover my resentments, which were always turned into ridicule; and I was forced to rest with patience, while my noble and most beloved country was so injuriously treated. I am as heartily sorry as any of my readers can possibly be, that such an occasion was given : but this prince happened to be so curious and inquisitive upon every particular, that it could not consist either with gratitude or good manners to refuse giving him what satisfaction I was able. Yet thus much I may be allowed to say in my own vindication, that I artfully cluded many of his questions, and gave to every point a more favourable turn by many degrees than the striciness of truth would allow. For I have always borne that laudable partiality to my own country, which Dionysius Halicarnassensis with so much justice recommends to an historian: I would hide the frailties and deformities of my political mother, and place her virtues and beauties in the most advantageous light. This was my sincere endeayour in those many discourses I had with that monarch, although it unfortunately failed of success.

But great allowances should be given to a king who lives wholly necluded from the rest of the world, and must therefore be allegether nanequainted with the manners and customs that must prevail in other nations: the want of which knowledge will erer produce many prejudices, and a certain narrowness of thinking, from which we and the politer countries of Everpe are wholly exempted. And it would be hard indeed, if so remote a prince's motions of virtue and vice were to

be offered as a traduct for all mankind. To confirm what I have now sail, and further to shew the miserable effects of a greater to shew the miserable effects of a passage which will hardly obtain belief. In hopes to ingratiate myself further into hungisty favour, I fold him of an invention discovered between three and invention discovered between three and invention discovered between the passage of the control of the con

proper quantity of this powder rammed into an hollow tube of brass or iron according to its bigness, would drive a ball of iron or lead with such violence and speed, as nothing was able to sustain its force. That the largest balls thus discharged would not only destroy whole ranks of an army at once, but batter the strongest walls to the ground, sink down ships, with a thousand men in each, to the bottom of the sea; and, when linked by a chain together, would cut through masts and rigging, divide hundreds of bodies in the middle, and lay all waste before them. That we often put this powder into large hollow balls of iron, and discharged them by an engine into some city we were besieging, which would rip up the pavements, tear the houses to pieces, burst and throw splinters on every side, dashing out the brains of all who That I knew the ingredients came near. very well, which were chean and common: I understood the manner of compounding them, and could direct his workmen how to make those tubes of a size proportionable to all other things in his majesty's kingdom, and the largest need not be above an hundred feet long; twenty or thirty of which tubes, charged with a proper quantity of powder and balls, would batter down the wall of the strongest town in his dominions in a few hours, or destroy the whole metropolis, if ever it should pretend to dispute his absolute commands. This I humbly offered to his majesty as a small tribute of acknowledgment in return for so many marks that I had received of his royal

favour and protection. The king was struck with horror at the description I had given of those terrible engines, and the proposal I had made. He was amazed how so impotent and grove!ling an invect as I (these were his expressions : could entertain such inhuman ideas, and in so familiar a manner, as to appear wholly unmoved at all the scenes of blood and desolation, which I had painted as the common effects of those destructive machines whereof he said some evil cenies, enemy to mankind, must have been the first contriver. As for himself, he protested, that although few things delighted him so much as new discoveries in art or in nature, yet he would rather lose half his kingdom than be privy to such a secret, which he commanded me, as I valued my life, never to

A strange effect of narrow principles and short

mention any more.

every quality which procures veneration. love, and esteem; of strong parts, great wisdom, and profound learning, endowed with admirable talents for government, and almost adored by his subjects. should, from a nice unnecessary scruple, whereof in Europe we can have no conception, let slip an opportunity put into his hands, that would have made him absolute master of the lives, the liberties, and the fortunes of his people. Neither do I say this with the least intention to detract from the many virtues of that excellent king, whose character I am sensible will on this account be very much lessened in the opinion of an English reader ; but I take this defect among them to have risen from their ignorance, by not having hitherto reduced politics into a science, as the more acute wits of Europe have done. For I remember very well in a discourse one day with the king, when I happened to say there were several thousand books among us written upon the art of government, it gave him (directly contrary to my intention) a very mean opinion of our understandings. He professed both to abominate and despise all mystery, refinement, and intrigue, either in a prince or a minister. He could not tell what I meant by secrets of state, where an enemy, or some rival nation, were not in the case. He confined the knowledge of governing within very narrow bounds, to common sense and reason, to justice and lenity, to the speedy determination of civil and criminal causes: with some other obvious topics which are not worth considering. And he gave it for his opinion, that whoever could make two cars of corn, or two blades of grass, to grow upon a spot of ground where only one grew before would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.

The learning of this people is very defective, consisting only in morality, history, poetry, and mathematics, wherein they must be allowed to excel. But the last of these is wholly applied to what may be useful in life, to the improvement of agriculture and all mechanical arts: so that among us it would be little esteemed. And as to ideas, entities, abstractions, and transcendentals, I could never drive the least conception into their heads. No law of that country must exceed in

short views ! that a prince, possessed of words the number of letters in their alphabet, which consists only of two-andtwenty. But indeed few of them extend eren to that length. They are expressed in the most plain and simple terms, wherein those people are not mercurial enough to discover above one interpretation; and to write a comment upon any law is a capital crime. As to the decision of civil causes, or proceedings against criminals, their precedents are so few. that they have little reason to boast of

any extraordinary skill in either. They have had the art of printing, as well as the Chinese, time out of mind; but their libraries are not very large; for that of the king, which is reckoned the largest, doth not amount to above a thousand volumes, placed in a gallery of twelve hundred feet long, from whence I had liherty to borrow what books I pleased. The queen's joiner had contrived in one of Glumdalclitch's rooms a kind of wooden machine, five-and-twenty feet high, formed like a standing ladder, the steps were each fifty feet long: it was indeed a moveable pair of stairs, the lowestend placed at ten feet distance from the wall of the chamber. The book I had a mind to read was put up leaning against the wall; I first mounted to the upper step of the ladder, and turned my face towards the book, began at the top of the page, and so walking to the right and left about eight or ten paces, according to the length of the lines, till I had gotten a little below the level of mine eye, and then descending gradually till I came to the bottom; after which I mounted again, and began the other page in the same manner, and so turned over the leaf, which I could easily do with both my hands, for it was as thick and stiff as a pasteboard, and in the largest folios not above eighteen or twenty fect long.

Their style is clear, masculine, and smooth, but not florid; for they avoid nothing more than multiplying unnecessary words, or using various expressions. I have perused many of their books, especially those in history and morality. Among the rest, I was very much diverted with a little old treatise, which always lay in Glumdalclitch's bed-chamber, and belonged to her governess, a grave elderly gentlewoman, who dealt in writings of morality and devotion. The book treats of the weakness of human kind, and is in little esteem, except among the women and the vulgar. However, I was curious to see what an au-3 T 2

· thor of that country could say upon such a subject. This writer went through all the usual topics of European moralists, shewing how diminutive, contemptible, and helpless an animal was man in his own nature; how unable to defend himself from inclemencies of the air, or the fury of wild beasts; how much he was excelled by one creature in strength. by another in speed, by a third in foresight, by a fourth in industry. He added, that nature was degenerated in these latter declining ages of the world, and could now produce only small abortive births, in comparison of those in ancient times. He said it was very reasonable to think, not only that the species of man were originally much larger, but also that there must have been giants in former ages; which, as it is asserted by history and tradition, so it hath been confirmed by huge bones and skulis casually dug up in several parts of the kingdom, far exceeding the common dwindled race of man in our days. He argued, that the very laws of nature absolutely required we should have been made in the beginning of a size more large and robust, not so liable to destruction from every little accident of a tile falling from an house. or a stone cast from the hand of a boy, or being drowned in a little brook. From this way of reasoning, the author drew several moral applications useful in the conduct of life, but needless here to reprat. For my own part, I could not avoid reflecting how universally this talent was spread, of drawing lectures in morality, or indeed rather matter of discontent and repining, from the quarrels we raise with nature. And, I believe, upon a strict enquiry, those quarrels might be shown as ill grounded among us, as they are among that people ..

as frey are among that people. As to their military affairs, they boast that the king's army consists of an hundred and seventy-six thousand foot, and the called an army, which is made up of trade-men in the several cities, and farmers in the country, whose commanders are only the nobility and gentry without pay or reward. They are indeed perfect concept in their exercises, and noter very

• The author/szegl to justify Providence has before been remarked; and these quarters with neture, wit notes were wish God, could not have been more foreibly passed than by shawing that the complexity spon which thay are founded world be equally specious among beings of sich activation grapheners of mature and strength. good discipline, wherein I saw no great merit; for how should it be otherwise, where every farguer is under the command of his own landlord, and every citizen under that of the principal men in his own city, chosen after the manner of Ve-

nice by ballot? I have often seen the militia of Lorbrulgrud drawn out to exercise in a great field near the city of twenty miles square. They were in all not above twenty-five thousand foot, and six thousand horse; but it was impossible for me to compute their number, considering the space of ground they took up. A cavalier, mounted on a large steed, might be about ninety feet high. I have seen this whole body of horse, upon a word of command, draw their swords at once, and brandish them in the air. Imagination can figure nothing so grand, so surprising, and so astonishing! it looked as if ten thousand flashes of lightning were darting at the same time from every quarter of the sky.

I was curious to know how this prince to whose dominions there is no access from any other country, came to think of armies, or to teach his people the practice of military discipline. But I was soon informed, both by conversation and read, ing their histories; for in the course of many ages they have been troubled with the same disease to which the whole race of mankind is subject; the nobility often contending for power, the people for liberry, and the king for absolute dominion. All which, however happily tempered by the laws of that kingdom, have been sometimes violated by each of the three parties, and have more than once occasioned civil wars, the last whereof was happily put an end to by this prince's grandfather in a general composition; and the militia, then settled with common consent, hath been ever since kept in the

Strictest duty. CHAP. VIII.

The king and queen make a progress to the frontiers. The author attends them. The manner in which he leaves the country way surticularly related. He re-

turns to England.

I had always a strong impulse, that I

I had always a strong impulse, that I should some time recover my liberty, the' it was impossible to conjecture by what means, or form any project with the least hope of succeding. The ship in which I sailed was the first erer known to be driven within sight of that coast, and the king

had given strict orders, that, if at any time another appeared, it should be taken ashore, and with all its crew and passengers brought in a tumbril to Lorbrulgrad. He was strongly bent to get me a woman of my own size, by whom I might propagate the breed ; but I think I should rather have died, than undergone the disgrace of leaving a postcrity to be kept in cages like tame canary-birds, and perhaps in time sold about the kingdom to persons of quality for curiosities. I was indeed treated with much-kindness: I was the favourite of a great king and queen, and delight of the whole court : but it was upon such a foot as ill became the dirnity of human kind. I could never forget those domestic pledges I had left behind mc. I wanted to be among people with whom I could converse upon even terms, and walk about the streets and fields. without being afraid of being trod to death like a frog, or young puppy. But my deliverance came sooner than I expected. and in a manner not very common : the whole story and circumstances of which

I shall faithfully relate. I had now been two years in this country; and about the beginning of the third Glumdalclitch and I attended the king and queen in a progress to the south coast of the kingdom. I was carried as usual in my travelling box, which, as I have already described, was a very convenient closet of twelve feet wide. And I had ordered a hammock to be fixed with silken rones from the four corners at the top, to break the jolts, when a servant carried me before him on horseback, as I sometimes desired, and would often sleep in my hammock while we were upon the road. On the roof of my closet, not directly over the middle of the hammock, I ordered the joiner to cut out a hole of a foot square, to give me air in hot weather, as I slent : which hole I shut at pleasure with a board that drew backwards and forwards through a groove.

When we came to our journey's end, the king thought proper to pass few days at a palace he hath near Flandlasnic, a city within eightere English niles of the sea-side. Glumdalclitch and I were much fagued; I had gotten asmall cold, but the poor girl was so ill as to be confined to her chamber. I longed to see the occan, which must be the only scene of my escape, if ever it should happen. I pretended to be worse than I really was, and desired leave to take the feesh air of the sea with a page

whom I was very fond of, and who had sometimes been trusted with me, I shall never forget with what unwillinguess Glumdalclitch consented, nor the strict charge she gave the name to be careful of me, bursting at the same time into a flood of tears, as if she had some foreboding of what was to happen. The boy took me out in my box about half an hour's walk from the palace towards the rocks on the sea-shore. I ordered him to set me down. and lifting up one of my sashes, cast many a wistful melancholy look towards the sea. I found myself not very well, and told the page that I had a mind to take a nap in my hammock, which I honed would die me good. I got in, and the boy shut the window close down to keep out the cold. I soon fell asleen, and all I can conjecture is, that while I slept, the page, thinking no danger could happen, went among the rocks to look for birds' eggs, having before observed him from my window searching about, and nicking up one or two in the clefts. Be that as it will, I found myself suddenly awaked with a violent pull upon the ring, which was fastened at the top of my box for the conveniency of carriage. I felt my box raised very high in the air, and then borne forward with prodigious speed. The first jolt had like to have shaken me out of my hammock, but afterwards the motion- was easy enough. I called out several times as loud as I could raise my voice, but all to no purpose. looked towards my windows, and could see nothing but the clouds and sky. . I heard a noise just over my head like the clapping of wings, and then began to conceive the wofel condition I was in, that some eagle had got the ring of my box in his beak, with an intent to let it fall on a rock like a tortoise in a shell, and then pick out my body and devour it; for the sagacity and smell of this bird enabled him to discover his quarry at a great distance, though better concealed than I could be within a two-inch heard.

In a little time I observed tha noise and fatter of wings to increase very fast, and my box was tossed up and down like a sign in a windt day. I heard secretal bangs or buffets, as I thought, given to the eagle (for such I am certain it must have been that held the ring of my box in his beak), and then all on a sudden felt myself falling perpendicularly down for abore a minute, but with such incredible swiftness that I almost lost my breadth. My fall was stopped by a terribol squash, that sounded

louder to my ears than the cataract of Niagara*; after which I was quite in the dark for another minute, and then my box began to rise so high that I could see light from the tops of the windows. I now perceived that I was fallen into the sea,

My box, by the weight of my body, the goods that were in, and the broad plates of iron fixed for strength at the four corners of the ton and bottom, floated about five feet deep in water. I did then, and do now suppose, that the eagle which flew away with my box was pursued by two or three others, and forced to let me drop while he defended himself against the rest, who hoped to share in the prey. The plates of iron fastened at the bottom of the box (for those were the strongest) preserved the balance while it fell, and hindered it from being broken on the surface of the water. Every joint of it was well grooved, and the door did not move on hinges, but vp anddown like a sash, which kept my closet so tight that very little water came in. I got with much difficulty out of my hammock, having first ventured to draw back the slip-board on the roof already mentioned, contrived on purpose to let in air, for want of which I found myself al-

most stifled. How often did I then wish myself with my dear Glumdalelitch, from whom one single hour had so far divided me ! And I may say with truth, that in the midst of my own misfortunes I could not forbear lamenting my poor surse, the grief she would suffer for my loss, the displeasure of the queen, and the ruin of her fortune. Perhaps many travellers have not been under greater difficulties and distress than-I was at this juncture, expecting every moment to see my box dashed to pieces, or at least overset by the first violent blast or rising wave. A breach in one single pane of glass would have been immediate death : nor could any thing have preserved the windows but the strong lattice wires placed on the outside against accidents in travelling. I saw the water odge in at several crannics, although the leaks were not considerable, and I endeavoured to stop them as well as I could. I was not able to hit up the roof of my closet,

• Ningara is a stillangent of the Ferreh in Smith Americes, and the cataract is produced by the tail of a constitut of water (formed of the four vast lakes of Canada) from a rocky precipite, the perpendicular height of which is one handred and thirty even in a rock of the back of the conchard fifteen feeques.

which offerwise I certainly should have done, and sat on the top of it, where I might at least preserve myself some hours longer than by being shut up. (as I may call it jin the hold. Or if I escaped these almagers. for a day or true, what could I expect but a miserable death of cold and hunge? I was four houry under these circumstances, expecting, and indeed whising, every moment to be my Jant.

I have already told the reader that there were two strong staples fixed upon that side of my box which had no window, and into which the servant who used to carry me on horseback would put a leathern belt, and buckle it about his waist. Being in this disconsolate state, I heard, or at least thought I heard, some kind of grating noise on that side of my box where the staples where fixed, and soon after I began to fancy, that the box was pulled or towed along in the sea; for I now and then felt a sort of tugging. which made the waves rise near the tops of my windows, leaving me almost in the dark. This gare me some faint hopes of relief; although I was not able to imagine how it could be brought about. I ventured to unscrew one of my thairs, which were always fastened to the floor; and having made a hard shift to screw it down again directly under the slipping-board that I had lately opened, I mounted on the chair, and putting my mouth as near as I could to the hole, I called for help in a loud voice, and in all the languages I understood. I then fastened my handkerchief to a stick I usually carried, and thrusting it up the hole, waved it several times in the air, that if any boat or ship were near, the seamen might conjecture some unhappy mortal to be shut up in the box.

I found no effect from all I could do. but plainly perceived my closet to he moved along; and in the space of an hour or better, that side of the box where the staples were, and had no window, struck against something that was hard. I apprehended it to be a rock, and found myself tossed more than ever. Lplainly heard a noise upon the cover of my closet like that of a cable, and the grating of it as it passed through the ring. I then found myself hoisted up by degrees at least three feet higher than I was before. Whereupon I again thrust up my stick and handkerchief calling for help till I was almost hoarse. In return to which, I heard a great shout repeated three times, giving me such trans.

ports of joy as are not to be conceived but by those who feel then, I now heard a trampling over my head, and somebody calling through the hole with a loud yoice in the English tongue, If there be any body below, let them speak. I auswered, I was an Englishman, drawn by ill fortune into the greatest calamity that ever any creature underwent, and begged by all that was moving to be delivered. out of the dangeon I was in. The voice replied, I was safe, for my box was fas-tened to their ship; and the carpenter in the cover large enough to pull me out. I answered, that was needless, and would take up too much time, for there was no more to be done, but let one of his crew put his finger into the ring, and take the hox out of the sea into the ship, and so into the captain's cabin *. Some of them upon hearing me talk so wildly thought I was mad; others laughed; for indeed it never came into my head that I was now got among people of my The carpenown stature and strength. ter came, and in a few minutes sawed a passage about four feet square, then let down a small ladder, upon which I mounted, and from thence was taken into the ship in a very weak condition.

The sailors were all in amazement, and asked me a thousand questions, which I had no inclination to answer. I was equally confounded at the sight of so many pigmies, for such I took them to be, after having so long accustomed my eyes to the monstrous objects I had left. But the cantain, Mr. Thomas Wilcocks. an honest worthy Shropshireman, observing I was ready to faint, took me into his cabin, gave me a cordial to comfort me, and made me turn in upon his own bed, advising me to take a little rest, of which I had great need. Before I went to sleep, I gave him to understand that I had some valuable furniture in my box too good to be lost; a fine hammock; an handsome field-bed, two chairs, a table and a cabinet. That my closet, was hung on all sides, or rather quilted, with silk and corton; that if he would let

one of the crew bring my closet into his cabin, I would open it there before him and shew him my goods. The captain hearing me atter these absurbities, concluded I was raving : however (I suppose to pacify me) he promised to give order as I desired, and going upon deck, sent some of his men down into my closet; from whence (as I afterwards found) they drew up all my goods, and stripped off the quilting; but the chairs, cabinet, and bedstead, being screwed to the floor, were ntuch damaged by the ignorance of the should immediately come and saw a hole scamen, who tore them up by force .--Then they knocked off some of the boards for the use of the ship, and when they had got all they had a mind for, let the hall drop into the sea, which by reason of many breaches made in the bottom and sides, sunk to rights. And indeed 1 was glad not to have been a spectator of the harock they made; because I am confident it would have sensibly touched me, by bringing former passages into my mind, which I had rather forget.

I slept some hours, but perpotaally disturbed with dreams of the place I had left and the dangers I had escaped. However, upon waking I found myself much recovered. It was now about eight o'clock at night, and the captain ordered supper immediately, thinking I had already fasted too long. He entertained me with great kindness, observing the not to look wildly, or talk inconsistently; and, when we were left alone desired. I would give him a relation of my travels, and by what accident I came to be set adrift in that monstrous wooden chest. He said, that about-twelve o'clock at noon, as he was looking through his glass, he spied it at a distance, and thought it was a sail, which he had a mind to make, being not much out of his course, in hopes of buying some biscuit, his own beginning to fall short. That upon coming nearer, and finding his error, he sent out his long boat to discover what I was ; that his men came back in a fright, swearing they had seen a swimming house. That he laughed at their folly, and went himself in the boat. ordering his men to take a strong cable along with them. That the weather being calm, he rowed round me several times, observed my windows, and the wire lattices that defended them. That he discovered two staples upon one side, which was all of boards without any passage for light. He then commanded his men to row up to that side, and fasten-

[.] There are several little incidents which show the author to have had a deep knowledge of human nature; and I think this is one. Although the principal advantages enumerated by Gulliver in the beginning of this chapter, of mingling again among his countrymen, depended on their being of the same size with himself, yet this is forgotten in his ardour to be delivered; and he is afterwards betrayed into the same absurdity, hy his zeal to preserve his familiare.

ing a cable to one of the staples, ordered so this honest worthy gentleman, who had them to tow my chest (as they called it) towards the ship. When it was there, he gave directions to fasten another cable to the ring fixed in the cover, and to raiscup confirm all I had said, I entreated bin to my chest with pullies, which all the sailors were not able to do above two or three feet. He said they saw my stick and handkerchief thrust out of the hole, and concluded that some unhappy man must be shut up in the cavity. Lasked, whether he or the crew had seen any prodigious birds in the air about the time he first discovered me? to which he answered, that, discoursing the matter with the sailors while I was asleep, one of them said, he had observed threpeagles flying towards the north, but remarked nothing of their being larger than the usual size, which I suppose must be imputed to the great height they were at : and he could not guess the reason of my question. I then asked the captain, how far he reckoned we might be from land? he said, by the best computation he could make, we were at least an hurdred leagues. I assured him that he must be mistaken by almost half, for I had not left the country from whence I came above two hours before I dropt into the sea. Whereupon he began again to think that my brain was disturbed, of which he gave me a hint, and advised me to go to bed in a cabin he had provided. I assured him I was well refreshed with his good entertainment and company, and as much in my senses as ever I was in my life. He then grew serious, and desired to ask mefreely, whether I were not troubled in mind by the consciousness of some enormous crime. for which I was nunished at the command of some prince by exposing me in that chest, as great criminals in other countries have been forced to sea in a leaky vessel without provisions; for although he should be sorry to have taken so ill a man into his ship, yet he would engage his word to set me safe ashore in the first port where we arrived. He added that his suspicions were much increased by some very absurd speeches I had delivered at first to the sailors, and afterwards to himself, in relation to my closet or chest, as well as by my odd looks and behaviour waile I was at supper. 1 begged his patience to hear me tell

my story, which I faithfully did from the last time I left England to the moment he first discovered me. And as truth always torreth its way into rational minds,

some tineture of learning, and very good sense, was immediately convinced of my candour and veracity. But, farther to give order that my cabinet should be brought, of which I had the key in my pocket, (for he had already informed me how the seamen disposed of my closet.) I opened it in his own presence, and shewed him the small collection of rarities I made in the country from whence I had been so strangely delivered. There was the comb I had contrived out of the stumps of the king's beard, and another of the same materials, but fixed into a paring of her majesty's thumb nail, which served for the back. There was a collection of needles and pins from a foot to half a vard long; four wasp stings, like joiner's tacks; some combings of the queen's hair; a gold ring which one day she made me a present of in a most obliging manner, taking it from her little finger, and throwing it over my head like a collar. I desired the cantain would please to accept this ring in return of his civilities; which he absolutely refused. I showed him a corn that I had cut off with my own hand from a maid of honour's toe; it was about the bigness of a Kentish pippin, and grown so hard, that, when I returned to England, I got it hollowed into a cup, and set in silver. Lastly, I desired him to see the breeches I had then on, which were made of a mouse's skin.

I could force nothing on him but a footman's tooth, which I observed him to examine with great curiosity, and found he had a fancy for it. He received it with abundance of thanks, more than such a. trifle could deserve. It was drawn by an unskilful surgeon in a mistake from one of Giumdalelitch's men, who was afflicted with the tooth-ach, but it was as sound as any in his head. I got it cleaned, and put it into my cabinet. It was about a foot long, and four inches in diameter,

The captain was very well satisfied with this plain relation I had given him, and said, he hoped, when we returned to England, I would oblige the world by putting it on paper, and making it public. My answer was that I thought we were already overstocked with books of travels; that nothing could now pass which was not extraordinary; wherein I donbted some anthors less consulted truth, than their own vanity, or interest, or the diversion of ignorant readers; that my story could con-

tain little besides common events, without those ornamental descriptions of strange plants, trees, birds, and other animals : or of the barbarous customs and idolatry of savage people, with which most writers abound. However, I thanked him for his good opinion, and promised to take the matter into my thoughts.

He said, he wondered at one thing very much, which was to hear me sneak so loud, asking me whether the king or queen of that country were thick of hearing. I told him it was what I had been used to for above two years past; and that I admired as much at the voices of him and his men, who seemed to me only to whisper, and yet I could hear them well enough. But when I spoke in that country, it was like a man talking in the street to another looking out from the ton of a steeple, unless when I was placed on a table, or held in any person's hand. I told him. I had likewise observed another thing, that when I first got into the ship, and the spilors stood all about me. I thought they were the most little contemptible creatures I had ever beheld. For, indeed, while I was in that prince's country, I could never endure to look in a glass after mine eves had been accustomed to such prodigious objects, because the comparison gave me so despicable a conceit of myself. The captain said, that while we were at supper he observed me to look at every thing with a sort of wonder, and that I often seemed hardly able to contain my laughter, which he knew not well how to take, but imputed it to some disorder in my brain, I answered it was very true; and I wondered how I could forbear when I saw his dishes of the size of a silver three-pence, a leg of pork hardly a mouthful, a cup not so big as a nut-shell; and so I went on describing the rest of his houshold stuff and provisions after the same manner. For although the queen had ordered a little equipage of all things necessary for me, while I was in her service, yet my ideas were wholly of me, and I winked at my own littleness, as people do at their own faults. The captain understood my raillery very well, and merrily replied with the old English proverb, that he doubted my eyes were bigger than my belly, for he did not observe my stomach so good, although I had fasted all day; and continuing in his mirth, protested he, would have gladly given an bundred pounds to have seen my closet in

the eagle's bill, and afterwards in its fall from so great a height into the sea, which would certainly have been a most astonishing object, worthy to have the description of it transmitted to future ages; and the comparison of Phaeton was so obvious, that he could not forbest applying it, although I did not much admire the conceit.

The contain, having been at Tononia. was in his return to England driven north eastward to the latitude of 44 degrees, and of longitude 143. But meeting a trade. wind two days after I came on board him. we sailed southward a long time, and coasting New Holland, kept our course west-south-west, and then south-southwest, till we doubled the Cape of Good-Hope. Our voyage was very prosperous, but I shall not trouble the reader with a The captain called in at journal of it. one or two ports, and sent in his long boat for provisions and fresh water, but I never went out of the ship till we came into the Downs, which was on the third day of June, 1706, about nine months after my escape. I offered to leave my goods in security for payment of my freight; but the captain protested he would not receive one farthing. We took a kind leave of each other, and I made him promise he would come to see me at my house in Rotherithe. I hired a horse and guide for five shillings, which I borrowed of the captain.

As I was on the road, observing the liftleness of the houses, the trees, the cattle, and the people, I began to think myself in Lilliput. I was afraid of trampling on every traveller I met, and often called aloud to have them stand out of the way, so that I had like to have gotten one or two broken heads for my impertinence.

When I came to my own house, for which I was forced to enquire, one of the servants opening the door, I bent down to go in (like a guose under a gate) for fear of striking my head. My wife ran out to embrace me, but I stooped lower than her knees, thinking she could otherwise never taken up with what I saw on every side be able to reach my mouth. My daughter kneeled to ask my blessing, but I could not see her till she arose, having been so long used to stand with my head and eyes erect to above sixty feet; and then I went to take her up with one hand by the waist. I looked down upon the servants, and one or two friends who were in the house, as if they had been pigmies, and I a giant. I told my wife she had been too thrifty, for I found she had starved herself and her

daughter to nothing. In short, I behaved myself so unaccountably, that they were all of the captain's opinion when he first saw me, and concluded I had lost my wits. This I mention as an instance of the great power of habit and prejudice.

In a little time, I and my family and friends came to a right understanding : but my wife protested I should never go to sea any more: although my evil destiny to ordered, that she had not power to hinderme, as the reader may know hereafter. In the mean time, I here conclude the second part of my unfortunate voyages*. Swift.

§ 150. Detached Sentences.

To be ever active in laudable pursuits, is the distinguishing characteristic of a

man of merit. There is an heroic innocence, as well

as an heroic courage. There is a mean in all things. Even virtue itself hath its stated limits; which

not being strictly observed, it ceases to

It is wiser to prevent a quarrel beforehand than to revenge it afterwards. It is much better to reprove, than to

be angry secretly. No revenge is more heroic, than that which torne uts cury by doing good.

The discretion of a man deferreth his anger, and it is his glory to pass over a transgression.

Money, like manure, does no good till it is spread. There is no real use of riches, except in the distribution; the rest is all conceit.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentediy.

. From the whole of these two voyages to Lilliput and Brobdignes wrises one general remark, which, however obvious, has been overlooked by those who consider them as little more than the sport of a wantun imagination. When human actions are ascribed to pigmies and giants, there are few that do not excite either contempt, disgust, or horror; to ascribe them therefore to such beings was perhaps the most probable method of engaging the mind to examine them with attentoon, and judge of them with impairtulity, by sospending the fascination of habit, and exhibiting familiar objects in a new light. The use of the fable then 19 not less apparent than important and extensive; and that this use was intended by theauthor, can be doubted only by those who are deposed to affirm, that order and regularity are the effects of chappe.

A contented mind, and a good conscience, will a make a man happy in all conditions. He knows not how to fear, who dares to die.

There is but one way of fortifying the soul against all gloomy presages and terrors of mind; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity.

Philosophy is then only valuable, when it serves for the law of life, and not for the ostentation of science. Without a friend, the world is but a

wilderness.

A man may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend think yourself happy.

When ouce you profess yourself a friend, endeavour to be always such. He can never have any true friends, that will be

often changing them. Prosperity gains friends, and adversity

tries them. Nothing more engages the affections of men, than a handsome address, and grace-

ful conversation. Complaisance renders a superior amiable, an equal agreeable, and an inferior accept-

Excess of ceremony shews want of breed. ing, That civility is best, which excludes all superfluous formality.

Ingratitude is a crime so shameful, that the man was never yet found, who would acknowledge himself guilty of it.

Truth is born with us; and we must do violence to nature, to shake off our veracity. There cannot be a greater treachery,

than first to raise a confidence and then deceive it. By other faults wise men correct their

No man hath a thorough taste of pros-

perity, to whom adversity never happened. When our vices leave us, we flatter our-

selves that we leave them. It is as great a point of wisdom to hide ignorance, as to discover knowledge,

Pitch upon that course of life which is the most excellent; and habit will render it the most delightful. Custom is the plague of wise men, and

the idol of fools. As, to be perfectly just, is an attribute of the divine nature ; to be so to the utmost of our abilities, is the glory of man.

injuries of fortune, unless he had before suffered himself to be deceived by her fa-

Anger may plance into the breast of a wise man, but rests only in the bosom of fools.

None more impatiently suffer injuries, than those that are most forward in doing

By taking revenge, a man is but even with his enemy; but in passing it over,

he is superior. To err is human : to forgive, divine,

· A more glorious victory cannot be gained over another man, than this, that when the injury began on his part, the kindness should begin on ones.

The prodigal robs his beir, the miser robs himself.

We should take a prodent care for the future, but so as to enjoy the present. It is no part of wisdom, to be miserable today, because we may happen to be so tomorrow.

To mourn without measure, is folly ; not to mourn at all, insensibility,

Some would be thought to do great things; who are but tools and instruments: like the fool who fancied he played upon the organ, when he only blew the bel-Lower

Though a man may become learned by another's learning, he can never be wise but by his own wisdom.

He who wants good sense is unhanny in baying learning; for he has thereby more ways of exposing himself,

It is ungenerous to give-a man occasion to blush at his own ignorance in-one thing, who perhaps may excel us in many.

No object is more pleasing to the eye, than the sight of a man whom you have oblined: nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

The coin that is most current amoun mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

The character of the person who commends you, is to be considered before you set a value on his esteem. The wise man applauds him whom he thinks most vira tuous; the rest of the world, him who is most wealthy. The temperate man's pleasures are

No man was ever east down with the durable, because they are regular : and all his life is calm and serene, because it

is innocent. A good man will love himself too well to lose, and all his neighbours too well to win, an estate by gaming. The lore of

gaming will corrupt the best principles. in the world. An angry man who suppresses his passions, thinks worse than he speaks; and

an angry man that will chide, speaks worse than he thinks. A good word is an easy obligation : but

not to speak ill, requires only our silence. which costs us nothing. It is to affectation the world owes its

whole race of coxcombs. Nature in her whole drama never drew such a part; she has sometimes made a fool, but a coxcomb is always of his own making.

It is the infirmity of little minds, to be taken with every appearance, and dazzled with every thing that sparkles; but great minds have but little admiration, because few things appear new to them. It happens to men of learning, as to

ears of corn : they shoot up, and raise their heads high, while they are empty; but when full and swelled with grain, they begin to flag and droon.

He that is truly polite knows how to contradict with respect, and to please without adulation : and is equally remote from an insipid complaisance, and a low familiarity.

The failings of good men are commonly more published in the world than their good deeds; and one fault of a deserving man shall meet with more reproaches, than all his virtues praise; such is the force of ill-will and ill-nature.

It is harder to avoid censure, than to gain applause; for this may be done by one great or wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing.

When Darius offered Alexander ten thousand talents to divide Asia equally with him, he answered. The earth cannot bear two suns, nor Asia two kings.—Parmenio a friend of Alexander, hearing the great offers Darius had made, said, were I Alexander I would accept them. So would I, replied Alexander, were I Parmenio.

Nobility is to be considered only as an imaginary distinction, unless accompanied with the practice of those generous virtnes by which it ought to be obtained. Titles Titles of honour conferred upon such as have no personal merit, are at best but the royal stamp set upon base metal.

Though an honourable title may be conveyed to posterity, yet the ennobling qualities which are the soul of greatness are a sort of incommunicable perfections. and cannot be transferred. If a man could bequeath his virtues by will, and settle his sense and learning upon his heirs are certainly as he can his lands, a noble descent would then indeed be a valuable privilege.

Truth is always consistent with itself. and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas a lve is troublesome. and sets a man's invention upon the rack. and one trick needs a great many more

to make it good.

The pleasure which affects the human mind with the most lively and transport. ing touches, is the sense that we act in the eye of infinite wisdom, power, and goodness, that will crown our virtuous endeavours here with a happiness hereafter, large as our desires, and lasting as our immortal souls; without this the highest state of life is insipid, and with it the lowest is a paradise.

Honourable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the grey hair unto man, and unspotted life

is old age. Wickedness, condemned by ber own

witness, is very timorous, and being pressed with conscience, always forecast, eth etil things; for fear is nothing else but a betraving of the succours which reason offereth.

A wise man will fear in every thing, He that contempeth small things shall fall by little and little.

A richman beginning to fall, is held

up of his friends; but a poor man being down, is thrust away by his friends; when a rich man is fallen he hath many helpers; he speaketh things not to be spoken, and vet men justify him : the poor man slipt, and they rebuked him; he spoke wisely, and could have no place. When a rich man speaketh, every man holdeth his tongue, and, look, what he saith they extol it to the clouds; but if a poor man speaks, they say, What fellow is this? Many have fallen by the edge of the

sword, but not so many as have fallen by

the tongue. Well is he that is defended from it, and hath not passed through the venom thereof: who hath not drawn the voke thereof, nor been bound in her bonds; for the voke thereof is a voke of iron. and the bands thereof are bands of brass : the death thereof is an evil death,

My son, blemish not thy good deeds, neither use uncomfortable words, when thou givest any thing. Shall not the dew assuage the heat? so is a word better than a gift. Lo, is not a word better than a gift? but both are with a gracious man.

Blame not, before thou hast examined the truth : understand first, and then re-

If thou wouldest get a friend, prove him first, and be not hasty to credit him : for some men are friends for their own occasions, and will not abide in the day of thy trouble.

Forsake not an old friend, for the new is not comparable to him : a new triend is as new wine; when it is old, thou shalt drink it with pleasure.

A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity.

Admonish thy friend; it may be he bath not done it; and if he have, that he do it no more. Admonish thy friend; it may be he hath not said it; or if he have, that he speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale. There is one that slippeth in his speech, but not from his heart : and who is he that bath

not offended with his tongue? Whose discovereth secrets loseth his credit, and shall never find a friend to his

mind.

Honour thy father with thy whole heart: and forget not the sorrows of the mother; how canst thou recompence them the things that they have done for thee?

There is nothing so much worth as a mind well instructed.

The lips of talkers will be telling such things as pertain not unto them; but the words of such as have understanding are weighed in the balance. The heart of fools is in their mouth, but the tongue of the wise is in their heart.

To labour and to be content with that a man bath is a sweet life. Be at peace with many : nevertheless,

have but one counsellor of a thousand. Be not confident in a plain way.

Let reason go before every enterprize, and counsel before every action. The

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions, he had contracted in the former.

Censure is the tax a man pays to the

public for being eminent. Very few men, properly speaking, live

at present; but are providing to live ano-Party is the madness of many for the

gain of a few. To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks of marble with a razor.

Superstition is the spicen of the soul. . He who tells a lie is not sensible how great a task he undertakes : for he must be forced to invent twenty more to maintain that one.

Some peoplewill never learn any thing, for this reason, because they understand every thing too soon.

There is nothing wanting, to make all . rational and disinterested people in the

world of one religion, but that they should talk together every day. Men are grateful in the same degree

that they are resentful. Young men are subtle arguers : the

cloak of honour covers all their faults, . as that of passion all their follies. Economy is no disgrace; it is better

living on a little, than outliving a great Next to the satisfaction I receive in the

presperity of an honest man, I am best pleased with the confusion of a rascal. What is often termed shyness, is nothing more than a refined sense, and an indifference to common observations.

The higher character a person supports, the more he should regard his minutest actions.

Every person insensibly fixes upon some degree of refinement in his discourse. some measure of thought which he thinks worth exhibiting. It is wise to fix this pretty high, although it occasions one to talk the less.

To endeavour all one's days to fortify our minds with learning and philosophy. is to spend so much in armour, that one has nothing left to defend,

Deference often shrinks and withers as much upon the approach of intimacy, as the sensitive plant does upon the touch of one's finger.

Men are sometimes accused of pride, merely because their accusers would be

proud themselves if they were in their

places. People frequently use this expression :

I am inclined to think so and so, not considering that they are then speaking the most literal of all truths.

Modesty makes large amends for the pain it gives the persons who labour under it, by the prejudice it affords every worthy person in their favour.

The difference there is betwixt honour and honesty seems to be chiefly in the motive. The honest man does that from duty, which the man of honour does for the sake of character.

· A liar begins with making a falsehood appear like truth, and ends with making truth itself appear like falsehood.

Virtue should be considered as a part of taste : and we should as much avoid deceit, or sinister meanings in discourse, as we would puns, bad language, or false

grammar. Deference is the most complicate, the most indirect, and the most elegant of all

compliments. He that lies in bed all a summer's morning, loses the chief pleasure of the day ;

he that gives up his youth to indolence. undergoes a loss of the same kind. Shining characters are not always the most agreeable ones; the mild radiance of an emerald is by no means less pleasing

To be at once a rake, and to glory in the character, discovers at the same time a bad disposition and a bad taste. -

than the glare of the ruby.

How is it possible to expect that mankind will take advice, when they will not so much as take warning? Although men are accused for not know-

ing their own weakness, yet perhaps as few know their own strength. It is in men asin soils, where sometimes there is a vein of gold which the owner knows not of, Fine sense, and exalted sense, are not

half so valuable as common sense. There are forty men of wit for one man of sense, and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, most mischierous.

A man should never be ashamed to . own he has been in the wrong; which is but saying in other words, that he is wiser to day than he was yesterday.

Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.

Flowers of thetoric in sermons or serious discourses, are like the blue and red flowers in corn, pleasing to those who come only for amusement, but prejudicial to him who would reap the profit.

It often happens that those are the best people, whose characters have been most injured by slanderers : as we usually find that to be the sweetest fruit which the birds have been pecking at.

The eye of a critic is often like a microscope, made so very fine and nice, that it discovers the atoms, grains, and minutest particles, without ever comprebending the whole, comparing the parts,

or seeing all at once the harmony. Men's zeal for religion is much of the same kind as that which they shew for a foot-ball; whenever it is contested for, every one is ready to venture their lives and limbs in the dispute; but when that is once at an end, it is no more thought on, but sleeps in oblivion, buried in rubhish, which no one thinks it worth his

pains to rake into, much less to remove. Henour is but a fictitious kind of honesty; a mean but a necessary substitute for it, in secieties who have none; it is a sort of paper credit, with which men are obliged to trade who are deficient in the sterling cash of true morality and religion.

Persons of great delicacy should know the certainty of the following truth-There are abundance of cases which occasion suspense, in which, whatever they determine, they will repent of their determination; and this through a propen- he is a wise man who will not. sity of human nature to fancy happiness in those schemes which it does not pur-

The chief advantage that ancient writers can boast over modern ones, seems owing to simplicity. Every noble truth and sentiment was expressed by the former in a natural manner, in word and phrase simple, perspicuous, and incapable of improvement. What then remained for later writers, but affectation, witticism, and conceit?

What a piece of work is man! how noble in reason! how infinite in faculties! in ferm and moving, how express and admirable ! in action, how like au angel ! in apprehension, how like a God! .

If to do were as easy as to know what were good to do, chanels had been churches; and poor men's cottages princes palaces. He is a good divine that follows his own instructions : I can easier teach twenty what were good to be done, than to be one of the twenty to follow my own teaching.

Men's evil manners live in brass; their

virtues we write in water. I'he web of our life is of a mingled varn, good and ill together; our zirtues would be proud, if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.

The sense of death is most in apprehension; And the poor beetle that we tread upon, In corporal sufferance feels a pang as great, As when a giant dies.

§ 151. PROVERBS.

As Provenss are allowed to contain a great deal of Wisdom forcibly expressed, it has been judged proper to add a Collection of English, Italian, and Spanish Proverbs. They will tend to exercise the powers of Judgment and Reflection. They may also furnish subjects for Themes, Letters, &c. at Schools. They are so easily retained in the memory that they may often occur in an emergency, and serve a young man more effectually than more formal and elegant sentences.

Old English Proverbs.

In every work begin and end with God. The grace of God is worth a fair. He is a fool who cannot be angry; but So much of passion, so much of nothing

to the purpose. Tis wit to pick a lock, and steal a horse, but 'tis wisdom to let it alone.

Sorrow is good for nothing but for sin. Love thy neighbour; yet pull not down thy hedge.

Half an acre is good land. Cheer up, man, God is still where he was-

Of little meddling comes great case, Do well, and have well. He who perishes in a needless danger is

the devil's martyr. Better spare at the brim, than at the

bottom.

He who serves God is the true wise many The basty man never wants woe.

There is God in the almonry. He who will thrive must rise at five. He who hath thriven may sleep till se-

Prayer brings down the first blessing, and praise the second.

He plays best who wins. He is a proper man who hath proper

conditions. Better half a loaf than no bread. Beware of Had, Lwist,

Frost and fraud have always foul ends. Good words cost nought,

ORC Little said soon amended.

Fair words butter no parsnips. That penny is well spent that saves a but go. groat to its master.

Penny in pocket is a good companion. For all your kindred make much of

your friends. He who bath money in his purse, cannot want an head for his shoulders.

Great cry and little wool, quoth the devil, when he sheared his hogs, 'Tis ill gaping before an oven.

Where the hedge is lowest all men go over.

When sorrow is asleep wake it not. Up-start's a churl that gathereth good, From whence didspringhts noble blood.

Provide for the worst, the best will save itself A covetous man, like a dog in a wheel,

roasts meat for others to eat, Speak me fair, and think what you will, Serve God in thy calling; 'tis better

than always praying. A child may have too much of his

mother's blessing. He who gives alms makes the very best use of his money.

A wise man will neither speak, nor do. Whatever anger would provoke him

Heaven once named, all other things are trifles. The patient man is always at home.

Peace with heaven is the best friendship.

The worst of crosses is never to have had any. Crosses are ladders that do lead up to

heaven. Honour buys no beef in the market.

Carc-not would have.

When it raises pottage you must hold up your dish.

He that would thrive must ask leave

of his wife.

A wonder lasts but nine days. The second meal makes the glutton; and The second blow, or second ill word,

makes the quarrel. A young serving man an old beggar.

A pennyworth of ease is worth a penny at all times. As proud comes behind as goes before.

Bachelors' wives and maids' children are well taught. Beware of the geese when the fox

A good word is as soon said as a bad preaches. Rich men seem happy, great, and wise,

All which the good man only is... . Look not on pleasures as they come.

Love me little, and love me long.

He that buys an house ready wrought. Hath many a pin and nail for nought. Fools build houses, and wise men buy them, or live in them.

Opportunity makes the thief. Out of debt, out of deadly sin.

Pride goes before, and shame follows after. That groat is ill saved that shames its

master. Quick believers need broad shoulders.

Three may keep counsel, if two be He who weddeth ere he he wise, shall

die ere he thrives. He who most studies his content, wants it most.

God hath often a great share in a little house, and but a little share in a great When prayers are done my lady is

ready. He that is warm thinks all are so.

I fevery man will mend one, we shall all be mended. Marry your son when you will, your

daughter when you can. None is a fool always, every one sometimes.

Think of ease, but work on. He that lies long in bed his estate feels

The child saith mothing but what it heard by the fire-side.

A gentleman, a greyhound, and a saltbox look for at the fire-side.

The son full and tattered, the daughter empty and fine. He who riseth betimes hath something in his head.

Fine

Fine dressing is a foul house swept before the doors.

Discontent is a man's worst evil.

He who lives well sees afar off

Love is not to be found in the market. My house, my house, though thou art small,

Thou art to me the Escurial. He who seeks trouble never misseth it. Never was strumpet fair in wise man's

Never was strumpet fair in wise man eye. He that hath little is the less dirty.

Good counsel breaks no man's head, Fly the pleasure that will bite to morrow.

Woe be to the house where there is no chiding.

The greatest step is that out of doors. Poverty is the mother of health. Wealth, like rheum, falls on the weak-

est parts.

If all fools wore white caps, we should look like a flock of goese.

Living well is the best revenge we can take on our enemies.

Fair words make me look to my purse. The shortest answer is doing the thing. He who would have what he hath not

should do what he doth not.

He who hath horns in his bosom needs not put them upon his head.

Good and quickly seldom meet. God is at the end when we think he is

farthest off.

He who contemplates hath a day without night.

Time is the rider that breaks youth.

Better suffer a great evil than do a little one.

Talk much, and err much.
The persuasion of the fortunate sways

the doubtful.

True praise takes root and spreads.

Happy is the body which is blest with

a mind not needing.

Foolish tongues talk by the dozen.

Shey a good man hiserror, and he turns
it into a virtue; a bad man doubles his

When either side grows warm in arguing, the wisest man gises over first.

Wise men with pity do behold Fools worship mules that carry gold. In the husband wisdom, in the wife gentleness.

A wise man cares not much for what he cannot have.

Pardon others, but not thy self.

t If a good man thrives, all thrive with him. Old praise dies unless you feed it. That which two will takes effect. He only is bright who shines by him-

self.
Prosperity lets go the bridle.

Take care to be what thou wouldst it. seem. 's Great businesses turn on a little pin.

He that will not have peace, God gives him war. None is so wise but the fool overtakes

him.
That is the best gown that goes most

up and down the house.

Silks and satius put out the fire in the

The first dish pleaseth all.

God's mill grinds slow, but sure. Neither praise nor dispraise thyself; thy actions serve the turn.

He who fears death lives not. He who preaches gives alms. He who pitieth another thinks on him-

self.

Night is the mother of counsels.

He who once hits will be ever shooting. He that cockers his child provides for his enemy. The faulty stands always on his guard.

He that is, thrown would ever wrestle. Good swimmers are drowned at last. Courtesy on one side only lasts not long. Wine counsels seldom prosper. Set good against evil.

He goes not out of his way who goes to a good inn.

It is an ill air where we gain nothing. Every one hath a fool in his sleeve. Too much taking heed is sometimes

'Tis easier to build two chimnies than to maintain one.

Ile hath no leisure who useth it not. The wife is the key of the house. The life of man is a winter day. The least foolish is accounted wise.

Life is half spent before we know what it is to live. Wine is a turn-coat; first a friend, then

an enemy.

Wine ever pays for his lodging.

Time undermines us all.

Conversation makes a man what he is.

The dainties of the great are the tears of the poor.

The great put the little on the book.

Lawyers' houses are built on the heads of fools.

Among good men two suffice.

The best bred have the best portion.

To live peaceably with all breeds good blood. He who hath the charge of souls trans-

Pains to get, care to keep, fear to lose. When a lackey comes to hell, the devil

locks the gates.

He that tells his wife news is but newly

married.

He who will make a door of gold, must knock in a nail every day.

If the brain sows not corn, it plants thistles.

A woman conceals what she knows

not.

Some evils are cured by contempt.

God deals his wrath by weight, but

God deals his wrath by weight, but without weight his mercy. Follow not truth too near at the heels,

lest it dash out your teeth.

Say to pleasure, gentle Eve, I will have none of your apple.

Marry your daughters betimes, lest they marry themselves.

Every man's censure is usually first moulded in his own nature. Suspicion is the virtue of a coward.

Stay a while, that we may make an end the sooner. Let us ride fair and softly that we may

get home the sooner.

Debtors are liars.

Knowledge (or cunning) is no burthen.

Dearths foreseen come not.

A penny spared is twice got.

Pensions never enriched young men.
If things were to be done twice, all
would be wise.
If the mother had never been in the

oven, she would not have looked for her daughter there.

The body is sooner well dressed than

the soul.

Every one is a master, and a servant.

No profit to henour, no honour to virtue or religion.

Every sin brings its punishment along

with it.

The devil divides the world between atheism and superstition.

Good husbandry is good divinity. Be reasonable and you will be happy. It is better to please a fool than to an-

ger him.

A fool, if he saith he will have a crab, he will not have an apple.

Take keed you find not what you do not seek. The highway is never about.

He lives long enough who hath lived well.

Mettle is dangerous in a blind horse. Winter never rots in the sky.

God help the rich, the poor can beg. He that speaks me fair, and loves me not, I will speak him fair, and trust him not. He who preaches war is the devil's

chaplain.

The truest wealth is contentment with a little.

A man's best fortune, or his worst, is a wife. Marry in haste, and repent at leisure.

Sir John Barley-Corn is the strongest

Like blood, like good, and like age, Make the happiest marriage.

Every ass thinks himself worthy to stand with the king's horses.

A good beginning makes a good ending. One ounce of discretion, or of wisdom, is worth two pounds of wit.

The devil is good, or kind, when he is pleased. A fair face is half a portion. To forcet a wrong is the best revenge.

Manners make the man.

Man doth what he can, God doth what, he pleases.

Gold goes in at any gate except that of heaven.

Knaves and fools divide the world. No great loss but may bring some little profit.

When poverty comes in at the door, love leaps out at the window.

That suit is best that best fits me. If I had revenged every wrong,

I had not worn my skirts so long. Self-love is a mote in every man's eye. That which is well done is twice done. Use soft words and hard arguments.

There is no coward to an ill conscience. He who makes other men afraid of his wit, had need be afraid of their memories.

Riches are but the baggage of virtue. He who defers his charities till his death, is rather liberal of another man's

than of his own.

A wise man hath more ballast than sail.

Great men's promises, courtiers' oaths,

and dead men's shoes, a man may look for, but not trust to. Be wise on this side heaven.

The devil tempts others, an idle man tempts the devil. Good looks buy nothing in the market. He who will be his own master often

hath a fool for a scholar.

That man is well bought who costs you

but a compliment.

The greatest king must at last go to

bed with a shovel or spade.

He only truly lives who lives in peace.

If wise men never erred, it would go

hard with the fool.

Great virtue seldom descends.

Oue wise (in marriage) and two

Aimsgiving never made any man poor, nor robbery rich, nor prosperity wise. A fool and his money are soon parted. Fear of hell is the true valour of a

christian.

For ill do well, then fear not hell.

The best thing in the world is to live

above it. Happy is he who knows his follies in

his youth.

A thousand pounds and a bottle of hay,
Will be all one at Doomsday.

One pair of heels is sometimes worth

two pair of hands.

'Tis good sleeping in a whole skin.

Enough is as good as a feast.

A fool's bolt is soon shot.

All is well that ends well.

Ever drink ever dry.

He who hath an ill name is half hanged.

Harm watch, harm catch.

A friend's frown is better than a fool's

smile.

The easiest work and way is, To beware.
If the best man's faults were written in

his forehead, it would make him pull his hat over his eyes. A man may be great by chance; but ne-

ver wise, or good, without taking pains for it.

Success makes a fool seem wise.

All worldly joys go less

All that one joy of doing kindnesses.

What fools say doth not much trouble wise men. Money is a good servant butan ill mas-

ter. Pleasure gives law to fools, God to the

wise. He lives indeed who lives not to him-

self alone.

Good to begin well, better to end well.

There would be no ill language if it were
not ill taken.

Industry is Fortune's right hand, and frugality is her left. We shall all lie alike in our graves. When flatterers meet, the devil goes to dinner.
'Tis a small family that hath neither a

thief nor an harlot in it.

To give and to keep there is need of

. A man never surfeits of too much ho-

Honour and ease are seldom bedfellows.
 Those husbands are in heaven whose wires do not chide.

He can want nothing who hath God for his friend.

Young men's knocks old men feel. He who is poor when he is married,

shall be rich when he is buried.

Of all tame beasts, I hate sluts.

Giving much to the poor doth increase

a man's store.

That is my good that doth me good.

An idle beside the desille then

An idle brain is the devil's shop.
God send us somewhat of our own when

rich men go to dinner.

Let your purse still be your master.

Young men think old men fools; but

old men know that young men are fools.

Wit once bought, is worth twice taught,
A wise head makes a close mouth.

All foolish fancies are bought much too dear.

Women's and children's wishes are the aim and happiness of the more weak men.

Ignorance is better than pride with greater knowledge.

The charitable man gives out at the doer, and God puts in at the window.

Every man is a fool where he hath not considered or thought.

He who angers others is not himself at ease. He dies like a beast who hath done no

good while he lived.

Heaven is not to be had by men's barely wishing for it.

Patch and long sit, build and soon flit, One hour's sleep before midnight is worth two hours sleep after it

worth two hours sleep after it.
Wranglers never want words.
War is death's feast.

Idle lazy folks have most labour. Knavery may serve a turn, but honesty is best at the long run.

A quick landlord makes a careful tenant.

Look ever to the main chance,

Will is the cause of woe.
Welcome is the best cheer,
I will keep no more cats than what will

catch mice.

Reprove others, but correct thyself.

Once a knave and over a knave.
Planting

Planting of trees is England's old thrift. It is more painful to do nothing than something.

Any thing for a quiet life. 'Tis great folly to want when we have it, and when we have it not too.

Fly pleasure, and it will follow thee. God's providence is the surest and best inheritance.

That is not good language which all understand not.

Much better lose a jest than a friend. Ill-will never said well.

He that hath some land must have some labour. Shew me a liar and I will show you a

thief. We must wink at small faults.

Use legs and have legs. Keep your shop and your shop will

keep you. Every one should sweep before his own door.

Much coin usually much care.

Good take heed doth always speed. He who gets doth much, but he who

keeps doth more. A pound of gold is better than an

ounce of honour. We think lawyers to be wise men, and

they know us to be fools. Saten bread is soon forgotten. When you see your friend, trust to

yourself. Let my friend tell my tale.

Mention not a rope in the house of one whose father was hanged. Speak the truth and shame the devil.

God help the fool, quoth Pedly, (An Lendand lose my money; so play fools. Early to go to bed, and then early to

rise, make man more holy, more healthy, wealthy, and wise. Anger dies soon with a wise and good

He who will not be counselled, cannot

be helped. God hath provided no remedy for wil-

ful obstinacy. All vice infatuates and corrupts the judgment.

He who converses with nobody, knows gives. nothing. There is no fool to the old fool.

A good wife makes a good husband. 'Tis much better to be thought a fool than to be a knave.

One fool makes many. Penny, whence camest thou? Penny, whither goest thou? and. Penny, when wilt thou come again? 'Tis worse to be an ill man than to be

thought to be one.

A fool comes always short of his reckoning. A young saint an old saint; and a

young devil and an old devil. Wit is folly unless a wise man hath the keeping of it.

Knowledge of God and of ourselves is the mother of true devotion, and the per-

fection of wisdom. · Afflictions are sent us from God for our good.

Confession of a fault makes half amends. Every man can tame a shrew but he who hath her.

'Tis better to die poor than to live poor. Craft brings nothing home at the last. Diseases are the interest of pleasures.

All covet, all lose. Plain-dealing is a jewel; but he who

useth it will die a beggar. Honour bought is temporal simony. Live, and let live, i. c. be a kind land-

Children are certain cares, but very un-

certain comforts. Giving begets love, lending usually les-

He is the wise, who is the honest man. Take part with reason against thy own wilt or humour.

Wit is a fine thing in a wise man's hand. Speak not of my debts except you mean

to pay them. Words instruct, but examples persuade effectually.

He who lives in hones dies a fool. He who gives wisely sells to advantage. Years know more than books.

Live so as you do mean to die. Go not to hell for company. All earthly joys are empty bubbles, and

do make men boys. Better unborn than untaught. If thou do ill, the joy fades, not the

pains; if well, the pains do fade, the joy remains. Always refuse the advice which passion

Nor say nor do that thing which anger

prompts you to. Bear and forbear is short and good philosophy.

Set out wisely at first; custom will make every virtue more easy and pleasant to you than any vice can be.

3 U-2

of a man's own reason over his passions and follies.

Religion hath true lasting joys : weigh all, and so

If any thing have more, or such, let heaven go. Whatever good thou dost, give God the

praise, Who both the power and will first gave

to thee.

& 152. Old Italian Proverbs. He who serves God hath the best master in the world. Where God is, there nothing is wanting. No man is greater in truth than he is in God's esteem. He hath a good judgment who doth not rely on his own. Wealth is not his who gets it, but his who enjoys it. He who converses with nobody, is either a brute or an angel. Go not over the water where you cannot see the bottom. He who lives disorderly one year, doth not enjoy himself for five years after. Friendships are cheap, when they are to be bought with pulling off your hat. Speak well of your friend, of your enemy neither well nor ill. The friendship of a great man is a lion at the next door. The money you refuse will never do you good. A beggar's wallet is a mile to the bottom. I once had, is a poor man. There are a great many asses without lone ears An iron anvil should have a hammer of feathers. He keeps his road well enough who gets rid of bad company. You are in debt, and run in farther; if you are not a liar yet, you will be one. The best throw upon the dice is to throw them away. 'Tis horribly dangerous to sleep near the gates of hell. He who thinks to cheat another, cheats himself most. Giving is going a fishing. Too much prosperity makes most men fools. Dead men open the eyes of the living. No man's head aches while he comforts another. Bold and shameless men are masters of half the world. Every one hath enough to do to govern himsen well. He who is an ass, and takes himself to be a stag, when he comes to leap the ditch finds his mistake. Praise doth a wise man good, but a fool harm. No sooner is a law made but an evasion of it is found out. He who gives fair words, feeds you with an empty spoon. Three things cost dear; the careses of a dog, the love of a miss, and the invitation of an host. Hunger never fails of a good cook. A man is valued as he makes himself valuable.

The best and noblest conquest is that make arich man on a sudden; little wift, little shame, and little honesty. He who hath good health is a rich man, and doth not know it. Give a wise man a hint, and he will do the business well enough. A bad agreement is better than a good law-suit. The best watering is that which comes from heaven. When your neighbour's house is on fire, carry water to your own. Spare diet and no trouble keep a man in good health. He that will have no trouble in this world must not he born in it. The maid is such as she is bred, and tow as it is spun. He that would believe he hath a great many friends, must try but few of them. Love bemires young men, and drowns the old. Once in every ten years, every man needs his neighbour. Aristotle saith, When you can have any good thing take it; and Plato saith, if you do not take it, you are a great coxcomb. From an ass you can get nothing but kicks and stench. Either say nothing of the absent, or speak like a friend. One man forewarned (or apprised of a thing) is worth two. He is truly happy who can make others happy 'too. A fair woman without virtue is like palled wine. Tell a woman she is wondrous fair, and she will soon turn fool, Paint and patches give offence to the husband, hopes to her gallant. He that would be well spoken of himself, must not speak ill of others. He that doth the kindness hath the noblest pleasure of the two. He who doth a kindness to a good man, doth a greater to himself. A man's hat in his hand never did him harm. One cap or hat more or less, and one quire of paper in a year, cost but little, and will make you many friends. He who blames grandees endangers his head, and he who praises them must tell many a lie. A wise man goes not on board without due provision. Keep your mouth shut, and your eyes open. He who will stop every man's month must have a great deal of meal. Wise men have their mouth in their hearts, fools their heart in their mouth. Shew not to all the bottom either of your purse or of your mind. I heard one say so, is half a lie. Lies have very short legs. One lie draws ten more after it. Keep company with good men and you'll increase their number. He is a good man who is good for himself, but he is good indeed who is so for others too. When you meet with a virtuous man, draw his picture. He who keeps good men com-Three littles pany may very well bear their charges.

He begins to grow had who takes himself to be a good man. He is far from a good man who strives not to grow better. Keen good men company, and fall not out with the bad. He who throws away his estate with his hands, goes afterwards to nick it up on his feet. 'Tis a had house that hath not an old man in it. To crow well and scrane ill is the devil's trade. Be ready with your hat, but slow with your purse. A burthen which one chuses is not felt. The dearer such a thing is the better pennyworth for me. Suppers kill more than the greatest doctor ever cured. All the wit in the world is not in one head. Let us do what we can and ought, and let God do his pleasure. 'Tis better to be condemned by the college of physicians than by one judge. Skill and assurance are an invincible couple. The fool kneels to the distaff. Knowing is worth nothing, unless we do the good we know. A man is half known when you see him, when you hear him speak you know him all out. Write down the advice of him who loves you, tho' you like it not at present. Be slow to give advice. ready to do any service. Both anger and haste hinder good counsel. Give neither counsel nor salt till you are asked for it. The fool never thinks higher than the top of his house. A courtier is a slave in a golden chain. A little kitchen makes a large house. Have money, and you will find kindred enough. He that lends his money hath a double loss. Of money, wit, and virtue, believe one-fourth part of what you hear men say. Money is his servant who knows how to use it as he should, his master who doth not, 'Tis better to give one shilling than to lend twenty. Wise distrust is the parent of security. Mercy or goodness alone makes us like to God. So much only is mine, as I either use myself or give for God's sake. He who is about to speak evil of another, let him first well consider himself. Speak not of me unless you know me well; think of yourself ere aught of me you tell. One day of a wise man is worth the whole life of a fool. What you give shines still, what you eat smells ill next day. Asking costs no great matter. A woman that loves to be at the window is like a bunch of grapes in the highway. A woman and a glass are never out of danger. A woman and a cherry are painted for their own harm. The best furniture in the house is a virtuous woman. The first wife is matrimony, the

second company, the third heresy, A doctor and a clown know more than a doctor alone. Hard upon hard never makes a good wall. The example of good men is visible philosophy. One ill example spoils many good laws. Every thing may be, except a ditch without a bank. He who throws a stone against God, it falls upon his own head. He who plays me one trick shall not play me a second. Do what you ought, and let what will come on it. By making a fault you may learn to do better. The first faults are theirs who commit them, all the following are his who doth not punish them. He who would be ill served, let him keep good store of servants. To do good still make no delay; for life and time slide fast away. A little time will serve to do ill. He who would have trouble in this life. let him get either a ship or a wife. He who will take no pains will never build a house three stories high. The best of the game is, to do one's business and talk little of it. The Italian is wise before he undertakes a thing, the German while he is doing it, and the Frenchman when it is over. In prosperity we need moderation, in adversity patience. Prosperous men sacrifice not, i.e. they forget God. Great prosperity and modesty seldom go together. Women, wine, and horses, are ware men are often deceived in. Give your friend a fig. and your enemy a peach. He who hath no children doth not know what love means. He who spins hath one shirt, he who spins not hath two. He who considers the end, restrains all evil inclinations. He who hath the longest sword is always thought to be in the right. There lies no appeal from the decision of fortune. Lucky men need no counsel. things only are well done in haste; flying from the plague, escaping quarrels, and catching fleas. 'Tis better it should be said. Here he ran away, than Here he was slain. The sword from Heaven above falls not down in haste. The best thing in gaming is, that it be but little used. Play, women, and wipe, make a man laugh till he dies of it. Play or gaming hath the devil at the bottom. The devil goes shares in gaming. He who doth not rise early never does a good day's work. He who hath good health is young, and he is rich who owes nothing. If young men hadwit, and old men strength enough, every thing might be well done. He who will have no judge but himself, condemns himself. Learning is folly unless a good 3 U 3 judgment

judgment hath the management of it. shadow or resemblance of virtue. The Every man loves justice at another man's shadow of a lord is an hat or cap for a house; nobody cares for it at his own. fool. Large trees give more shade than He who keeps company with great men is the last at the table, and the first at any toil or danger. Every one hath his cricket in his head, and makes it sing as he pleases. In the conclusion, even sorrows with bread are good. When war begins, hell gates are set open. He that hath nothing knows nothing, and he that hath nothing is nobody. He who hath more, hath more care, still desires more, and enjoys less. At a dangerous passage give the prece-dency. The sickness of the body may prove the health of the soul. Working in your calling is half praying. An ill book is the worst of thieves. The wise hand doth not all which the foolish tongue saith, Let not your tongue say what your head may pay for. The best armour is to keep out of gupshot. The good woman doth not say, Will you have this? but gives it you. That is a good misfortune which comes alone. He who doth no ill hath nothing to fear. No ill befalls us but what may be for our good. He that would be master of his own must not be bound for another. Eat after your own fashion, clothe yourself as others do. A fat physician, but a lean monk. Make yourself all honey, and the flies will eat you up. Marry a wife, and buy a horse from your neighbour. He is master of the world who despiseth it : its slave who values it. This world is a cage of fools. He who hath most patience best enjoys the world. If veal (or mutton) could fly, no wild fowl could come near it. He is unhanny who wishes to die : but more so be who fears it. The more you think of dying, the better you will live. He who oft thinks on death provides for the next life. Nature, time, and patience, are the three great physicians. When the ship is sunk every man knows how she might have been saved. Peverty is the worst guard for chastity. Affairs, like salt-fish, ought to lie a good while a soaking. He who knows nothing is confident in every thing. He who lives as he should, has all that he needs. By doing nothing, men Jearn to do ill. The best revenge is to prevent the injury. Keep yourself from the occasion, and God will keep you from the sins it leads to. One eye of the master sees more than four eyes of his servant. He who doth the injury never forgives the injured man. Extravagant offers are a kind of denial. Vice is set off with the

fruit. True love and honour go always together. He who would please every body in all he doth, troubles himself, and contents nobody. Happy is the man who doth all the good he talks of. That is best or finest which is most fit or seasonable. He is a good orator who prevails with himself. One pair of ears will drain dry an hundred tongues. A great deal of pride obscures, or blemishes, a thousand good qualities. He who hath gold hath fear, who hath none hath sorrow. An Arcadian ass, who is laden with gold, and cats but straw. The hare catched the lion in a net of gold. Obstinacy is the worst, the most incurable of all sins. Lawyers gowns are lined with the wilfulness of their clients. Idleness is the mother of vice, the stepmother to all virtues. He who is employed is tempted by one devil; he who is idle, by an hundred. An idle man is a bolster for the devil. Idleness buries a man alive. He that makes a good war hath a good peace. He who troubles not himself with other men's business, gets peace and ease thereby. Where peace is, there God is or dwells. The world without peace is the soldier's pay. Arms carry peace along with them. A little in peace and quiet is my heart's wish. He bears with others, and saith nothing, who would live in peace. One father is sufficient to govern an hundred children, and an hundred children are not sufficient to govern one father. The master is the eye of the house. The first service a bad child doth his father, is to make him a fool; the next is, to make him mad. A rich country and a bad road. A good lawyer is a bad neighbour. He who pays well is master of every body's purse. Another mam's bread costs very dear. Have you bread and wine? sing and be merry. If there is but little bread, keep it in your hand; if but a little wine, drink often ; if but a little bed, go to bed early, and clap yourself down in the middle. 'Tis good keeping his cloaths who goes to swim. A man's own opinion is never in the wrong. He who speaks little, needs but half so much brains as another man. He who knows most, commonly speaks least. Few men take his advice who talks a great deal. He that is going to speak ill of another, let him consider himself well, and he will hold his peace. Eating little, and speaking little, can never do a man hurt,

A civil answer to a rude speech costs not much, and is worth a great deal. Speaking without thinking is shooting without taking aim. He doth not lose his labour who counts every word he speaks. One mild word quenches more heat than a whole bucket of water. Use good words to put off your rotten apples. Give every man good words, but keep your purse-strings close. Fine words will not keep a cat from starving. He that hath no patience, hath nothing at all. No patience, no true wisdom. Make one bargain with other men, but make four with yourself. There is no fool to a learned fool. The first degree of fully is to think one's self wise; the next to tell others so; the third to despise all counsel. If wise men play the fool, they do it with a vengeance. One fool in one house is enough in all conscience. He is not a thorough wise man who cannot play the fool on a just occasion. A wise man doth that at the first which a fool must do at the last. Men's years and their faults are always more than they are willing to own. Men's sins and their debts are more than they take them to be- Punishment, though lame, overtakes the sinner at the last. He considers ill, that considers not on both sides. Think much and often. speak little, and write less. Consider well, Who you are, What you do, Whence you came, and Whither you are to go. Keep your thought to yourself, let your mein be free and open. Drink wine with pears, and water after fires. When the pear is ripe, it must fall of course. He that parts with what he ought, loses nothing by the shift. Forgive every man's faults except your own. To forgive injuries is a noble and God-like revenge. 'Tis a mark of great proficiency, to bear easily the failings of other men. Fond love of a man's self shews that hedoth not know himself. That which a man likes well is half done. He who is used to do kindnesses, always finds them when he stands in need. A wise lawyer never goes to law himself. A sluggard takes an hundred steps because he would not take one in due time. When you are all agreed upon the time, quoth the curate, I will make it rain. I will do what I can, and a little less, that I may hold out the better. Trust some few, but beware of all men. He whoknows but little presently outs with it. He that doth not mind small things will never get a great deal, John Do-

little was the son of Good-wife Spin-little. To know how to be content with a little. is not a morsel for a fool's mouth. That is never to be called little, which a man thinks to be enough. Of two cowards, he hath the better who first finds the other out. The worst pig often gets the best The devil turns his back when he finds the door shut against him. The wiser man yields to him who is more than his match. He who thinks he can do most is most mistaken. The wise discourses of a poor man go for nothing. Poor folks have neither any kindred nor any friends. Good preachers give their hearers fruit, not flowers. Woe to those preachers who listen not to themselves. He who quakes for cold, either wants money to buy him. cloaths, or wit to put them on. Poverty is a good hated by all men. He that would have a thing done quickly and well, must do it himself. He who knows most is the least presuming or confident. 'Tis more noble to make yourself great, than to be born so. The beginning of an amour (or gallantry) is fear, the middle sin, and the end sorrow or repentance. The beginning only of a thing is hard, and costs dear. A fair promise catches the fool. He who is bound for another goes in at the wide end of the horn, and must come out at the narrow if he can. Promising is not with design to give, but to please fools. Give no great credit to a great promiser. Prosperity is the worst enemy men usually have. Proverbs bearage, and he who would do well may view himself in them as in a looking-glass. A proverb is the child of experience. He that makes no reckoning of a farthing, will not be worth an halfpenny. Avoid carefully the first ill or mischief, for that will breed an hundred more. Reason governs the wise man, and a cudgel the fool. Suffering is the monitor of fools, reason of wise men. If you would be as happy as any king, consider not the few that are before, but the many that come behind you. Our religion and our language we suck in with our milk. Love, knavery, and neces. sity, make men good orators. There is no fence against what comes from Heaven. Good husbandry is the first step towards riches. A stock once gotten, wealth grows up of its own accord. Wealth hides many a preat fault. Good ware was never dear. nor a miss ever worth the money she costs. The fool's estate is the first spent. Wealth is his that enjoys it, and the world is his 3 U 4

who scrambles for it. A father with very great wealth, and a son with no virtue at all. Little wealth, and little care and trouble. The Roman conquers by sitting still at home. Between robbing and restoring, men commonly get thirty in the hundred. He is learned enough who The more a knows how to live well. man knows, the less credulous he is. There is no harm in desiring to be thought wise by others, but a great deal in a man's thinking himself to be so. Bare wages never made a servant rich. Losing much breeds had blood. Health without any money is half sickness. When a man is tumbling down, every saint lends a hand. He that unseasonably plays the wise man is a fool. He that pretends too much to wisdom is counted a fool. A wise man never sets his heart upon what he cannot have. A lewd bachelor makes a jealous husband. That crown is well spent which saves you ten. Love can do much, but scorn or disdain can do more. If you would have a thing kept secret, never last. He that takes no care of himself, tell it to any one ;and if you would not have a thing known of you, never do it. Whatever you are going to do or say, think well first what may be the consequence of it. They are always selling wit to others who have least of it for themselves. He that gains time gains a great point. Every ditch is full of after-wit. A dittle wit will serve a fortunate man. The favour of the court is like fair weather in winter. Neither take for a servant him who you must entreat : nor a kinsman nor a friend, if you would have a good one. A man never loses by doing good offices to others. He that would be well served, must know when to change his servants. Ignorance and prosperity make men bold and confident. He who employs one servant in any business, hath him all there; who employs two, hath half a servant; who three, hath never a one. Fither a civil grant, or a civil denial. When you have any business with a man give him title enough. The covetous man. is the hailiff, not the master, of his own estate. Trouble not your head about the weather, or the government. Like with like looks well, and lasts long. All worldly joy is but a short-lived dream. That is a cursed pleasure that makes a man a fool. The soldier is well paid for doing mischief. A soldier, fire, and water, soon as much more brains as he needs, a knave make room for themselves. A consider- hath not half enough. A wise man ing, careful man is half a conjuror. A changes his mind when there is reason

man would not be alone even in paradise. One nap finds out, or draws on another. Have good luck, and you may lie in bed. He that will maintain every thing must have his sword always ready drawn. That house is in an ill case where the distaff commands the sword. One sword keeps another in the scabbard. He that speaks ill of other men, burns his own tongue. He that is most liberal where he should be so, is the best husband. He is gainer enough who gives over a vain hope. A mighty hope is a mighty cheat. Hope is a pleasant kind of deceit. A man cannot leave his experience or wisdom to his heirs. Fools learn to live at their own cost, the wise at other men's. He is master of the whole world who hath no value for it. He who saith Woman, saith Wo to man. One enemy is too much for a man in a great post, and an hundred friends are too few. Let us enjoy the present, we shall have trouble enough hereafter. Men toil and take pains in order to live easily at must not expect it from others. Industry makes a gallant man, and breaks ill fortune. Study, like a staff of cotton, brats without noise. Mother-in-law and daughter-iu-law are a tempest and hail-storm. If pride were a deadly disease how many would be now in their graves! He who cannot hold his peace will never lie at case. A fool will be always talking, right or wrong. In silence there is many a good morsel. Pray hold your peace, or you will make me fall asleep. The table, 2 secret thief, sends his master to the hospital. Begin your web, and God will supply you with thread. Too much fear is an enemy to good deliberation. As soon as ever God bath a church built for him, the devil gets a tabernacle set up for himself. Time is a file that wears, and makes no noise. Nothing is so hard to bear well as prosperity. Patience, time, and money, set every thing to rights. The true art of making gold is to have a good estate, and to spend but little of it. Abate two thirds of all the reports your hear. A fair face, or a fine head, and very little brains in it. He who lives wickedly lives always in fear. A beautiful face is a pleasing traitor. 1 If three know it, all the world will know it too. Many hath too much, but nobody hathenough. An honest man hath half

for it. From hearing comes wisdom : and from speaking, repentance. Old age is an evil desired by all men, and youth an advantage which no young man understands. He that would have a good revenge let him leave it to God. Would you be revenged on your enemy? live as you ought, and you have done it to purpose. He that will revenge every affront, either falls from a good post, or never gets up to it. Truth is an inhabitant of heaven. That which seems probable is the greatest enemy to the truth. A thousand probabilities cannot make one truth. 'Tis no great pains to speak the That is most true which we least care to hear. . Truth hath the plague in his house (i. e. is carefully avoided). A wise man will not tell such a truth as every one will take for a lie. Long voy-ages occasion great lies. The world makes men drunk as much as wine doth. Wine and youth are fire upon fire. Enrich your younger age with virtue's lore, 'Tis virtue's picture which we find in books. Virtue must be our trade and study, not our chance. We shall have a house without a fault in the next world. Tell me what life you lead, and I will low form who never thinks beyond this short life. Vices are learned without a teacher. Wicked men are dead whilst they live. He is rich who desires nothing more. To recover a bad man is a double kindness or virtue. Who are you for ? I am for him whom I get most by. He who eats but of one dish never wants a physician. He hath lived to ill purpose who cannot hope to live after his death. Live as they did of old; speak as men do now. The mob is a terrible monster. Hell is very full of good meanings and intentions. He only is well kept whom God keeps. Break the legs of an evil custom. Tyrant custom makes a slave of reason. Experience is the father, and memory the mother of wisdom. He who doeth every thing he has a mind to do, doth not what he should do. He who says all that he has a mind to say, hears what he hath no mind to hear. That city thrives best where virtue is most esteemed and rewarded. He cannot go wrong whom virtue guides. The sword kills many, but wine many more. Tis truth which makes the man angry. He who tells all the truth he knows, must lie in the streets. Oil and truth will get uppermost at the last. A probable story is the best weapon of calumny. He

counts very unskilfully who leaves God out of his reckoning. Nothing is of any great value but God only. All is good that God sends us. He that hath children, all his morsels are not his own. Thought is a nimble footman. Many know every thing else, but nothing at all of themselves. We ought not to give the fine flour to the devil, and the bran to God. Six foot of earth make all men of one size. He that is born of a hen must scrape for his living. Afilictions draw men up towards heaven. That which does us good is never too late. Since my house must be burnt I will warm myself at it. Tell every body your business, and the devil will do it for you. A man was hanged for saying what was true. Do not all that you can do; spend not all that you have; believe not all that you hear; and tell not all that you know. A man should learn to sail with all winds. He is the man indeed who can govern himself as he ought. He that would live long must sometimes change his course of life. When children are little they make their parent's heads ach; and when they are grown up, they make their hearts ach. To preach well, you must first tell you kow you shall die. He is in a . practice what you teach others. Use or practice of a thing is the best master. A. man that hath learning is worth two who have it not: A fool knows his own business better than a wise man doth another's. He who understands most is other men's master. Have a care of-Had I known this before. Command your servant, and do it yourself, and you will have less trouble. You may know the master by his man. He who serves the public hath but a scurvy master. He that would have good offices done to him, must do them to others. 'Tis the only true liberty to serve our good God. The common soldier's blood makes the gene. ral a great man. An huge great house is an huge great trouble. Never advise a man to go to the wars, nor to marry, Go to the war with as many as you can, and with as few to counsel. 'Tis better keeping out of a quarrel than to make it up afterward. Great birth is a very poor dish on the table. Neither buy any thing of, nor seil to, your friend. Sickness or diseases are visits from God. Sickness is a personal citation before our Judge. Beauty and folly do not often part company. Beauty beats a call upon a drum. Teeth placed before the tongue give good advice. A great many pair of shoes are worn out before men do

all they say. A great many words will not fill a purse. Make a slow answer to a hasty question. Self praise is the ground of hatred. Speaking evil of one another is the fifth element men are made up of. When a man speaks you fair, look to your purse. Play not with a man till you hurt him, nor jest till you shame him. Eating more than you should at once, makes you cat less afterward. He makes his grief light who thinks it so. He thinks but ill who doth not think twice of a thing. He who goes about a thing himself, hath a mind to have it done; who sends another, cares not whether it be done or no. There is no discretion in love, nor counsel in anger. Wishes never can fill a sack. The first step a man makes towards being good, is to know he is not so already. He who is bad to his relations is worse to himself, 'Tis good to know our friends' failings, but not to publish them. A man may see his own faults in those which others do. 'Tis the virtue of saints to be always going on from one kind and degree of virtue to another. A man may talk like a wise man, and vet act like a fool, Every one thinks he bath more than his share of brains. The first chapter (or point) of fools is to think they are wise men. Discretion, or a true judgment of things, is the parent of all virtue. Chastity is the chief and most charming beauty. Little conscience and great diligence make a rich man. Never count four except you have them in your bag. Open your door to a fair day, but make yourself ready for a foul one. A little too late is too late still. A good man is ever at home wherever he chance to be. Building is a word that men pay dear for. If you would be heathful, clothe yourself warm, and eat sparingly. Rich men are slaves condemned to the mines. Many men's estates come in at the door, and go out at the chimney. Wealth is more dear to men than their blood or life is. Foul dirty water makes the river great. That great saint interest rules the world alone. Their power and their will are measures princes take of right and wrong, In governing others you must do what you can do, not all you would do. A wise man will stay for a convenient season, and will bend a little, rather than he torn up by the roots. Ever buy your wit at other men's charges. You must let your phlegm subdue your choler, if you would not spoil your business. Take not physic when you are well, lest you die

to be better. Do not do evil to get good by it, which never yet happened to any. That pleasure's much to dear which is bought with any pain. To live poor that a man may die rich, is to be the king of fools, or a fool in grain. Good wine makes a bad head, and a long story. Be as easy as you can in this world, provided you take good care to be happy in the next. Live well, and be cheerful. A man knows no more to any purpose than he practices. He that doth most at once doth least. He is a wretch whose hopes are all below. Thank you, good puss, starved my cat. No great good comes without looking after it. Gather the rose, and leave the thoru behind. He who would be rich in one year is hanged at six months end. He who hath a mouth will certainly eat. Go early to the market, and as late as ever you can to a bat-The barber learns to shave at the beards of fools. He who is lucky (or rich) passes for a wise man too. He commands enough who is ruled by a wise man. He who reveals his secret makes himself a slave. Gaming shews what mettle a man is made of. How can the cat help it if the maid be a fool? Fools grow up apace without any watering. God supplies him with more who lays out his estate well. The printing-press is the mother of errors. Let me see your man dead, and I will tell you how rich he is. Men live one half of the year with art and deceit, and the other half with deceit and art. Do yourself a kindness, Sir .- (The beggar's phrase for Give alms.)-I was well, would be better, took physic, and died .- (On a monument.)-All row galley-wise; every man draws toward himself. He who hath money and capers is provided for Lent. A proud man hath vexation or fretting enough. He who buys by the penny keeps his own house and other men's too. Tell me what company you keep, and I will tell you what you do. At a good pennyworth pause a while. He who doth his own business doth not foul his fingers. 'Tis good feasting at other men's houses. A wise man makes a virtue of what he cannot help. Talk but little, and live as you should do.

§ 153. Old Spanish Proverby.

Is a rich man who hath God for his friend. He is the best scholar who hath learned to live well. A handful of motherwite is worth a bushel of learning. When all men say you are an ass, 'tis time to.

Bray. Change of weather finds discourse for fools. A pound of care will not pay an ounce of debt. The sorrow men have for others hangs upon one hair. A wise man changes his mind, a fool never will. That day on which you marry, you either mar or make yourself. God comes to see, or look upon us, without a bell. You had better leave your enemy something when you die, than live to beg of your friend. That's a wise delay which makes the road safe. Cure your sore eyes only with your elbow. Let us thank God, and be content with what we have. The foot of the owner is the best manure for his land. He is my friend who grinds at my mill. Enjoy that little you have while the fool is hunting for more. Saying and doing do not dine together. Money cures all diseases. A life ill spent makes a sad old age. 'Tis money that makes men lords. We talk, but God doth what he pleases. May you have good luck, my son, and a little wit will serve your turn. Gifts break through stone walls. Go not to your Doctor for every ail, nor to your lawyer for every quarrel, nor to your pitcher for every thirst. There is no better looking-glass than an old true friend. A wall between both best preserves friend. ship. The sam of all is, to serve God well, and to do no ill thing. The creditor always hath a better memory than the debtor. Setting down in writing is a lasting memory. Repentance always costs very dear. Good breeding and money make our sons gentlemen. As you use . your father, so your children will use you. There is no evil, but some good use may be made of it. No price is great enough for good counsel. Examine not the pedigree nor patrimony of a good man. There is no ill thing in Spain but that which can speak. Praise the man whose bread . you eat. God keep me from him whom I trust, from him whom I trust not I shall keep myself. Keep out of an hasty man's way for a while, out of a sullen man's all the days of your life. If you love me, John, your deeds will tell me so. I defy all fetters though they were made of gold. Few die of hunger, an hundred thousand of surfeits. Govern yourself by reason, though some like it, others do not. If you would know the worth of a ducat, go and borrow one. No companion like money. A good wife is the workmanship of a good husband. The fool fell in love with the lady's laced

apron. The friar who asks for God's sake, asks for himself too. God keeps him who takes what care he can of himself. Nothing is valuable in this world except as it tends to the next. Smoke, raining into the house, and a talking wife, make a man run out of the doors. There is no tomorrow for an asking friend. God keep me from still water, from that which is rough I will keep myself. Take your wife's first advice, not her second. Tell not what you know, judge not what you see, and you will live in quiet. Hear reason, or she will make herself to be heard. Gifts enter every where without a wimble. A. great fortune with a wife is a bed full of brambles. One pin for your purse, and two for your mouth. There was never but one man who never did a fault. ile who promises runs into debt. He who holds his peace gathers stones. Leave your son a good reputation, and an employment. Receive your money before you give a receipt for it, and take a roccipt before your pay it. God doth the cure, and the physician takes the money for it. Thinking is very far from knowing the truth. Fools make great frasts, and wise men cat of them. June, July, August, and Carthagena, are the four best ports of Spain. A gentle calf sucks her own mother, and four cows more. Between two own brothers, two witnesses, and a notary. The devil brings a modest man to the court. He who will have a mule without any fault, must keep none. The wolves eat the poor ass that hath many owners. Visit your aunt, but not every day in the year. In an hundred years time princes are peasants, and in an hundred and ten peasants grow princes. The poor cat is whipped because our dame will not spin. Leave your jest whilst you are most pleased with it. Whither goest thou, grief? Where I am used to go. Leave a dog and a great talker in the middle of the street. Nover trust a man whom you have injured. The laws go on the king's errands, Parents love indeed, others only talk of it. Three helping one another will do as much as six men single. She spins well who breeds her children well. You cannot do better for your daughter than to breed her virtuously, nor for your son than to fit him for an employment. Lock your door, that so you may keep your neighbour honest. Civil obliging language costs but little, and doth a great

deal of good. One " Take it" is better than two "Thou shalt have it" Prayers and provender pever hindered any man's journey. There is a fig at Rome for him who gives another advice before he asks He who is not more, or better than another, deserves not more than another. He who hath no wisdom hath no worth. 'Tis better to be a wise than a rich man, Because I would live quietly in the world, I hear, and see, and say nothing. Meddle not between two brothers. The dead and the absent have no friends left them. Who is the true gentleman, or nobleman? He whose actions makes him so. Do well to whom you will : do any man harm, and look to yourself. Good courage breaks ill luck to pieces. Great poverty is no fault or baseness, but some inconvenience. The hard-hearted man gives more than he who has nothing at all. Let us not fall out, to give the devil a dinner. Truths too fine soun are subtle fooleries. If you would a ways have money, keep it when you have it. I suspect that ill in others which I know by myself. Sly knavery is too hard for honest wisdom. He who resolves t) amend bath God on his side. Hell is crowded up with ungrateful wretches. Think of yourself and let me alone. He can never enjoy himself one day who fears be may die at night. He who hath done il! once, will do it again. No evil happens to us but what may do us good. If have broken my leg, who knows but 'tis best for me. The more honour we have, the more we thirst after it. If you would he pope you must think of nothing else. Make the night night, and the day day, and you will be merry and wise. He who eats most eats least, If you would live in health, he old be times. I will go go warm, and let fools laugh on. Chuse your wife on a Saturday, not on a Sunday. Drinking water neither makes a man sick, nor in debt, nor his wife a widow. No pottage is good without bacon, no sermon without St. Augustin. Have many acquaintance, and but a few friends. A wondrous fair woman is not all her hushand's own. He who marries a widow, will have a dead man's head often thrown in his dish. Away goes the devil when he finds the door shut against him. 'Tis great courage to suffer, and great wistiom to hear patiently. Doing what I ought secures me against all consures. I went when I was born, and every day shows why. Experience and wisdom are

the two best fortune-tellers. The best soldier comes from the plough. Wine wears no breeches. The hole in the wall invites the thief. A wise man doth not hang his wisdom on a peg. A man's love and his belief are seen by what he does. A covetous man makes a halfpenny of a farthing, and a liberal man makes sixpence of it. In December keep yourself warm and sleep. He who will revenge every affront means not to live long. Keep your money, niggard, live miserably, that your heir may squander it away. In war, hunting, and love, you have a thousand sorrows for every joy or pleasure. Honour and profit will not keep both in one sack. The anger of brothers is the anger of devils. A mule and a woman do best by fair means. A very great beauty is either a fool or proud. Look upon a picture and a battle at a good distance. A great deal is ill wasted, and a little would do as well. An estate well got is spent, and that which is ill got destrove its master too. That which is bought cheap is the dearest. 'Tis more trouble to do ill than to do well. The husband must not see, and the wife must be blind. While the tall maid is stooping the little one hath swept the house. Neither so fair as to kill, nor so ugly as to fright a man. May no greater ill befal you than to have many children, and but little bread for them. Let nothing affright you but sin. I am no river, but can go back when there is reason for it. Do not make me kiss, and you will not make me sin. Vain-glory is a flower which never comes to fruit. The absent are always in the fault. A great good was never got with a little pains. Sloth is the key to let in beggary. I left him I knew for him who was highly praised, and I found reason to repent it. Do not say I will never drink of this water, however dirty it is. He who trifles away his time, perceives not death which stands upon his shoulders. He who spits against heaven it falls upon his face. He who stumbles, and falls not, mends his pace. He who is sick of folly recovers late or He who hath a mouth of his own should not bid another man blow. He who hath no ill fortune is tired out with good. He who depends wholly upon another's providing for him, hath but an ill breakfast, and a worse supper. A cheerful look, and forgiveness, is the best revenge of an affront. The request of a

grandee is a kind of force upon a man. I am always for the strongest side. If folly were pain, we should have great crying out in every house. Serve a great man, and you will know what sorrow is. Make no absolute promises, for nobody will help you to perform them. Every man is a fool in another man's opinion. Wisdom comes after a long course of years. Good fortune comes to him who takes care to get her. They have a fig at Rome for him who refuses any thing that is given him. One love drives out another. Kings go as far as they are able. not so far as they desire to go. So play fools-I must love you, and you love somebody else. He who thinks what he is to do, must think what he should say too. A mischief may happen which will do me (or make me) good. Threatened men eat bread still, i. e. live on. Get but a good name and you may lie in bed. Truth is the child of God. He who hath an ill cause, let him sell it cheap. A wise man never says, I did not think of that. Respect a good man that he may respect you, and be civil to an ill man that he may not affront you. A wise man only knows when to change his mind. The wife's counsel is not worth much, but he who takes it not is a fool. When two friends have a common purse, one sings and the other weeps. I lost my reputation by speaking ill of others, and being worse spoken of. He who loves you will make you weep, and he who hates you may make you laugh. Good deeds live and flourish when all other things are at an end. At the end of life La Gloria is sung. By yielding you make all your friends: but if you tell all the truth you know, you will have your head broke. Since you know every thing, and I know nothing, pray tell me what I dreamed this morning. Your looking-glass will tell you what none of your friends will. The clown was angry, and he paid dear for it. If you are vexed or angry you will have two troubles instead of one. The last year was ever better than the That wound that was never present. given is best cured of any other. Afflictions teach much, but they are a hard cruel master. Improve rather by other men's errors, than find fault with them. Since you can bear with your own, bear with other men's failings too. Men lay out all their understanding in studying to know one another, and so no man knows himself. The applause of the mob or multitude is but a poor comfort. venting it. The most useful learning in

Truths and roses have thorns about them. He loves you better who strives to make you good, than he who strives to please you. You know not what may happen, is the hope of fools. Sleep makes every man as great and rich as the greatest. Follow, but do not run after good fortune. Anger is the weakness of the understanding. Great posts and offices are like ivy on the wall, which makes it look fine, but ruins it. Make no great haste to be angry; for if there be occasion, you will have time enough for it. Riches, which all applaud, the owner feels the weight or care of. A competency leaves you wholly at your disposal. Riches make men worse in their latter days. He is the only rich man who understands the use of wealth. He is a great fool who squanders rather than doth good with his estate. To heap fresh kindnesses upon ungrateful men, is the wisest, but withal the most cruel revenge. The fool's pleasures cost him very dear. Contempt of a man is tho sharpest reproof. Wit without discretion is a sword in the hand of a fool. Other virtues without prudence are a blind beauty. Neither enquire after, nor hear of, nor take notice of the faults of others when you see them. Years pass not over men's heads for nothing. An halter will sooner come without taking any care about it than a canonry. If all asses wore packsaddles, what a good trade would the packsaddlers have! The usual forms of civility oblige no man. There is no more faithful nor pleasant friend than a good book. He who loves to employ himself well can never want something to do. A thousand things are well forgot for peace and quietness sake. A wise man avoids all occasions of being angry. A wise man aims at nothing which is out of his reach. Neither great poverty nor great riches will hear reason. A good man hath ever good luck. No pleasure is a better pennyworth than that which virtue yields. No old age is agreeable but that of a wise man. A man's wisdom is no where more seen than in his marrying himself. Folly and anger are but two names for the same thing. Fortune knocks once at least at every one's door. The father's virtue is the best inheritance a child can have. No sensual pleasure ever lasted so much as for a whole hour. Riches and virtue do not often keep one another company. Ruling one's anger well, is not so good as pre-

they will seem less. Owe money to be for evil. just now, and leave it not for to-morrow. I'll tongues should have a pair of seisbrains. Speak little, hear much, and you will seldom be much out. Give me a virtuous woman, and I will make her a fine woman. He who trusts nobody is never deceived. Drink water like an ox, wine like a king of Spain, I am not sorry that my son loses his money, but that he will have his revenge, and play on still. My mother bid me be confident, but lay no wagers. A good fire is one half of a man's life. Covetousness breaks the sack : i. c. loses a great deal. That meat relishes best which costs a man nothing. The ass bears his load, but not an overload. He who eats his cock alone, must catch his horse too. He who makes more of you than he used to do, either would cheat you or needs you. He that would avoid the sin, must avoid the occasion of it. Keep yourself from the anger of a great man, from a tumult of the mob, from fools in a narrow way, from a map that is marked, from a widow that hath been thrice married, from wind that comes in at a hole, and from a reconciled enemy. One ounce of mirth is worth more than ten thousand weight of melancholy. A contented mind is a great gift of God. He that would cheat the devil must rise early in the morning. Every fool is in love with his own bauble. Every ill man will have an ill time. Keep your sword between you and the

the world is that which teaches us how to strength of a clown. Be ye last to go die well. The best men come worse out of over a deep river. He who hath a bandcompany than they went into it. The some wife, or a castle on the frontier, or most mixed or allayed joy is that men a vineyard near the highway, never wants take in their children. Find money and a quarrel. Never deceive your physimarriage to rid yourself of an ill daugh. cian, your confessor, nor your lawyer. ter. There is no better advice than to Make a bridge of silver for a flying enclook always at the issue of things. Com- my. Never trust him whom you have pare your griefs with other men's, and wronged. Seek for good, and be ready What you can do alone by paid at Easter, and Lent will seem short yourself, expect not from another. Idleto you. He who only returns home, ness in youth makes way for a painful doth not run away. He can do nothing and miserable old age. He who pretends well who is at enmity with his God. to be every body's particular friend is Many avoid others because they see not nobody's Consider well before you tie and know not themselves. God is always that knot you never can undo. Neither opening his hand to us. Let us be friends, praise nor dispraise any before you know and put out the devil's eye. 'Tis true them. A prodigal son succeeds a cothere are many very good wives, but vetous father. He is fool enough himthey are under ground. Talking very self who will bray against another ass, much, and lying, are cousin-germans. Though old and wise, yet still advise With all your learning be sure to know Happy is he that mends of himself, withyourself. One error breeds twenty more, out the help of others. A wise man I will never jest with my eye nor with knows his own ignorance, a foel thinks my religion. Do what you have to do he knows every thing. What you eat yourself never gains you a friend. Great house-keeping makes but a poor will. sors. Huge long hair, and very little Fair words and foul deeds deceive wise men as well as fools. Eating too well at first makes men eat ill afterwards. Let him speak who received, let the giver hold his peace. An house built by a man's father, and a vineyard planted by his grandfather. A dapple-grey horse will die sooner than tire. No woman is ugly when she is dressed. The best remedy against an evil man is to keep at a good distance from him. A man's folly is seen by his singing, his playing, and riding full speed. Buying a thing too dear is no bounty. Buy at a fair, and sell at home. Keep aloof from all quarrels, be neither a witness nor party. God doth us more and more good every hour of our lives. An ill blow, or an ill word, is all you will get from a fool. He who lies long in bed his estate pays for it. Consider well of a business, and dispatch it quickly. He who hath children hath neither kindred nor friends. May I have a dispute with a wisc man, if with any. He who hath lost shame is lost to all virtue. Being in love brings no reputation to any man, but vexation to all. Giving to the poor lessens no man's store. He who is idle is always wanting somewhat .--Evil comes to us by ells, and goes away by inches. He whose house is tiled with glass must not throw stones at his neighbour's. The man is fire,

the woman tow, and the devil comes to blow the coals. He who doth not look forward, finds himself behind other men, The love of God prevails for ever, all other things come to nothing. He who is to give an account of himself and others. must know both himself and them. A man's love and his faith appear by his works or deeds. In all contention put a bridle upon your tongue. In a great frost a nail is worth a horse. I wont a fool to the court, and came back an ass. Keep money when you are young that you may have it when you are old. Speak but little, and to the purpose, and you will pass for somebody. If you do evil, expect to suffer evil. Sell cheap, and you will sell as much as four others. An ill child is better sick than well. He who rises early in the morning hath some-what in his head. The gallows will have fts own at last. A lie hath no legs. men, wind, and fortune, are ever changing. Fools and wilful men make the lawyers great. Never sign a writing till you have read it, nor drink water till you have seen it. Neither is any barber dumb, nor any songster very wise. Neither give to all, nor contend with fools, Do no ill, and fear no harm. He doth something who sets his house on fire; he scares away the rats and warms himself. I sell nothing on trust till to-morrow. [Written over the shop-doors.] The common people pardon no fault in any man. The fiddler of the same town never plays well at their feast. Either rich, or hanged in the attempt. The feast is over, but here is the fool still. To divide as brothers used to do; that which is mine is all my own, that which is yours I go halves in. There will be no money got by losing your time. He will soon be a lost man himself who keeps such men company. By courtesies done to the meanest men, you will get much more than you can lose. Trouble not yourself about news, it will soon grow stale and you will have it. That which is well said, is said soon enough. When the devil goes to his prayers he means to cheat you. When you meet with a fool, pretend business to get rid of him. Sell him for an ass at a fair, who talks much and knows little. He who buys and sells doth not feel what he spends. He who ploughs his land, and breeds cattle, spins gold. He who will venture nothing, must

sows his land, trusts in God. He who leaves the great road for a by-path, thinks to save ground, and he loses it. He who serves the public obliges nobody. He who keeps his first innocency escapes a thousand sins. He who abandons his poor kindred, God forsakes him. He who is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, nor wise. He who resolves on the sudden, repents at leisure. He who rises late loses his prayers, and provides not well for his house. He who peeus through a hole may see what will yex him. He who amends his faults puts himself under God's protection, who loves well, sees at a distance. He who hath servants, bath enemies which he cannot well be without. He who pays his debts begins to make a stock. He who gives all before he dies will need a great deal of patience. He who said nothing had the better of it, and had what he desired. He who sleeps much gets but little learning. He who sins like a fool, like a fool goes to hell. If you would have your business done well, do it yourself. 'Tis the wise man only who is content with what he hath. Delay is odious, but it makes things more sure. He is always safe who knows himself well. A good wife by obeying commands in her turn. Not to have a mind to do well, and put it off at the present, are much the same. Italy to be born in, France to live in, and Spain to die in. He loses the good of his afflictions who is not the better for 'Tis the most dangerous vice which looks like virtue. 'Tis great wisdom to forget all the injuries we may receive. Prosperity is the thing in the world we ought to trust the least. Experience without learning does more good than learning without experience. Virtue is the best patrimony for children to inherit, 'Tis much more painful to live ill than to live well. An hearty good-will never wants time to shew itself. To have done well obliges us to do so still. He hath a great opinion of himself who makes no comparison with others. He only is rich enough who hath all that he desires. The best way of instruction is to practise that which we teach others. 'Tis but a little narrow soul which earthly things can please. The reason why parents love the younger children best, never get on horseback. He who goes is because they have so little hopes that far from home for a wife, either means the elder will do well. The dearest child to cheat, or will be cheated. He who of all is that which is dead. He who is

about to marry should consider how it is with his neighbours. There is a much shorter cut from virtue to vice, than from vice to virtue. He is the happy man, not whom other men think, but who thinks himself to be so. Of sinful pleasures repentance only remains. He who hath much wants still more, and then more. The less a man sleeps the more he lives. He can never speak well who knows not when to hold his peace. The truest content is that which no man can deprive you of. The remembrance of wise and good men instructs as well as their presence. 'Tis wisdom, in a doubtful case, rather to take another man's judgment than our own. Wealth betrays the best resolved mind into one vice or other. We are usually the best men, when we are worst in health. Learning is wealth to the poor, an honour to the rich, and a support and comfort to old age. Learning procures respect to good fortune, and helps out the bad. The master makes the house to be respected, not the house the master. The short and true way to reputation, is to take care to be in truth what we would have others think us to be. A good reputation is a second, or half an estate. the better man who comes nearest to the best. A wrong judgment of things is the most mischievous thing in the world. The neglect or contempt of riches makes a man more truly great than the possession of them. That only is true honour which he gives who deserves it himself. Beauty and chastity have always a mortal quarrel between them. Look always upon life, and use it as a thing that is lent you. Civil offers are for all men, and good offices for our friends. Nothing in the world is stronger than a man but his own passions. When a man comes into troubles, money is one of his best friends. He only is the great learned man who knows enough to make him live well. An empty purse and a new house finished make a man wise, but 'tis somewhat too late.

§ 154. The Way to Wealth, as clearly shewn in the Preface of an old Pennsylvanian Almanack, intitled, "Poor Richard in-proved." Written by Dr. Benjamin Franklin.

Courteous Reader,

I have heard, that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been

gratified by an incident I am going to relate to you. I stopped my horse lately, where a great number of people were collected at an auction of Merchants' The hour of the sale not being goods. come, they were conversing on the badness of the times; and one of the company called to a plain, clean old man, with white locks, 'Pray, father Abraham, what think you of the times? Will not those heavy taxes quite ruin the coun. try? How shall we be ever able to pay them? What would you advise us to ? Father Abraham stood up, and replied, If you would have my advice, I will give it you in short ; " for a word to the wise is enough," as Poor Richard says." They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows * :

'Friends,' says he, 'the taxes are, indeed, very heavy; and, if those laid on by the government were the only ones we had to pay, we might more casily discharge them ; but we may have many others, and much more grievous to some We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly ; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and semething may be done for us; " Gold helps them . that help themselves," as Poor Richard

L. It would be thought a hard government that should tax its people one-tenth part of their time to be employed in much more; sloth, by bringing on discress, absolutely shortens life. "Soth, like rust, onsoumes faster than labour wars, while the used key is always hright," as Poor Richard says.—"But dots thou lives life, then do will be a discrete than labour time to the standard of the should be then the size of the should be a should be a sound to the live life, then do will be it in made of," as Poor Richard says.—"How much more than is necessary do we

• Dr. Frenklin, wishing to collect into now piece all his saying wan the following subjects, which he had dropped in the course of penthing the Almanck called blow Rehrbir, introducer that Poor Richard is no office quoted, and that in the present title, he is said to be improved. Notwithstanding the stock of humour in the corelation of the property of the prope

spend in sleep! forgetting that "The sleeping fox catches no poultry, and that there will be sleeping enough in the grave,"

as Poor Richard says.

" If time be of all things the most precious, wasting time must be," as Poor Richard says, "the greatest prodigality;" since, as he elsewhere tells us, " Lost time is never found again; and what we call time enough always proves little enough." Let us then up and be doing, and doing to the purpose, so by diligence shall we do more with less perplexity. "Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night: while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed, and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says,

So what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. "Industry need not wish, and he that lives upon hope will be fasting. There are no gains without pains; then help hands, for I have no lands," or, if I have, they are "He that hath a trade, smartly taxed. hath an estate; and he that hath a calling, hath an office of profit and honour," as Poor Richard says; but then the trade must be worked at, and the calling well followed or neither the estate nor the office will enable us to pay our taxes. If we are industrious we shall never starve; for, " at the working man's house hunger looks in. but dares not enter." Nor will the bailiff or the constable enter, for, "industry pays debts, while despair increaseth them." What though you have found no treasure, nor has any rich relation left you a legacy, "Diligence is the mother of good luck, and God gives all things to industry. Then plow deep, while sluggards sleep, and you shall have corn to sell and to keep." Work while it is called to-day, for you know not how much you may be hindered to-morrow. "One to-day is worth two to-morrows," as Poor Richard says; and farther, " Never leave that till to-morrow, which you can do to-day." If you were a servant would you not be ashamed that a good master should catch you idle? Are you then your own master? be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and

your king. Handle your tools without mittens: remember, that, "The cat in gloves catches no mice," as Poor Richard says. It is true there is much to be done,

and, perhaps, you are weak handed; but stick to it steadily, and you will see great effects; for "Constant dropping wears away stones: and by diligence and patience the mouse ate in two the cable; and

little strokes fell great oaks."

"Methinia I hear some of you say," "Must ama niford himself no leisure?" I will tell, thee, my friend, what Foor Ri."
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I will tell, thee, my friend, what Foor Ri."
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follow you. The diligent spinner has a large shift; and now I have a sheep and a cow, every body bids me good morrow."

II. 'But with our industry we must likewise be stady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others:

for, as Poor Richard says,
"I never saw an oft removed tree,

Nor yet an oft removed family, That throve so well as those that settled be."

And again, "Three removes is as bad as a fire:" and again, "Keep thy shop and thy shop will keep thee:" and again, "Keep thy so would have your business done, go; if not, send." And again,

"He that by the plough would thrive, Himself must either hold or drive,"

' And again, " The eye of the master will do more work than both his hands:" and again, " Want of care does us more damage than want of knowledge:" and again, " Not to oversee workmen, is to leave them your purse open." Trusting too much to others care is the ruin of many; for, "In the affairs of this world. men are saved, not by faith, but by the want of it:" but a man's own care is profitable; for, "If you would have a faithful servant, and one that you like, -serve . yourself. A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse 3 X

the rider was lost," being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

III, 'So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may if he knows not how to save as he gets, " keep his nose all his life to the grindstone, and die not worth a great at last." A fat kitchen makes a lean will; and,

" Many estates are spent in the cetting. Since women for tea forsook spinning and knitting, And men for punch forsook hewing and

solitting."

"If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her-incomes,"

'Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; for

"Women and wine, game and deceit, " Make the wealth small, and the want great."

And farther, " What maintains one vice, would bring up two children." You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, cloaths a little finer, and a little entertainment now and then, can be no great matter; but remember, " Many a little makes a mickle." 46 Beware of little expences:" " A small leak will sink a great ship," as Poor Richard says; and again, "Who dainties love, shall beggars prove;" and moreover, " Fools make feasts, and wise men eat them." Here you are all got together to this sale of fineries and nick-nacks. You call them goods ; but, if you do not take care they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says. "Buy what thou hast no need of, and ere long thou shalt sell thy necessaries." And again, " At a great pennyworth pause a while:" he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, " Many have been rained by buying good pennyworths." And, " It is foolish to lay out money in a purchase of repentance;" and

yet this folly is practised every day at auctions, for want of minding the almanack. Many a one, for the sake of finery on the back, have gone with a hungry belly and half started their families; "Silks and satting, scarlet and selvets, put out the kitchen-fire,"as Poor Richard says. These are not the necessaries of life; they can scarcely be called the conveniences: and yet only because they look pretty, how many want to have them ?-By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing ; in which case it appears plainly, that, "A ploughman on his legs is higher than a gentleman on his knees," as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of ; they think, "It is day, and it will never be night:" that a little to be spent out of so much is not worth minding : but " Always taking out of the meal tub and never putting in, soon comes to the bottom," as Poor Richard says; and then, "When the well is dry, they know the worth of water." But this they might have known before, if they had taken his advice. " If you would know the value of money go and try to borrow some; for he that goes a borrowing goes a sorrowing," as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it in again. Poor

Dick farther advises and says, " Fund pride of dress is sure a very curse, Ere fancy you consult, consult your purse." And again, " Pride is as loud a beggar as Want, and a great deal more saucy." When you have got one fine thing, you must buy ten more, that your appearance may be all of a-piece; but poor Dick says, " It is easier to suppress the first desire, than to satisfy all that follow it." And it is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

" Vessels large may venture more,

But little boats should keep near shore," It is however a folly soon punished; for, as Poor Richard says, " Pride that dines

on vanity, sups on contempt; Pride break. fasted with Plenty, dined with Poverty, and supped with Infamy." And after all. of what use is the pride of appearance, for which so much is risked, so much is suffered? suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens

misfortune.

6 But what madness it must be to run in debt for these superfluities? We are offered, by the terms of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it, But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying ; for, "The second vice is lying, the first is running in debt," as Poor Richard says; and again, to the same purpose, " Lying rides upon Debt's back :" whereas a free-born Englishman ought not to be ashamed nor afrail to see or speak to any man living. But poverty often deprives a man of all spirit and virtue. " It is hard for an empty bag to stand upright."-What would you think of that prince or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? and yet you are about to put yourself under that tyranny, when you run in debt for such dress? Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in gaol for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain; you may, perhaps, think little of payment; but, as poor Richard says, 6 Creditors have better memories than debtors : creditors are a superstitious sect, great observers of set days and times." The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term; which at first seemed so long, will, as it lessens, appear extremely short : Time will seem to have added wings to his heels as well as his shoulders. " Those have a short Leut, who owe money to be gaid at Easter." At present, perhaps, you may think yourselves in thriving circumstances, and that

you can bear a little extravagance without injury, but

" For age and want care while you may, No morning sun lasts a whole day."

Gain may be temporary and uncortain; but ever, while you live, expence is constant and certain; and " It is easier to build two chimnies, than to keep one in fuel," as Poor Richard says: So, " Rather go to bed supporless, than rise in debt."

" Get what you can, and what you get hold. 'Tis the stone that will turn all your lead into gold.'. And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of

paying taxes.

IV. ' This doctrine, my friends, is reason and wisdom : but, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted without the blessing of Heaven : and, . therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember, Job suffered. and was afterwards prosperous, And now to conclude, " Experience

keeps a dear school, but fools will learn in no other," as Poor Richard says, and scarce in that : for it is true, " We may give advice, but we cannot give conduct." However, remember this, " They that will not be counselled cannot be helped ;" and farther, that, " If you will not hear Reason, she will surely rap your knuc-

kles," as Poor Richard says. Thus the old gentleman ended his ha-

rangue. The people heard it and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly .- I found the good man had thoroughly studied my Almanacks, and digested all I had dropt on those topics during the course of twenty-five years. The frequent mention he made of me must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own, which he ascribed to me; but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it, and though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little louger. Reader, if 3 X 2 thou thou wilt do the same, thy profit will be as great as mine .- I am, as ever, thine to serve thee. RICHARD SAUNDERS.

§ 155. In Praise of Virtue.

Virtue is of intrinsic value and good desert, and of indispensible obligation; not the creature of will, but necessary and immutable: not local or temporary, but of equal extent and antiquity with the divine mind: not a mode of sensation, but everlasting truth; not dependent on power but the guide of all power. Virtue is the foundation of honour and esteem, and the source of all beauty, order and happiness in nature. It is what confers value on all the other endowments and qualities of a reasonable being to which they ought to be absolutely subservient, and without which the more eminent they are, the more hideous deformities and the greater curses they become. The use of it is not confined to any one stage of our existence or to any particular situation we can be in, but reaches through all the periods and circumstances of our beings. Many of the endowments and talents we now possess, and of which we are too apt to be proud, will cease entirely with the present state : but this will be our ornament and dignity in every future state to which we may be removed. Beauty and wit will die, learning will vanish away, and all the arts of life be soon forgot; but virtue will remain for ever. This unites us to the whole rational creation, and fits us for conversing with any order of superior natures, and for a place in any part of God's works. It procures us the approbation and love of all wise and good beings, and renders them our allies and friends. But what is of ansneakably greater consequence is, that it makes God our friend, assimilates and unites our minds to his, and engages his almighty power in our defence. Superior beings of all ranks are bound by it no less than ourselves. It has the same authority in all worlds that it has in this. The further any being is advanced in excellence and perfection, the greater is his attachment to it, and the more he is under its To say no more, 'tis the law influence. of the whole universe: it stands first in the estimation of the Drity; its original. is his nature; and it is the very object that makes him lovely. Such is the importance of virtue. - Of

what consequence, therefore, is it that ue practise it. There is no argument or

motive, which is at all fitted to influence a reasonable mind, which does not call us to this. One virtuous disposition of soul is preferable to the greatest natural accomplishments and abilities, and of more value than all the treasures of the world. If you are wise, then, study virtue, and contemn every thing that can come in competition with it. Remember, that nothing else deserves our anxious thought or wish. Remember, that this alone is honour, glory, wealth, and happiness. Secure this, and you secure every thing; lose this, and all is lost.

§ 156. On Cruelty to inferior Animals. Man is that link of the chain of universal existence, by which spiritual and corporcal beings are united: as the numbers and variety of the latter his inferiors are almost infinite, so probably are those of the former his superiors; and as we see that the lives and happiness of those below us are dependent on our wills, we may reasonably conclude, that our lives and happiness are equally dependent on the wills of those above us : accountable, like ourselves, for the use of this power, to the Supreme Creator and Governor of all things. Should this analogy be wellfounded, how criminal will our account appear when laid before that just and impartial judge! How will man, that sanguinary tyrant, be able to excuse himself from the charge of those innumerable cruelties inflicted on his unoffending subjects committed to his care, formed for his benefit, and placed under his authority by their common Father? whose mercy is over all his works, and who expects that his authority should be exercised not only with

to the laws of justice and gratitude. But to what horrid deviations from these benevolent intentions are we daily witnesses! no small part of mankind derive their chief amusements from the deaths and sufferings of inferior animals; a much greater, consider them only as engines of wood, or iron, useful in their several occupations. The carman drives his horse, and the carpenter his nail, by repeated blows; and so long as these produce the desired effect, and they both go, they neither reflect or care whether either of them have any sense of feeling. The butcher knocks down the stately ox, with no more compassion than the blacksmith hammers a horse shoe; and plunges his knife into

tenderness and mercy, but in conformity

the throat of the innocent lamb, with as little reluctance as the taylor sticks his needle into the collar of a coat.

If there are some few, who, formed in a softer mould, view with pity the sufferings of these defenceless creatures, there is scarce one who entertains the least idea, that justice or gratitude can be due to their merits or their services. The social and friendly dog is hanged without remorse, if, by barking in defence of his master's person and property, he happens unknowingly to disturb his rest : the generous horse, who has carried his ungrateful master for many years with ease and safety, worn out with age and infirmities, contracted in his service, is by him condemned to end his miserable days in a dust-cart, where the more he exerts his little remains of spirit, the more he is whipped to save the stupid driver the trouble of whipping some other less obedient to the lash. Sometimes, having been taught the practice of many unnatural and useless feats in a riding-house, he is at last turned out; and consigned to the dominion of a backney-coachman, by whom he is every day corrected for performing those tricks which he has learned under so long and severe a discipline. The sluggish bear, in contradiction to his nature, is taught to dance, for the diversion of a malignant mob, by placing red-hot irons under his feet; and the majestic bull is tortured by every mode which malice can invent, for no offence, but that he is gentle, and unwilling to assail his diabolical tormentors. These, with innumerable other acts of cruelty, injustice, and ingratitude, are every day committed, not only with impunity, but without censure, and even without observation; but we may be assured, that they cannot finally pass away unnoticed and unretaliated.

The laws of self defence undoubtedly justify us in destroying those animals who would destroy us, who injure our properties and annoy our persons, but not even these, whenever their situation incapacitates them from hurting us. I know of no right which we have to shoot a bear on an inaccessible island of ice, or an eagle on the mountain's top; whose lives cannot inure us nor deaths procure us any benefit. We are unable to give life, and therefore ought not wantonly to take it away from the meanest insect, without sufficient reason ; they all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it,

God has been pleased to create number-

less animals intended for our sustenance; and that they are so intended, the agrees. ble flavour of their flesh, to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs: these, as they are formed for our use, propagated by our culture, and fed by our care, we have certainly a right to deprive of life, because it is given and preserved to them on that condition : but this should always be performed with all the tenderness and compassion which so disagreeable an office will permit; and no circumstances ought to be omitted, which can render their executions as quick and easy as possible. For this, Providence has wisely and benevolently provided, by forming them in such a manner, that their flesh becomes rancid and unpalatable by painful and lingering death; and has thus compelled us to be merciful without compassion, and cautious of their suffering, for the sake of ourselves: but, if there are any whose tastes are so vitiated, and whose hearts are so hardened, as to delight in such inhuman sacrifices, and to partake of them without remorse, they should be looked upon as dæmons in human shapes. and expect a retaliation of those tortures which they have inflicted on the innocent, for the gratification of their own deprayed and unnatural appetites. So violent are the passions of anger and

revenge in the human breast, that it is not wonderful that men should prosecute their real or imaginary enemies with cruelty and malevolence; but that there should exist in nature a being who can receive pleasure from giving pain, would be totally incredible, if we were not convinced by melancholy experience, that there are not only many, but that this unaccountable disposition is in some measure inherent in the nature of man; for, as he cannot be taught by example, nor led to it by temptation, or prompted to it by interest, it must be derived from his native constitution; and is a remarkable confirmation of what revelation so frequently inculcatesthat he brings into the world with him an original depravity, the effects of a fallen and degenerate state; in proof of which we need only observe, that the nearer heapproaches to a state of nature, the more predominant the disposition appears, and the more violently it operates. We see children laugiting at the miseries which they inflict on every unfortunate animal which comes within their power, all savages are juge. nious in contriving, and happy in executing, the most exquisite tortures; and the and our intermediate situation we must common people of all countries are delighted with nothing so much as bull-baitings, prize-fightings, executions, and all spectacles of cruelty and horror. Though civilization may in some degree abate this native ferocity, it can never quite extirpate it: the most polished are not ashamed to be pleased with scenes of little less barbarity, and, to the disgrace of human nature, to dignify them with the name of sports. They arm cocks with artificial weapons, which nature had kindly denied to their malevolence, and, with shouts of applause and triumph, see them plunge them into each other's hearts: they view with delight the trembling deer and defenceless hare, flying for hours in the utmost agonies of terror and despair, and at last, sinking under fatigue, devoured by their merciless pursuers; they see with joy the beautiful pheasant and harmless partridge drop from their flight, weltering in their blood, or perhaps perishing with wounds and hunger, under the cover of some friendly thicket to which they have in vain retreated for safety; they triumph over the unsuspecting fish whom they have decoyed by an insidious pretence of feeding, and drag him from his native element by a hook fixed to and tearing out his entrails ; and, to add to all this they spare neither labour nor expence to preserve and propagate these innocent animals, for no other end but to multiply the ob-

jects of their persecution. What name would we bestow on a superior being, whose whole endeavours were employed, and whose whole pleasure consisted in terrifying, ensuaring, tormenting and destroying mankind; whose superior faculties were exerted in fomenting animosities amongst them, in contriving engines of destruction, and inciting them to use them in maining and nourdering each other? whose power over them was employed in assisting the rapacious, deceiving the simple, and oppressing the innocent? who, without provocation or advantage, should continue from day to day, void of all pity and remorse, thus to torment mankind for diversion, and at the same time endeavour with his utmost care to preserve their lives, and to propagate their species, in order to increase the number of victims devoted to his malevolence, and be de-- lighted in proportion to the miseries he occasioned? I say, what name detestable enough could we find for such a being ; yet, if we impartially consider the case,

acknowledge that, with regard to inferior animals, just such a being is a sportsman.

§ 157. On the Duties of School Boys, from the pious and judicious ROLLIN.

Quinctilian says, that he has included almost all the duty of scholars in this one piece of advice which he gives them, to love those who trach them, as they love the sciences which they learn of them a and to look upon them as fathers, from whom they derive not the life of the body but that instruction which is in a manner the life of the soul. Indeed this sentiment of affection and respect, suffices to make them apt to learn during the time of their studies, and full of gratitude all the rest of their lives. It seems to me to include a great part of what is to be expected from them.

Docility, which consists in submitting to directions, in readily receiving the instructions of their masters, and reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well. The one can do nothing without the other; and as it is not sufficient for a labourer to sow the seed, unless the earth after having opened its bosom to receive it, in a manner hatches, warms, and moistens it: so likewise the whole fruit of instructiondepends upon a good correspondence between the masters and the scholars.

Gratitude for those who have laboured in our education, is the character of an honest man, and the mark of a good heart. Who is there among us, says Cicero, that has been instructed with any care, that is not highly delighted with tho sight or even the bare remembrance of his preceptors, masters, and the place where he was taught and brought up? Seneca exhorts young men to preserve always a great respect for their masters, to whose care they are indebted for the amendment of their faults, and for having imbibed sentiments of honour and probity, Their exactness and severity displease sometimes at an age when we are not in a condition to judge of the obligations we owe to them ; but when years have ripened our understanding and judgment we then discern that what made us dislike them, I mean admonitions, regrimants, and a severe exactness in restraining the passions of an imprudent and inconsiderate age, is expressly the very thing which should make us esteem and love them, Thus we see that Marcus Aurelius, one of the wisest and most illustrious emperors that Rome ever had, thanked the gods for two things especially—for his having had excellent tutors himself, and that he had found the like for his children.

Quinctilian, after having noted the different characters of the mind in children, draws, in a few words, the image of what he judged to be a perfect scholar; and certainly it is a very amiable one: " For my part," says he, " I like a child who is encouraged by commendation, is animated by a sense of glory, and weeps when he is outdone. A noble emulation will always keep him in exercise, a reprimand will touch him to the quick, and honour will-serve instead of a spur. need not fear that such a scholar will always give himself up to sullenness," Mihi ille detur puer, quem lans excitet, quem gloria juvet, qui virtus fleat. erit alendus ambitu: hunc mordebit objurgatio: hunc honor excitabit: in hoc

desidiam nunquam verebor. How great a value soever Quinctilian sets upon the talents of the mind, he esteems those of the heart far beyond them : and looks upon the others as of no value without them. In the same chapter from whence I took the preceding words, he declares, he should never have a good opinion of a child, who placed his study in occasioning laughter, by minicking the behaviour, mien, and faults of others : and he presently gives an admirable reason for it: " A child," says he, " cannot be truly ingenious, in my opinion, unless he be good and virtuous; otherwise I should rather choose to have him dull and heavy than of a bad disposition." Non dabit spem bonæ indolis, qui hoc imitandi studio petit, ut rideatur. Nam probus quoque imprimis crit ille vere ingeniosus : alioqui non pejus duxerim tardi esse ingenii, quam mali.

He displays to us all these talents in the delect of his two children, whose character he draws, and whose death he laments in so eloquent and flashetic a strain, in the heartful preface to his sixth book. I shall be gleave to insert here a small extract of it, which will not be useless to the boys, as they will find it a model which suits well with their age and condition. After having mentioned his younger

son, who died at five years old, and described the graces and beauties of his countenance, the prettiness of his expressions, the vivacity of his understanding, which

began to shine through the veil of childhood; I had still left me, says he, my son Quinctilian, in whom I placed all my pleasure and all my hones, and comfort enough I might have found in him: for, having now entered into his tenth year, he did not only produce blossoms like his younger brother, but fruits already formed, and beyond the power of disappointment,-I have much experience; but I never saw in any child, I do not say only so many excellent dispositions for the sciences, nor so much taste, as his masters know, but so much probity, sweetness, good nature, gentleness, and inclination to please and oblige, as I discerned in him.

oblige, as I discerned in him.

"Besides this, he had all the advantages of nature, a charming voice, a pleasing countenance, and a surprising facility in pronouncing well the two languages, as if he had been equally born for both of them.

40 Bet all this was no more than hopes, 1 set a greate value upon his admirable virtues, his equality of his temper, his real patient, the courage with which he bore up against fear and pain; for low were hipysticians ustonished at his patience under a distemper of eight months continuance, when at the point of death he comforted material, and bade on not not provided the continuance of the continuance of

Are there many boys amongst us, of whom we can truly say so much to their advantage as Quinctilian says here of his son? What a shame would it be for them, if, born and brought up in a Christian country, they had not even the virtues of Pagan children! I make no scruple to repeat them here again-docility, obedience, respect for their masters, or rather a degree of affection, and the source of an eternal gratitude; zeal for study, and a wonderful thirst after the sciences, joined to an abhorrence of vice, and irregularity; an admirable fund of probity, goodness, gentleness, civility, and liberality; as also patience, courage, and greatness of soul in the course of a long sickness. What then was wanting to all these virtues?-That which alone could render them truly worthy the name, and must be in a manner the soul of them, and constitute their whole value, the precious gift of faith and piety; the saving knowledge of a Mediator; a sincere desire of pleasing God, and referring our actions to him.

APPENDIX.

To accustom young People to the innocent and agreeable Employment of observing, nature, it was judged proper to insert the following, affording them an useful Monzu, and much valuable information.

MARKS EXPLAINED.

b signifies . buds welled,
B ... buds beginning to open.
f ... flowers beginning to open.
f ... flowers beginning to open.
leaves beginning to open.
L ... leaves util out.
p. fruit nearly ripe.

I. MONTH.

January

5. R OSEMARY, 515, H. Rosmarinus officinal, f.

 Archangel, red. 240.2. Lamium purpureum, F. Hasel.nut tree, 439. Corylus aucliana, I. Honeysuckle, 488. Lonicera periclymenum, L. Laurustines, 1690. H. Viburnum tinus, F. Holly, 465. Itex aquifolium, I.

Snow drops, 1144. H. Galanthus nivalit, F. Chickweed, 347.6. Alsine media, F. Spurry, 351.7. Spergula arrensis, F. Daily, 184. Bellis perennit, F.

II. MONTH.

- February
 4 WOOD LARK, 69.2. Alauda arborca, sings.
 - Elder tree, 461. Sambucus nigra, f.

 12. ROOKS. 39.3. Corrus frugilegus, begin to pair.
 GEESE, 136.1. Anas, anser, begin to lan.
 - GEESE, 136.1. Anas, anser, begin to lay.

 WAGTAIL WHITE, 75.1. Motacilla alba, appears.

The wagtail is said by Willoughby to remain with us all the year in the severast weather. It seems to me to shift its quarten at least, if it does not go out of England. However, it is certainly a livid of pussage in some oilcambe, if it was no believe Addrounds, the author of the weekelf Calendar, and the author of the treatise for Nijeration-bus Avison. Linneas observes, S. N. Art. Metasella, that most brief which free popul meetes, and not grains, majorae.

February

THRUSH, 64.2. Turdus musicus, sings.
 CHAFFINCH, 88. Fringilla calebs, sings.

20. Thermometer, 11. Highest this month. Thermometer, 2. Lowest this month.

 PARTRIDGES, 57. Tetrao perdix, begin to pair. Hasel tree, 439. Corylus avellana, F.

25. Goodeberry bush, 1484. H. Ribes grossularia, I. both young plants.

Gurrent, red, 456. Ribes rubrum, I.

Thermometer from the 19th to the 25th, between 0 and 1 with snow.

Wind during the latter half of the month between E. and N.

III. MONTH,

March

 ROOKS, 39.3. Corvus frugilegus, begin to build. Thermom. 10.

4. THRUSH, 64.2. Turdus musicus, sings. Thermometer, 11.

5. DOVE, RING, 62.9. Columba palumbus, caoes.

7. Thermometer, 0. Lowest this month.
11. Sallow, Salix, F.

Laurustinus, 1690. H. Viburnum tinus, I. + BEES, Apis mellifera out of the hine. Laurel, 1549. H. Prunus laurocerasus, I.

Laurel, 1549. H. Prunus laurocerasus, l Bay, 1688. H. Laurus nobilis, l. 20. Vernal equinox.

21. Grass, scurpy, 302.1. Cochlearia officinalis, F.

Asp. 446.3. Populus tremula, F. 26. Speedwell, germander, 279.4. Veronica agrestris, F.

Alder, 422. Alnus betula, F.

28. Violet, sweet, 364.2. Viola odorata, F.
Parsnep, con; 205. Heracleum sphondylium, E.
Pilewort, 296. Ranunculus sicaria, F.
Thermometer, 25.50. Highest this month.

Cherry tree, 463. Pennus ceratiu, B.
Cerreat bash, 485.1. Ribes rubrum, B.
Primose, 284.1. Primula veris, F.
Yew tree, 445. Taxes baccata, F.
Elder, water, 460. Viburnum opulas, B.
Thorn, haw, 483.3. Cratigus cooperantia, B.
Hennes, 1405. H. Pinus beris, B.
Hennes, 1405. H. Pinus beris, B.
Tansty, 188. Tanactum, vuleare, E.
Tansty, 188. Tanactum, vuleare, E.

IV. MONTH.

April

 Chesnut, horse, 1683. Esculus hippocastanum, B. Bincii, 443. Betula alba, L. Willow, uceping. Salix Babylonica, L. ELM-TREE, 468. Ulmus campestris, F. Quicken tree, 452.2. Sorbus accuparia, f.

• Linnaus says, that the female chafficels goes to Inly alone, through Italiand; and that the male is the spring, changing its note, foretilts the nummer; and Genare, outbook. p. 588. says, that the female chaffined disappears in Switzerland in the winter, but not the male.
• Filmy, Nat. Hitts, lik, 11.4, 3, raws, viat bees do not come out of their hires before May 11. and seems

to blame Aristotle for saying that they came out in the beginning of Spring, i. e. March 12.

April

1. Apricot, 1533. H. Prunus Armeniaca, F.

Narcissus, pale, 371.2. Narcissus-pseudonar.

3. Holly, 466.1. llex aguifolium, f.
Bramble, 467.1. Rubus fruitcour, L.
Rasberry bush, 467.4. Rubus idæus, L.
Currants, red, 456. Ribes rubrum, F.
Dandelion, 170.1. Leontodon taraxicum, E.

Dandelion, 170.1. Leontodon taraxicum, F. Cleavers, 225. Galium aparine. E. 4. Laurustinus, 1690. H. Viburnum tinus, F. Apple TREE, 451.1.2. Perus malus. B.

Orpine, 269.1. Sedum telephium, B. Briar, 454.1. Rosa canina, L.

 Gosseberry, 1489. H. Ribes groundaria, f. Maple, 470.2. Acer campestre, B. Peach, 1815. H. Amygdalus Persica, L. et F. Apricot, 1333. H. Malus Armeniaca, L. Plant tree, 462. Pruns pracoca, L. Pear tree, 462. Pyrus communis, B. *SWALLOW, 71.2. Hirundo urbica, returns.

* SWALLOW, 71.2. Hirendo urbica, return 7. Filberd, 439. Corylus avellana, L. Sallow. Salix, L.

Sallow, Salix, L.
Alder, 442.1. Betula alnus, l.
Lilac, 1763. Syringa vulgaris, l.
Oak, 440.1. Quercus robur, f.

Willow, meeping, Salix Babylonica, b. 8. Juniper, 444. Juniperus communis, b. 9. Lilac, 1763. Syringa vulgaris, b.

 Lilac, 1763. Syringa vulgarit, b. Sycamore, 470. Acer pseudoplatanus, L. Wormwood, 181.1. Artemisia abrinthium, E. + NIGHTINGALE, 78. Motacila luscinia, singa, Auricula, 1082. H. Primula auricula, b.
 Bay, 1683. H. Laurus nobilit, L.

Hornbeam, 451. Carpinus betulus, h.
Willow, mike, 471. Salis, idaba, b.
BEES about the male sallous,
Peterdew, 1871. Maticain Parthenium, E.
Dandelion, 1701. Leontodon taraxicum, E.
Hound's tongen, 220.1. Cynologosum afficinale, E.
Arthone, and C. Salis, and and C. Salis, and and C. Salis, and and C. Salis, and and C. Salis, and and C. Salis, and and C. Salis, and and C. Salis,

Quince tree, 1452. H. Pyrus cydonia, L. 11. Elder, water, 460. Viburnum opulus, L.

* According to Ptolemy, swallows return to Ecypt about the latter end of January.

Trom morn till ere, 'tis music all stronal; Nord otto, Thismoni, diskulate to join, Zava is the mis-day claim; and of the quark. It is the mis-day claim; and soft the quark when places might be brush this except, Earthi 'd by stars, by differen and by bicep. Earthi 'd by stars, by differen and by bicep. Earthi 'd by stars, by differen and by bicep. The control of the stars and the short cloudry. Thismphast rides a midst the whiter cloudry. Thismphast rides a midst the whiter cloudry. This may be shown that the star of midsters that gold the some below; White raphys below leventh with the thickening shade, With here shall be gold, and so oft, that of the shade of the shad

April

Alder, berry bearing, 465. Rhamnus frangula, 1.
 Acacia, 1719. H. Robinia acacia. 1.

Mulberry tree, 1429. H. Morus nigra, l.
Lime tree, 473.1,2,3. Tila Europæa, l.
Mercury, dogs, 138.1. Mercurialis perennis, F.
Elm, mych, 469.4. L.

Ragweed, 177. Sencio jacobea, E. 13. Jaburum, 1721. Cytisus disurum, I. Strawberry, 254. Fragaria teeca, F. Quicken tree, 452.2. Sorbus acuparia, L. Sycamore, 470. Acer pseudoplat, L. Laurel, 1549. II. Prunus lauroceraux, L. Gooseberry bush, 1483. III. Ribes grozuularia, F. Carrant bush, 565. I. Ribes rairum, F.

Mallow, 251.1. Malva sylvestris, E.
Hornbeam, 451. Carpinus betulus, L.
14. Flixweed, 298.3. Sisymbrium spohia, E.
Apple tree, 451. Pyrus malus, L.
Hops, 137.1. Humulus tupinus, E.
Plene tree, 1708.

Plane tree, 1706. H. Platanus orientalis, b. Walnut tree, 438. Juglans regia, f. BITTERN, 100, 11. Ardea stellaris, makes a noise. 15. Vine, 1613. Viits vinifera, B.

Turneps, 204.1. Brassica rapa, F.

16. Abele, 449.9. Populus alba, B.
Chemut, 138.2. H. Faque castanca, B.
Isy, graund, 243. Glechoma hederaceo, F.
Fig-tree, 131. Fieue carica, b.
Apricots and peaches out of blee.
RED START, 78.5. Mostell Benicurus, relurns.
Tulin tree, 1600. H. Liriodendron tulinjero, B.
Plum tree, 402. Prunus donactica, F.
Sorret, wood, *281.1,2. Oxalis acatostila, F.
Marygold, marih, 372. Cathla patheris, F.

Laurel, spurge, 465. Daphne laurcola, F.
17. Jack in the hedge, 291.2. Erisymum allaria, F.
Willow, schite, 447.1. Salix alba, L. et F.
Cedar, 1404. H. Pinus, cadrus, I.
Elder, mater, 460.1. Viburnum opulus, f.
Abele, 446.2. Populus alba, L.

+ CUCKOW, 23. Cocculas camorus, sings.
1. Oak, 40.1. Qerceur sobur, 1. F.
Thorn, bleck, 402.1. Fransu spinous, B.
Fest tree, 452. Pyras comunity, 1. F.
Violet, 2. Pyras comunity, 1. F.
Violet, day, 36.1.3. Viola conon, F.
Lime tree, 413. (2.3. This Europea, L.
Nighshade, 265. Atropa belludionna, E.
Cherry tree, 621. Panns orecansu, F.
Ash tree, 409. Fravious excelsion, 4,
Majele, 470. Acer competer, L.
Cherny tree, 421. Pinns operater, L.
Chens, 1. 33.2. Fague custatene, L.
Chr., Sociel, 422. Pinns operater, 1.

Linnarus does not seem to know this species of clim.
 Aristophanes says, that when the cuckow sung the Photoicians respect wheat and barley, Vid. Ares.

April

Cuckow flower, 299. Cardamine protentin.
 Thermometer, 42, the highest this month.
 Walnut tree, 438. Juglans regiag L.
 Plane tree, 1706. H. Plataus orientalis, L.
 Fir, Weymouth, 8. dend, Pinus teada, B.
 Acacia, 1719. H. Robinia pseudo-acacia, L.

Fir, Weymouth, S. dend. Pinus tæda, B. Acacia, 1719. H. Robinia pseudo-acacia, L. Fig tree, 1431. H. Ficus carica, L. Wall flower, 291. Cheiranthus, cherii, F. Poplar, black, 446.1. Populus nigra, L.

Beech tree, 439.1. Fagus sylvatica, L.

22. Fir, balm of Gilead. Pinus balsamea, l, et f.

Young Apricots.

Tunn aph. A. Tunn appeterris, f.
Ann, 605, Franismu seedstor, F. et L.
Bronn, 474, Spartinu scoparium, L.
Poplar, Garcina. L.
Meadow sweet, 250, Spirza, ulmaria, E.
Fig tree, 1431. H. Fieus carriea, fruit formed.
Tormentil, 257.1. Tormentilla erecta, E.
Phyllerea, 1855. H. Phyllerea tatifoliu, F.

Phyllerea, 1885. H. Phyllerea latifolia, F.
Thorn, evergreen, 1459. H. Mesplus pyracanthal, F.,
Rosemary, 515. H. Rosmarinon efficientis, F.
Campion, white, 339.8. Lychnis divica, F.
Buckbean, 285.1. Menyanthes trifol. F.
Furze, needle, 476.1. Genist Anglica, F.

Stitchwort, 346.1. Stellaria holostea, F.
23. Crab tree, 451.2. Pyrus maius syle, F.
Apple tree, 451.1. Pyrus maius, I.
Robert, herb, 358. Geranium Robertian, F.
Fildfares, 64.3. Turdus pilaris, still here.

24. Broom, 474. Spartium scoparium, F.
Mercury, 156.15. Chenopodium bonus henr. F.
Yew tree, 445. Taxvs baccifera, L.
Holly, 466.1. Ilex, aquifolium, B.
Furze, 475. Eulex Europaus, 1.
Agrimony, 202. Agrimonia cupator, E.

25. Sytamore, 470. Acer penulopiet, F. Hornbean, 431. Carpinus betwins, F. Asp, 446. Populus tremula, I. Spurge, sen. 313.8. Euphorbia peptat, F. Eider tree, 461.1. Sambucas sigras, I. Nettle, 130. Uritica dirica, F. Bilañwech, small, 275.2. Convolvulus arrent, E. Fir, dam of Gitcal. Pinus belamene, L. Cicley, xiid, 2071. Charophyllum sphestre, F. Yonng eurrants and goostberrats and goostberrats and goostberrats and goostberrats and goostberrats.

26. Plantain ribwort, 314.5. Plantago lanceol, F. Germander, wild, 261,11. Veronica chamad, F. Cuckow pint, 266. Aurum maculatum, spatha out. Holly, 466. Hex. aguifolium, F. Harebells, 373.3. Hyacinthus nonscript, F.

Linak, 1763. H. Syringa sulgaris, F. Crane's bill, feld, 357.2. Geranium cicutar, F. St. John's wort, 342.1. Hypericum perforat. E. Betony, rater, 288.1. Scrophularia aquaf, E. Bryony, arkie, 261. Bryonia alob, E. Bryony, arkie, 261. Bryonia alob, E. Sirch tree, 443.1. Betula alba, F. 28. Jessamier, 1599.1. H. Jasminum officinale, 1.

Thorn, white, 453.3. Crategus oxyacantha, f.

April.

98. BLACK CAP, 79. 12. Motacilla atracapilla, sings. WHITE THROAT, 77. Motacilla sylvia. Juniper, 444.1. Juniperus communis, f. Rasberry bush, 467.4. Rubus idaus, f.

Quince tree, 1452. H. Malus Cydon, f. Crowfoot, sweet wood, 248.1. Kanunculus auric. F. 29. Bugle, 245. Ajuga reptans, F. Bay, 1688. H. Laurus nobilis, f.

Peas and beans, f. Snorn.

Chervil, wild, 207.1. Cherophyllum temulent, f. Parsnen, com, 205.1. Heracleum sphondyl, f. Pine, manured, 1398.1. H. Pinus pinea, f.

30. Snow. † Thermom. 5. The lowest this month.

V. MONTH.

May

1. Crosswort, 223.2. Valantia cruciata, F. Avens, 253.1. Geum urbanum, F. Mugwort, 191.1. Artemisia campestris, E. Bay, 1688. H. Laurus nobilis, L.

3. Lilly of the valley, 264. Convallaria Maialis, f. Violet, water, 285. Hottonia palustris, F. 4. Lettuce lambs, 201. Valeriana locusta, F.

Tulip tree, Liriodendron tulipifera. L. Hound's tongue, 226.1. Cynoglossum officinale. Cowslips, 284.3. Primula veris, F. Valerian, great wild, 200.1. Valerian officinalis, F.

Rattle, yellow, 284.1. Rhioanthus cristagalli, F. Ice. Thermom, 8. The lowest this month. Fir, silver, buds hurt by the frost.

 Twayblade, 385. Ophrys ovata. f. Tormentil, 257. Tormentilla erecta, P. Calendine, 309. Chelidonium majus, E.

Betony, 238.1. Betonica officinalis, E. 6. Oak, 440. Quercus, robur, F. et L. Time for sowing barley. Sagifrage, white, 354.6. Saxifraga granulata, F.

Ash, 469. Fraxinus, excelsior, f. Ramsons, 370.5. Allium ursinum. F. Nettle, white, 240.1. Lamium album, F. Quicken tree, 459.2. Sorbus aucuparia, F. 7. Fir, Scotch, 442. Pinus sylvestris, F.

8. Woodruffe, 224. Asperula ordorata, F. 9. Chesnut tree, 1382. H. Fagus castanea, f.

10. Celandine, 309. Chelidonium majus, F. Solomon's scal, 664. Couvallaria palugonat. F. Thorn, white, 453.3. Cratagus axyacantha, F.

* The black cap is a very fine singing bird, and is by some in Norfolk called the mock nightingsle. Whether it be a bird of passage I cannot say + I have some doubt whether this bird be the Sylvia of Linuxus, though the description seems to nswer to Ray's, and to one of my own, which I find among my papers. I Vernal heat, according to Dr. Hales, at a medium, is 18,25,

May 11. Maple, 470.2. Acer campestre. F.

Roses, garden, f. 12. Barberry bush, 465. Berberis vulgaris. F. Chesnut, horse, 1083. H. Æsculus hippocas, F. Bugloss, small wild, 227.1. Lycopsis arvensis. F.

13. Grass, water scorpion, 220.4. Myosotis scorpioid, F. Quince tree, 1452. H. Pyrus Cydonia, F.

Cleavers, 225. Galium aparine, F. 14. Mulberry tree, 1429. H. Morus nigra, L.

Asp, 446.3. Populus tremula, I. Crowfoot, bulbous, 247.2. Ranunculus bulbo, F. Butter cups, 247. Ranunculus repens, F.

15. Young turkies.

Lime tree, 473. Tilia Europæa, f. Milkwort, * 287.1,2. Polygala vulgaris, F. Crane's bill, 359.10. Geranium molle, F. Walnut, 1376. H. Juglans regia, F.

Mustard, hedge, 298.4. Erysimum officinale, F.
 Bryony, black. 262.1. Tamus communis, F.

Many oaks, and more ashes and beeches, still without leaf. Violet, sweet, 364.1. Viola odora, D. Stitchwort, 346. Stellaria holostea, D. Anemone, wood, 259.1. Anemone, nemorosa, D. Cuckow flower, 299.20. Cardamino pratensis, D. Earth nut, 209. Bunium, bulbocast. F.

Mulberry tree, 1429. H. Morus nigra, f. 21. Nightshade, 265. Atropa belladonna, f.

RYE, 288. Secale hybernum, in ear.

23. Pellitory of the wall, 158.1. Parietaria officia. F. 24. Bramble, 467. Rubus fruticosus, f.

25. Money wort, 283.1. - Lysimachia nummul. F. Columbines, 173.1. Aquilegia vulgar. F. in the woods. 26. Tansy, wild, 256.5. Potentilla anzerina, F.

Henbane, 274. Hyoscyamus niger, f.

27. Campion, white, 339.8. Lychnis, dioica, F. Clover, 328.6. Trifolium pratense, F.

28. Avens, 262.1. Geum urbanum, F. Chervil, wild, 207. Cherophyllum temulent, F.

30. Bryony, black, 262.1. Tamus communis, F. Brooklime, 280.8. Veronica beccabunga, F. Cuckow flower, 338: Lychnis flos cuculi, F. Cresses, water, 300.1. Sisymbrium nasturt. F. Thermom. 32. Highest this month.

31. Spurrey, 351.7. Spergula arvensis, F. Alder, berry bearing, 465. Rhamnus frangula, F.

VI. MONTH.

2. Elder, mater, 460.1. Virburnum opulus, F. Lilly, yellow ugter, 368.1. Nymphwa lutea, F. Flower de luce, gellow water, 374. Iris, pseudo-acor, F. Mayweed, stinking, 185.3. Anthemis cotula, F. Pumpernel, 282.1. Auagallis arvensis, F.

3. Arsmart, 145.4. Polygonum persicaria, F.

June 3. Thyme, 430.1. Thymus scrpyllum, F.

Parsnep, com, 295. Heracleum sphondilium, F. Quicken tree, 452. Sorbus aucuparia, D. S. Radish, horse, 301.1. Cochlearia armorac. F. Thorn, evergreen, 1459.3. H. Mespilus pyracantha, F.

Bramble, 467. Rubus fruitconus, F. + GOAT SUCKER, or FERN OWL, 27. Caprimulgus Europæus, is heard in the evening.

6. Vinc., 161.3. II. Vitis smiftera, b.
Fix recd, 2923. Sixpmirin no policia, F.
Rabberry bush, 467.4. Rabus idexu, F.
Rabberry bush, 467.4. Rabus idexu, F.
Elder, 461.1. Sambucas nigra, F.
Stitchwort, Iesers, 346. Stellaria, granines, F.
Ture, exerlasting, 329.3. Lathyrus pratensis, F.
Gout zeed, 203.3. Æpopolium polage are, F.
Bryony, white, 361.1,2. Bryonia alla, F.
Rose, poo, 443.1. Roya câmia, F.

Bugloss, vipers, 227.1. Echium vulgare, F.
7. Grass, vernal, 398.1. Anthoxanthum odorat, F.
Darnel, red, 395. Lolium perenne, F.
Poppy, wild, 208.1. Papaver somnifer, F.

Buckwheat, 181. H. Polygonum fagopprum, F. 8. Pondweed, narrow leaved, 145.9. H. Polygonum amphib, F. Sanicle, 221.1. Sanicula Europea, F. Eyebright,* 284.1. Euphrasia officinalis, F.

Heath, fine leaved, 471.3. Erica cinerca, F. Saxifrage, bugle, hyaciuth, D. Broom, 474.1. Spartium scoparium, podded. Nettle, hedge, 237. Starchys sylvatica, F. When See, Tailer, S. Starchys sylvatica, F.

 Wheat, 386.1. Triticum hibernum, in ear. Meadow sweet, 293.1. Spirea ulmaria, f. Scanious, rixen, 191.1. Scabiosa arcennis, F. Valerian, great water, 200.1. Valerian official, f. Cinquefoil, marsh, 236.1. Comarun palustre, F.

Orchis, lesser butlerfly, 380.18. Orchis bifolia, F.
13. Willow herb, great hairy, 311.2. Epilobium hirsutum, F.
Patsnep, con, 205. Heracleum sphondyl. F.
Betony, mater, 283.1. Scrophularia aqual, F.

Detony, Enter, 283.1. Scropnularia aqua, Cockle, 338.3. Agrostemma githago, F. Sage, 510.7. H. Salvia officinalis, F. Mallow, 251. 1. Malva sylvestris, F. Nipplewort, 173.1. Lapsana communis, F.

Woodbind, 458.1,2. Lonicera periclymen, f. NIGH I'NGALE sings.

16. Fir, Weymouth, 8 dend. Pinus tarda, F. Hemlock, 215.1. Conium maculatum, F. Nightshade, woody, 265. Solamu dulcamara, F.

Archangel, white, 240. Lamium album, F.
17. Vervain, 236. Verbena officinalis, F.
Agrimony, 202. Agrimonia eupator, F.
Hemlock mater, 215. Phellandrium aquatic, F.

[•] Pliny, lib. 11. § 11. says, the chief time for bees to make honey is about the solution, when the vine not thyme are in blow. According to his account then these plants are as forward in England as inv Italy.
• This bird is said by Catesby, as quoted by the author of the treatise De Migralionibus Avium, to be a bird of massace.

June.

Acacia, 1719. H. Robinia preudo-acacia, F.
 Yarrow, 183. Achillea, millefolium, F.

19. Thermom. 44.25. Highest this month.

Self-heal, 238. Prunella vulgaris, f. Parsley, hedge, 219.4. Tordylium anthriscus, f. Grasses of many kinds, as festuca, dira, agrostis, phicum eynoverus, in car.

22. Horehound, base, 239: Stachys Germanica, F.
St. John's wort, 342. Hypericum perforatum, F.

Parsnep, 206.1. Pastinaca sotiva, F.
Mullein, white, 287. Verbascum thapsus, F.
Poppy, wild, 308. Papaver somnifer, F.
23. Larkspur, 708.3. H. Delphinium Ajacis, F.

 Larkspur, 708.3. H. Delphinium Ajacis, F. Marygold, corn, 182.1. Crysanthemum seget, F.

24. Rosemary, 515. Rosmarinus officinalis, D.
25. Vine, 1613. H. Vitis vinifera, F.

b. vine, 1013. II. vius vinjera; F. Bindweed, great, 275.2. Convolvulus avvensis, F. Feverfew, 187. Matricaria parthenium, F. Woad, wild, 366.2. Reseda lutecla, F.

Rocket, base, 366.1. Reseda lutea, F. Archangel, yellow, 240.5. Galeopsis galeobdolon, F. Wheat, 386.1. Triticum hibernum, F. Thermom. 20. The lowest this month.

Thermom. 20. 2 27. Clover mowed.

July.

of July.

Clover mowed.
 Pennyworth, marsh, 222. Hydrocotule vulgaris, F.

Meadow, succet, 259. Spirma ulmaria, F.

28. Oats manured, 389. Aceaa, salvia, F.
Barley, 388. Hordeum, vulgare, F.
Midsummer shoots of apricot, oak, beech, elm,
Succary with, 172.4. Cichorium intybus, F.
Blue bottles, 198. Gentaurea equans, F.

Knapweed, great, 198. Centaurea scabiosa, F.

Currants ripe.
 According to Dr. Hales, May and June heat is, at a medium, 28.5.

* The groves, the fields, the meadows, now no more With melody resound. 'This silence all. As if the lovely songeters, overwhelm'd By bountcous nature's plenty, lay intranc'd in drewsy lethargy.

VII. MONTII.

2. Beech, 439. Fagus sylvatica, F.
Pearlwort, 345.2. Fagina procumbens, F.
Carrot, atid, 218. Daveus carrota, F.
Grass, dog, 390.1. Triticum repens, in ear.
Violet, Calathian, 374. Gentian pneumonan, F.

• I heard no hirds after the end of this mouth, except the STONE CURLEW, 168.4. Charadriest formers, whiteling late at night; the YELLOW HAMMER, 95.2. Emberria flava; the GOLD-PINCH, 95.1. and GOLDEN CRESTED WIRE, 79.3. Motacilla regulas now and then chaping, I omitted to note doors when the cuckow left off singing, but, as I well remember, it was about this time. Armeelle mys, that this but disappears about the rings of the dog tary, i.e. towards the latter end

July 4. Silver wee

 Silver weed, 236.5. Potentilla anserina, F. Betony, 238.1. Betonica officinalis, F. Nightshade, enchanters, 289. Circus Inteliano, f. Glavender, 242. Layendula enica. F.

Lavender, 512. Lavendula spica, F.
Parsley, hedge, Tordylium authricus, F.
Gromill, 22s.1. Lithosperanu officinale, F.
Furze, 473. Ulex genista, D.

Cow wheat, eyebright, 284.2. Euphrasia odont. F. 7. Pinks, maiden, 335.1. Dianthus deltoides, F.

Pinks, maiden, 33-1.
 Dianthus deltoides, F.
 Tansey, 188.
 Tanacetum vulgare, f.
 Bed-straw, lady's gellow, 224.
 Gaium verum, F.
 Sage, 1000d, 235.
 Teucrium scorodonid, F.
 Spinach, 162.
 H. Spinacia oleracia, F.
 Thermon. 22.
 Lowest this month.

 Angelica, wild, 208.2. Augelica sylvestris, F. Strawberries ripe.

Fennel, 217. Anethum faniculum, F.

 Beans, kidney, 884. H. Phaseolus vulgarii, podded. Parsley, 884. H. Apium petrosclinum, F. Sun dew, round learned, 356.3. Drosera rotundifol. F. Sun dew, long leured, 356.4. Drosera longifol. F. Lilv. phit. 1109. H. Lilium capidium.

Lily, white, 1109. H. Lilium candidum, f.

11. Mullein, hoary, 288. Verbascum phlomoid, F.
Plantain, great, 314.1,2. Plantago major, F.

Plantain, great, 314.1,2. Plantago major, F. WILLOW, SPIKED, of Theophyr. 1609. II. Spirza salicijol. F. Jessmine, 1599. II. Jaminum officinale, I. Spirza salicijol. F. Hest harrow, 332. Onosis spinosa, F. Hystop, 516. II. Hystopus officinalis, F. Potatoes, 615. 14. II. Solamum taberorum, F. Second shoots of the maple. Bell flower, round learned, 377. 5. Campanula, F.

Bell flower, round leaved, 277. 5. Campanula, F. Lily, white, 1109. H. Lilium candidum, F. Rasberries ripe. Figs yellow.

Lime Ther, 473. Tilis Europæa, F.
Knapwed, 198.2. Centaurea jacea, F.
Stonecrop, 269. Sedum rupestre, F.
Grass, knot, 146. Polygonum aviculare, F.
Grass, bearded dog, 990.2. Trileum caninum, F.

15. Thermom. 39. Highest this month.

16. Asparagus, 267.1. Asparagus officinalis, berries.

Magnet 180.1. Astericis officinalis, the second of the second o

Mugwort, 190. 1. Artemisia vulgaris, F.

18. Willow herb, purple spiked, 367.1. Lythrum salicaria, F.
YOUNG PARTRIDGES.

Agrimony, unter hemp, 187. 1. Bidens tripart, F. 20. Flax, purging, 352.6. Linum catharticum, F. Arsuhart, spotted, 135.4. Polygonum persicaria, F. Lily martagon, 1112. II. Lilium martagon. HENS moutt.

 Orpine, 269. Sedum telephium, f. Hart's tongue, 116. Asplenium scolopendra, F. Pennyroyal, 235. Mentha pulegium, F. Bramble, 461.1. Rubus fruticosus. Fruit red. Laurustinus, 1690. H. Vibornum tinus. f.

24. Elecampane, 176. Inula helenium, F. Amarauth, 202. H. Amaranthus caudatus, F.

Bindweed, great, 275.1. Convolvulus sepium, F.
 Plantain, great water, 257.1. Alisma plantago, F.
 Y

28. Mint,

July

Mint, water, 233.6. Mentha aquatica, F. Willow herb, 311.6. Epilobium palustre, F. Thistle tree sow, 163.7. Sonchus arvensis, F.

Burdock, 197.2. Arctium lappa, f.
Sazifrage, burnet. 213.1,2. Pimpinella, sazifraga, F.
Dril's Bit, 191.3. Scabiosa succisa, F.

 Nightshade, common, 288.4. Solanum nigrum, F. DOVE, RING, 62.9. Columba palumbus, cooet.

VIII. MONTH.

August

Melliot, 331. 1. Trilolium officinale, F.
Rue, 874. 1. Ruta graveolens, F.
Scapwort, 339. 6. Suponaria officinalis, F.
Bedstraw, white ladges, 224. 2. Galium palurtre, F.
Parsnep, water, 300. Sisymbrium nasturt. F.
Oats almost fit to cut.

3. Barley cut.
5. Tanzey, 188.1. Tanacetum vulgare, F.

- Onion, 1115. H. Allium cepa, F.
 7. Horehound, 239. Marcubium vulgare, F.
 Mint, water, 233. 6, Mentha aquat. F.
 Nettle, 139. Urtica dioica, F.;
 Orpine, 269.1. Sedum telephium, F.
- NUTHATCH, 47. Sitta Europæa, chatters. 8. Thermom. 20, Lowest to the 27th of this month.
- Thermon. 20, Lowest to the 27th of this month
 Mint red, 232. 5. Mentha gentilis, F. Wormwood, 188.1. Artemisia absinthium, F.
- Horehound, water, 236.1. Lycopus Europaus, F. Thistle, lady's, 195. 12. Carduus marianus, F. Burdock, 196. Arctium lappa, F.
- ROOKS come to the nest trees in the evening, but do not roost there.

 14. Clary, mild, 237.1. Salvia verbenaca, 1.
- STONE CURLEW, 108. Charadrius adicnemus, whistler at night.

 15. Mallow, vervoim, 252. Malva alsea, F.

 GOAT SUCKER, 26.1. Caprimulgus Europaus, makes a noise in the even-
- ing, and young orels.

 16. * Thermom, 35. The highest to the 27th of this month.
- Thermom, 35. The highest to the 27th of
 Orach, wild, 154.1. Chenopodium album.
- ROOKS roost on their nest trees. GOAT SUCKER, no longer heard.
- Peas and wheat cut.
 Devil's bit, yellow, 164.1. Leontodon, autumnal. F.

 ROBIN RED BREAST, 78.3. Moticilla rubecula, sings.
- Goule, 413. Myrica gale, F. R. Golden rod, marsh, 176. 2, Senecio paludosus, F.
- 29. Smalinge, 214. Apium grapeolens, F. Teasel, 192. 2. Dipsacus fullenum, F. Vipers come out of their holes still.

IX. MONTH.

From the 27th of this ment to the 10th of September I was from home, and therefore cannot be sure that I saw the first blow of the plants during that interval.

September

IX. MONTH.

9. Willow HERR, wellow, 282, 1. Lysimachia pulegris, F. Traveller's joy, 258. Clematis vitalba, F.

5. Grass of Parnussus, 355. Parnassia palustris. 10. Catkins of the hazel formed.

Thermom. 17. The lowest from the 10th to the end of this month.

11. Carkins of the birch formed.

Leaves of the Scotch fir fall. Bramble still in blow, though some of the fruit has been rine some time : so

that there are green, red, and black berries on the same individual plant at

the same time. Ivv. 459. Hedera helix, F. 14. Leaves of the sycamore, birch, lime, mountain ash, elm, begin to change.

16. Furze, 475. Ulex Europaus, F. Catkins of the alder formed. The highest from the 10th to the end of this month.

Thermom. 36.75. CHAFFINCH, 88. Fringilla calebs, chirps.

17. Herrings. 20. FERN, FEMALE, 124.1. Pteris aquilina, turned brown.

Ash, mountain, 452.2. Sorbus aucuparia, F. R. Laurel, 1549. H. Prunus laurocerasus, f. r.

Hops, humulus lapului, 137, 1. f. r. 21. SWALLOWS gone. Full moon.

23. Autumnal aquinox.

25, WOOD LARK, 69.2 Alauda arborea, sings, FIELD FARE, 64.3 Turdus pilaris, appears.

Leaves of the plane tree, tawney-of the hasel, yellow-of the oak, wellowish green-of the sycamore, dirty brown-of the maple, pale yellow-of the ash, fine lemon-of the elm, orange-of the hawthorn, tauny wellow-of the cherry, red-of the thornbeam, bright yellow-of the uillow still hoary.

27. BLACK BIRD sings. 29. THRUSH, 64.2. Turdus musicus sings.

30. * Bramble, 467.1. Rubus fruticosus, F

X. MONTH.

October

1. Bryony, black, 262. Tamus communis, F.R. Elder, marsh, 460.1. Viburnum opulus, F. R. Elder, 461.1. Sambucus 'nigra, F. R. Briar, 454.1. Rosa caning, F. R. Alder black, 465. Rhamnus frangula, F. R.

Holly, 466. Ilex aquifolium, F. R. Barberry, 465, Berberis pulsaris, F. R. Nigitshade, woody, 265. Solauum dulcamara, F. R.

2. Thorn, black,462. 1. Prunus spinosa, F. R. + CROW, ROYSTON, 39. 4. Corvus cornix, returns.

5. Catkins of sallows formed.

6. Leaves of asp, almost all off-of chesnut, yellow-of birch, gold coloured. Thermom, 26.50. Highest this month.

7. BLACK BIRD, 65.1. Turdus merula sings. Wind high: rooks sport and dash about as in play, and repair their nests.

9. Spindle tree, 468. 1. Euvonymus Europeus, F. R. Some ash trees quite stript of their leaves.

Leaves of marsh elder of a beautiful red, or rather pink colour.

Autumnal heat, according to Dr. Hales, at a medium is, 18.25. † Linnzus observes in the Systema Natura, and the Panua Sueciea, that this bird is useful to the husbandman, though ill treated by him.

October

10. WOOD LARK sings.

 RING DOVE copes. 14. WOOD LARK sings.

Several plants still in flower, as pansy, white behn, black nonesuch, hawkweed, busloss, sentian, small stichwort, &c. in grounds not broken up.

A great mist and perfect calm : not so much as a leaf falls. Spiders mebs innumerable appear every where. Woodlaik sings. Rooks do not stir, but sit quietly on their nest trees.

16. GEESE, WILD, 136.4. Anas, anser, leave the fens and go to the rye lands.

22. WOODCOCK, 104. Scelopax rusticola, returns. Some ash trees still green.

24. LARK, SKY, 69.1. Alauda arvensis, sings. Privet, 465 1. Ligustrum vulgare, F. R.

26. Thermom. 7. Lowest this month.

Honeysuckie, 458.12. Lomicera periclymen, still in flower in the hedges and mullow and feverfew.

WILD GEEES continue going to the rue lands.

Now from the north

Of Norumbega, and the Samoeid shore, · Bursting their brazen dungeons, arm'd with ice, And snow, and hail, and stormy gust, and flaw. Boreas, and Cacias, and Argestes fond, And Thrascias rend the woods, and seas up-turn

Here ends the Calcudar, being interrupted by my going to London. During the whole time it was kept, the basometer fluctuated between 29.1, and 29.9. except a few days, when it sunk to 28.6. and rose to 30%.

NATURAL HISTORY.

Zoology. :

8. 1. The Horse.

HE breed of horses in Great Britain is as mixed as that of its inhabitants: the frequent introduction of foreign horses' has given us a variety, that no single country can beest of : most other kingdoms produce only one kind, while ours, by a judicious mixture of the several species, by the happy difference of our soils, and by our superior skill in management, may triumph over the rest of Europe, in having brought each quality of this noble animal to the highest perfection. In the annals of Newmarket, may be

found instances of horses that have literally outstripped the wind, as the celebrated M. Condamine has lately shewn in his re-

Extracts from Mr. PENNANT'S British is an amazing instance of rapidity, his speed having been more than once exerted equal to 821 feet in a second, or near a mile in a minute : the same horse has also run the round course at Newmarket (which is about 400 yards its than 4 miles) in six minutes and forty seconds: in which case his flectness is to that of the swiftest barb. as four to three : the former, according to Doctor Maty's computation, covering at every bound a space of ground could in length to twenty-three feet royal, the latter only that of eighteen feet and a half royal. Horses of this kind, derive their origin from Arabia; the scat of the purest, and most generous breed.

The species used in hunting, is a happy combination of the former with others superior in strength, but inferior in point of speed and lineage: an union of both is ncmarks on those of Great Britain, Childers cessary : for the fatigues of the chace must

Aristotle says, that this bird do not cope in the winter, unless the weather happens to be mild.

he supported by the spirit of the one, as well as by the vigour of the other.

No country can bring a parallel to the strength and size of our horses destined for the draught; or to the activity and strength united of those that form our caralry.

In our capital there are instances of single horses that are able to draw on a plain, for a small space, the weight of three tons; but could with ease, and for a continuance draw half that weight. The pack-horses of Yorkshire, employed in conveying the manufactures of that county to the most remote parts of the kingdom, usually carry a burden of 420 pounds; and that indifferently over the highest hills of the north, as well as the most level roads; but the most remark. able proof of the strength of our British horses, is to be drawn from that of our mill-horses : some of these will carry at one load thirteen measures, which at a moderate computation of 70 pounds each, will amount to 910; a weight superior to that which the lesser sort of camels will bear; this will appear less surprising, as these horses are by degrees accustomed to the weight; and the distance they travel no greater than to and

from the affacent hamfets.

Our carality in the late campaigns (when they had an opportunity) showed over these of our allies, as well as of the French, a great superiority both of trungit and activity: the enemy was strength and activity: the enemy was of our squaffors; while the format of our squaffors; while the format horses, from their great weight and inactive make, were unable to second our efforts; though those troops were actu-

ated by the noblest ardour. The present cavalry of this island only supports its ancient glory; it was eminent in the earliest times : our scythed chariots, and the activity and good discipline of our horses, even struck terror into Cæsar's legions: and the Britons, as soon as they became civilized enough to coin. took care to represent on their money the animal for which they were so celebrated. It is now impossible to trace out this species; for those which exist among the indigence of Great-Britain, such as the little horses of Wales and Cornwall, the hobbies of Ireland, and the shelties of Scotland, though admirably well adapted to the uses of those countries, could never have been equal to the work of wars but probably we had even

s then a larger and stranger breed in the more fertile and luxuriant parts of the e island. Those we employ for that purlipose or for the draught, are an offspring of the German or Flemish breed, mellorated by our soil, and a indicious celture:

The Daglish were ever attendine to an exact culture of becaminate, and in very early time set a high value on their breed. The extent that our horses were held in hy foreigners so lone ago as the reign of the state of the set of th

But when our intercourse with the other parts of Europe was enlarged, we soon laid hold of the advantages this gave of improving our breed. Roger de Bellesme, Earl of Shrewsbury, is the first that is on record: he introduced the Spanish stallions into his estate in Powisland, from which that part of Wales was for many ages celebrated for a swift and generous race of horses. Giraldus Cambrensis, who lived in the reign of Henry II. takes notice of it; and Michael Drayton, cotemporary with Shakespeare, sings their excellence in the sixth part of his Polyolbion. This kind was probably destined to mount our gallant nobility, or courteous knights for feats of chivalry, in the generous contests of the tilt-yard. From these sprung, to speak the sanguage of the times, the Flower of Coursers, whose elegant form added charms to the rider; and whose activity and managed dexterity gained him the palm in that field of gal-

Lattry and rossatic honour.

Notwithstanding my former supposition.

Notwithstanding my former supposition to carly time. Filtra-Stephen, who wrote in the days of Henry II. neutions the great in the days of Henry II. neutions the great the direction. But by his words, it appears not to have been designed for the appears not to have been designed for the supposition of th

Races app. ar to have been in regue in the reign of queen Elizabeth, and to have been carried to such excess as to injure to fortunes of the nobility. The famous George Earl of Comherland is recorded to have wasted more of his estate than any

3 Y 3 of

of list insection; and chiefly by his extreme love to hone-races, dilings, and other expensive diversions. It is probable that the parisimonious queen did not approve of it; for races are not among the diversions exhibited at Kennelsorth by her favourite Leicenter. In the following riego, were places allotted for ioning riego, were places allotted for lowing riego, were places allotted for coming riego, where the contract of t

the prize was a little golden bell. In but Xot that wedsey this direction of the Xot that wedsey this direction of times; we only assert a Zifferest mode of it, general content of the Xot that we would be the Xot that the Xot that You the Xot that You the Xot that You that

The increase of our inhabitants, and the eatent of our minufactures, together with the former neglect of internal nation to convey those manufactures, multiplied the number of our horses, an excess of wealth, belore unknown in these islands, increased the luxury of carriages, and added to the necessity of an extraordinary culture of three animals: their high reputation abroad has also made them a branch of commerce, and proved another came of their wat increase.

As no kingdom can boast of parallel circumstances, so none can vie with us in the number of these noble quadrupeds; it would be extremely difficult to guess at the exact amount of them, or to form a periodical account of their increase: the number seems very fluctuating; William Fitz-Stephen relates, that in the reign of king Stephen, London alone poured out 20,000 hursemen in the wars of those times; yet we find that in the beginning of queen Elizabeth's reign, the whole kingdom could not supply 2000 horses to form our cavaley; and even in the year 1588, when the nation was in the most imminent danger from the Spanish invasion, all the cavalry which the nation could then furnish amounted only to 3000; to account for this difference we must imagine, that the number of horses which took the field in Stephen's reign.

was no more than an undisciplined also, the few that appeared under the banners of Blizabeth, a corp well formed and such as might be opposed to so formidable an enemy as was then expected to the task in their persent increase, the task as the present increase, and also the best and be their persent increase, and the late war, the number employed was 1,375; and such in our improvement in the breat of hourses, that most of those range of the persent increase, that the persent increase and the

tal Mone employs near \$25,000. The learned M. de Buffon has almost calassised the subject of the natural history of the horse, and the other domestic may not the horse, and the other domestic writers to add. We may observe that this most notifie and useful quadruped, is endowed with every quality that can make it subservient to the uses of mankind: and those qualities appear in a more exattled, or in a less degree, in pro-

portion to our various necessities. Undannted courage, added to a docility half reasoning, is given to some, which fits then for military services. The spirit and emulation so apparent in others, furnish us with that species, which is admirated for the course; or, the more

noble and generous pleasure of the chace. Parience and perseverance appear strongly in that most useful kind destined to bear the burdens we impose on them; or that employed in the slavery

of the draught. Though endowed with vast strength and great powers, they very rarely exert either to their master's prejudice; but on the contrary, will endure fatigues even to death, for our benefit. Providence has implanted in them a benevolent disposition, and a fear of the human race, together with a certain consciousness of the services we can render them. Most of the hoofed quadrupeds are domestic, because necessity compels them to seek our protection: wild beasts are provided with feet and claws, adapted to the forming dens and retreats from the inclemency of the weather; but the former, destitute of these advantages, are obliged to run to us for artificial shelter, and harvested provisions : as nature, in these climates, does not throughout the year supply

them with necessary food.

But still, many of our tame animals must by accident endure the rigour of the season: to prevent which inconvenience their feet (for the extremities

suffer first by cold) are protected by strong hoofs of a horny substance.

The tail too is guarded with long bushy hair, that protects it in both extremes of weather; during the summer it serves, by its pliancy and agility, to brush off the swarms of insects which are perpetually attempting either to sting them, or to deposit their eggs in the rectum ; the same length of hair contributes to guard them from the cold in winter. But we, by the absurd and cruel custom of docking, a practice peculiar to our country, deprive these animals of both advantages: in the last war our cavalry suffered so much on that account, that we now seem sensible of the error, and if we may judge from some recent orders in respect to that branch of the service, it will for the future be corrected.

Thus is the horse provided against the two greatest evils he is subject to from the seasons: his natural diseases are few: but our ill usage, or neglect, or, which is very frequent, our over care of him, bring on a numerous train, which areoften fatal. Among the distempers he is naturally subject to, are the worms, the bots, and the stone: the species of worms that infect him are the lumbrici, and ascarides: both these rescable those found in human bodies, only larger; the bots are the eruca, or caterpillars of the oestrus, or galtly: these are found both in the rectum, and in the stomach, and when in the latter bring on convulsions, that often terminate in death,

The stone is a disease the horse is not frequently subject to ; yet we have seen two examples of it; the one in a horse near High Wycombe, that roided sixteen culculi, each of an inch and a half diame. ter; the other was of a stone taken out of the bladder of a horse, and deposited in the cabinet of the late Dr. Mead ; weighing eleven ounces. These stones are formed of several crusts, each very smooth and glossy; their form triangular; but their edges rounded, as if by collision against each other. Tocall-wise Creator hath finely limited

the several services of domestic animals towards the human race; and ordered that the parts of such, which in their lives have been the most useful, should after death contribute the least to our benefit. The chief use that the exacte of the horse can be applied to, is for collars, traces, and other parts of the harness; and thus,

even after death, he preserves some analogy with his former employ. The hair of the mane is of use in making wigs; of the tail in making the bottoms of chairs. floor-cloths, and cords; and to the angler in making lines.

§ 2. The Ox.

The climate of Great Britain is above all others productive of the greatest variety and abundance of wholesome vegetables, which, to crown our hanniness, are almost equally diffused through all its parts: this general fertility is owing to those clouded skies, which foreigners mistakenly urge as a reproach on our country : but let us cheerfully endure a temporary gloom, which clothes not only our meadows but our hills with the richest verdure. To this we owe the number, variety. and excellence of our cattle, the richness of our dairies, and innumerable other advantages. Casar (the earliest writer who describes this island of Great Britain) speaks of the number of our cattle, and adds that we neglected tillage, but lived on milk and flesh. Strabo takes notice of our plenty of milk, but says we were ignorant of the art of making cheese. Mela informs us, that the wealth of the Britons consisted in cattle : and in his account of Ireland, reports that such was the richness of the pastures in that kingdom, that the cattle would even burst if they were suffered to feed on them loag at a time. This preference of pasturage to tillage

was delivered down from our British ancestors to much later times; and continued equally prevalent during the whole period of our feodal government; the chieftain, whose power and safety depended on the promptness of his vassals to execute his commands, found it his interest to ehcourage those employments that favoured that disposition; that vassal, who made it his glory to fly at the first call to the standard of his chieftain, was sure to prefer that employ, which might be transacted by his family with equal success during Tillage would require an his absence. attendance incompatible with the services he owed the baron, while the former occupation not only gave leisure for those duties, but furnished the hospitable board of his lord with ample provision, of which the vassal was equal partaker. The reliques of the larder of the older Spencer are evident proofs of the plenty of cattle in his days ; for after his winter provisions 3 Y 4

may have been supposed to have been mostly consumed, there were found, so late as the month of May in salt, the carcases of not fewer than 80 beeves, 600 bacons, and 600 muttons. The accounts of the several great feasts in after times, afford amazing instances of the quantity of cattle that were consumed in them. This was owing partly to the continued attachment of the people to grazing; partly to the preference that the English at all times gave to animal food. The quantity of cattle that appear from the latest calculation to have been consumed in our metropolis, is a sufficient argument of the vast plenty of these times; particularly when we consider the great advancement of tillage, and the numberless variety of provisions, unknown to past ages, that are now introduced into these kingdoms

from all parts of the world. . Our breed of horned cattle has in general been so much improved by a foreign maxture, that it is difficult to point out the original kind of these islands. Those which may be supposed to have been purely British, are far inferior in size to those on the northern part of the European continent; the cattle of the highlands of Scotland are exceeding small and many of them, males as well as females, arehornless: the Welsh runts are much larger; the black cattle of Cornwall are of the same size with the last. The large species that is now cultivated through most parts of Great Britain, are either entirely of foreign extraction, or our own improved by a cross with the foreign kind. The Lincolushire kind derive their size from the Holstein breed, and the large hornless cattle that are bred in some parts of England, come originally from Poland.

About two hundred and fifty years ago there was found in Scotland a wild race of cattle, which were of a pure white colour, and had (if we may credit Boethius) manes like lions. I cannot but give credit to the relation: baving seen in the woods of Drumlanrig in North Britain, and in the park belonging to Chillingham castle in Northumberland, herds of cattle probably derived from the savage breed. They have lost their manes; but retain their co-Jour and fierceness : they were of a middle size, long leaged, and bad black muzzles and ears : their horns fine, and with a hold and elegant bend. The keeper of those at Chillingham said that the weight of the ox was 35 stones; of the cow 28; that their hides were more esteemed by the

samers than those of the tane; and they would give sky-pene per stone mure for them. These earlies were wild as any deer: on being approached would instantly rake on being approached would instantly rake were with the tane in price; i nor come made to the stane in the stane in

cattle by historians. One relates that Robert Bruce was (in chasing these animals) preserved from the rage of a wild bull by the intrepidity of one of his courtiers, from which he and his lineage acquired the name of Turn-bull. Stephen names these animals (Uri Sulvestres) among those that harboured in tho great forest that in his time lay adjacent to London. Another enumerates, among the provisions at the great feast of Nevil archbishop of York, six wild bulls; and Sibbald assures us, that in his days a wild and white species was found in the mountains of Scotland, but agreeing in form with the common sort. I believe these to have been the Bisontes jubati of Pliny, found then in Germany, and might have been common to the continent and our islands; the loss of their savage vigour by confinement might occasion some change in the external appearance, as is frequent with wild animals deprived of liberty; and to that we may ascribe their loss of man The Urus of the Hercynian forest described by Casar, book VI. was of this kind, the same which is called by the modern Germans, Aurochs, i.e. Bos sylvestris. The ox is the only horned animal in these islands that will apply his strength to the service of mankind. It is now geperally allowed that in many cases oxen are more profitable in the draught than horses; their food, harness, and shoes being cheaper, and should they be lamed or grow old, an old working beast will be as good

meat, and fatten as well, as a young one.
There is scarce asy part of this animal
without its use. The blood, fat, marrow,
bliet, hair, horns, hoofs, milk, cream, butter, cheese, whey, urine, liver, gall, spleen,
bones, and dung, hare each their partienlar use in manafastures, commerce, and
medicine.

ages. The ancient Britons, before they knew a better method, built their boats with osiers, and covered them with the hides of buils, which served for short coasting voyages.

Primum cana salix madefacto vimine parvam Texitur in Puppum, example induta juvenco, Vectoris patiens, tumidum super emicat umnem: Sie Ven tus stagnante Pado, fusoque Britannus LOCAN. lib. iv. 131. Navigut oceano.

The bending willow into barks they twine : Then line the work with speals of s'aughter'd kine. Such are the floats Venetian fishers know, Where in dull marshes stands the settling Po; On such to neighbouris; Gaul allured by gain, The holder Britons cross the swelling main,

Vessels of this kind are still in use on the Irish lakes; and on the Dee and Severn: in Ireland they are called Curuch, in England Coracles, from the British Curugl, a word signifying a boat of that structure.

At present, the hide, when tanned and curried, serves for boots, shoes, and numberless other conveniences of life.

Vellum is made of calves skin, and goldbeaters skin is made of a thin vellum, or a finer part of the ox's guts. The hair mixed with lime is a necessary article in building. Of the horus are made combs, boxes, handles for knives, and drinking vessels; and when softened by water, obeying the manufacturer's hand, they are formed into pellucid lamine for the sides of lauthorns. These last conveniences we owe to our great king Alfred, who first invented them to preserve his candle time-measurers from the wind; or (as other writers will have it) the tapers that were set up before the reliques in the uniscrable tattered churches of that time.

In medicine, the horns were employed 24 lexipharmics or antidotes against poison, the placue or the small pox; they have hern dignified with the title of English bezoar; and are said to have been found to answer the end of the oriental kind. The chips of the hoofs, and paring of the raw hides, serve to make carpenters glue.

The bones are used by mechanics, where ivory is too expensive; by which the common people are served with many neat conveniences at an easy rate. From the tibe and carpus bones is procured o.l much used by coach-makers and others

The skin has been of great use in all in dressing, and cleaning harness, and all trappings belonging to a coach, and the bones calcinated afford a fit matter for tests, for the use of the refiner in the smelting trade.

The blood is used as an excellent manure for fruit-trees; and is the basis of that fine colour, the Prussian blue.

The fat, tallow, and suct, furnish us

with light; and are also used to precipitate the salt that is drawn from bring springs. The gall, liver, spleen, and urine, have also their place in the materia medica.

The uses of butter, cheese, cream, and milk, in domestic oconomy; and the excellence of the latter, in furnishing a palatable nutriment for most people, whose organs of digestion are weakened, are too obvious to be insisted on.

6 3. The SHEEP.

It does not appear from any of the carly writers, that the breed of this animal was cultivated for the sake of the wool among the Britons; the inhabitants of the inland parts of this island either went entirely naked, or were only cloathed with skins. Those who lived on the sea-coasts, and were the most civilized, affected the manners of the Gauls, and wore like them a sort of garments made of coarse wool, called Bruche. These they probably had from Gaul, there not being the least traces of manufactures among the Britons, in the histories of those times,

On the coins or money of the Britons are seen impressed the figures of the horse, the bull, and the hog, the marks of the tributes exacted from them by the conquerors. The Reverend Mr. Pegge was so kind as to inform me, that he has seen on the coins of Cunobelin that of a shoep. Since that is the case, it is probable that our ancestors were possessed of the animal, but made no further use of it than to strip off the skin, and wran themselves in it, and with the wool inmost obtain a comfortable protection. against the cold of the winter season.

This neglect of manufacture may be easily accounted for in an uncivilized nation, whose wants are few and those easily satisfied : but what is more surprising, when after a long period we had cultivated a breed of sheep, whose fleeces were superior to those of other countries, we still neglected to promote a woollen mapufacture nufacture at home. That valuable branch of business lay for a considerable time, in foreign hands; and we were obliged to im. port the cloth manufactured from our own materials. There seems, indeed, to have been many unavailing efforts made by our monarchs to preserve both the wool and the manufacture of it among ourselves : Henry the Hd. by a natent granted to the weavers in London, directed that if any cloth was found made of a mixture of Spanish wool, it should be burnt by the mayor; yet so little did the weaving business advance, that Edward the HIId was obliged to permit the importation of foreign cloth in the beginning of his reign : but soon after, by encouraging foreign artificers to settle in England, and instruct the natives in their trade, the manufacture increased so greatly as to enable him to prohibit the wear of foreign cloth, Yet to show the uncommercial genius of the people, the effects of this prohibition were checked by another law, as prejudicial to trade as the former was salutary; this was an act of the same reign, against exporting woollen goods manufactured at home. under heavy penalties; while the exportation of wool was not only allowed but encouraged. This oversight was not soon rectified, for it appears that, on the alliance that Edward the 1Vth made with the king of Arragon, he presented the latter with some ewes and rams of the Coteswold kind, which is a proof of their excellency, since they were thought acceptable to a monarch, whose dominions were so

noted for the fineness of their fleeces. In the first year of Richard the IIId. and in the two succeeding reigns, our woollen manufactures received some improvements; but the grand rise of ail its prosperity is to be dated from the reign of queen Elizabeth, when the tyranny of the duke of Alva in the Netherlands drove numbers of artificers for refuge into this country, who were the founders of that immense manufacture we carry on at present. We have strong inducements to be more particular on the modern state of our woollen manufactures : but we desist, from a fear of digressing too far; our inquiries must be limited to points that have a more immediate reference to the study of Zoology.

No country is better supplied with materials and those adapted to every species of the clothing business, than Great Bri-

tain : and though the sheen of these islands afford fleeces of different degrees of goodness, yet there are not any but what may be used in some branch of it. Herefordshire, Devonshire, and Coteswold downs, are noted for producing sheep with remarkably fine fleeces; the Lincolnshire and Warwickshire kind, which are very large, exceed any for the quantity and goodness of their wool. The former county yields the largest sheep in these islands, where it is no uncommon thing to give lifty guineas for a ram, and a guinea for the admission of a ewe to one of the valuable males; or twenty guineas for the use of it for a certain number of ewes during one season. Suffolk also breeds a The fleeces of the very valuable kind. northern parts of this kingdom are inferior in fineness to those of the south : but still are of great value in different branches of our manufactures. The Yorkshire. hills furnish the looms of that county with large quantities of wool; and that which is taken from the neck and shoulders is used (mixed with Spanish wool) in some of their finest cloths.

Wales yields but a coarse wool; yet it is of more extensive use than the finest Segovian fleeces; for rich and poor, age and youth, health and infirmities, all confess the universal benefit of the flannel nanufacture.

The sheep of Ireland vary like these of Great Britain. Those of the south and east being large, and their flesh rank. Those of the north, and the mountainous parts, small, and their flesh sweet. The fleeces in the same manner differ in degrees of value.

Scotland breeds a small kind, and the iv fleeces are coarse, Sibbald(after Boethius) speaks of a breed in the isle of Rona, covered with blue wool; of another kind in the isle of Hirta, larger than the bice et he-goat, with tails hanging almost to the ground, and borns as thick, and longer than those of an ex. He mentions another kind, which is cloathed with a mixture of wool and ha r: a: d a fourth species whose flesh and theres are yellow, and their teeth of the colour of gold; but the truth of these relations ought to be enquired into, as no other writer has mentioned them, except the credulous Boethius. Yet the last particular is not to be rejected; for notwithstanding I cannot instance the teeth of sheep, yet I saw in the summer of 1772, teeth thickly incrusted with a gold-coloured pyrites; and the same might have happened to those of sheep had they fed in the same grounds, which were in the valley beneath the house.

Besides the fleece, there is scarce any part of this animal but what is useful to mankind. The flesh is a delicate and wholesome food. The skin dressed, forms different parts of our apparel: and is used The entrails, profor covers of books. perly prepared and twisted, serve for strings for various musical instruments. The hones calcined (like other bones in general) form materials for tests for the refiner. The milk is thicker than that of cows, and consequently yields a greater quantity of butter and cheese; and in some places is so rich, that it will not produce the cheese without a mixture of water to make it part from the whey. The dung is a remarkable rich manure : insomuch that the folding of sheep is become too useful a branch of husbandry for the farmer to neglect. To conclude, whether we consider the advantages that result from this animal to individuals in particular, or to these kingdoms in general, we may with Columella consider this in one sense as the first of the domestic animals. Post majores quadrupedes ovilli pecoris secunda ratio est; que primusit si ad utilitatis magnitudinem referas. Nam id præcione contra frigoris violentium protegit, corporibusque nostris liberationa prabet velamina; et etiam eleguntiam mensas iucundos et numerosis dapibus exornat.

The sheep, as to its nature, is a most innocent, mild, and simple animal; and, conscious of its own defenceless state, remarkably timid : if attacked when attended by its lamb, it will make some show of defence, by stamping with its feet, and pushing with his head: it is a gregarious animal, is fond of any jingling noise, for which reason the leader of the flock has in many places a bell hung round its neck, which the others will constantiy follow: it is subject to many diseases: some arise from insects which

at Athol-house, the jaws of an ox, with deposit their eggs in different parts of the animal; others are caused by their being kept in wet pastures; for as the sheep requires but little drink, it is naturally fond of a dry soil. The dropsy, vertigo, (the pendro of the Welsh) the phthisic, jaundice, and worms in the liver, annually make great havoc among our flocks: for the first disease the shepherd finds a remedy by turning the infected into fields of broom; which plant has

been also found to be very efficacious in

the same disorder among the human species. The sheep is also infested by different sorts of insects: like the horse it has its peculiar æstrus or gadily, which deposits its eggs above the nose in the fronted sinuses; when those turn into maggots they become excessive nainful, and cause those violent agitations that we so often see the animal in. The French shepherds make a common practice of easing the sheep, by trepanning and taking out the maggot; this practice is sometimes used by the English shepherds, but not always with the same success: besides these insects, the sheep is troubled with a kind of tick and louse, which magnies and starlings contribute to ease it of, by lighting on its back, and picking the insects off,

§ 4. The Dog.

Dr. Caius, an English physician, who flourished in the reign of Queen Elizabeth. has left among several other tracts relating to natural history, one written, expressly on the species of British dogs , they were wrote for the use of his learned friend Gesner; with whom he kept a strict correspondence : and whose death he laments in a very elegant and pathetic manner.

Besides a brief account of the variety of dogs then existing in this country, he has added a systematic table of them : his method is so judicious, that we shall make use of the same; explain it by a brief account of each kind; and point out those that are no longer in use among us.

SYNOPSIS OF BRITISH DOGS.



Harrier
Blood-hound.
Gaze-hound
Grey-hound
Leviner, or Lyeumer
Tumbler.
Spaniel

Terrier

Setter Water-spaniel, or finder.

Spaniel gentle, or comforter.

Masti

Shepherd's dog.
Mastiff, or band-dog.
Wappe
Turnspit
Dancer.

The first variety is the Terrarius or Terrier, which takes its names from its subterraneous employ: being a small kind of hound, used to force the fox, or other beasts of prey, out of their holes; and (in former times) rabbits out of their burrows into nets.

The Leverarius, or Harrier, is a species well known at present; it derives its name from its use, that of houting the hare: but under this head may be placed the fox-hound, which is only a stronger and fleeter variety, applied to a different

chase. The Suppose of the Suppose of

thickest coverts : nor would if cease its pursuit, till it had taken the felon. They were likewise used by Wallace and Bruce during the civil wars. The poetical historians of the two heroes frequently relate very curious passages on this subject; of the service these dogs were of to their masters, and the escapes they had from those of the enemy. The blood-hound was in great request on the confines of England and Scotland; where the borderers were continually preying on the herds and flocks of their neighbours. The true blood-hound was large, strong, muscular, broad breasted, of a stern countenance, of a deep tan colour, and generally marked with a black spot above each eye. The next division of this species of dogs, comprehends those that hunt by the eye: and whose success depends ei-

ther you the quickness of their sight, their swiftness, or their subtilty.

The Agessus, or Gaze-bound, was the first; it chased indifferently the fox,barc, or buck. It would select from the herd the fattest and fairest deer: pursue it by the eye: and if lost for a time, recover it seain by its singular distinguishing facul-

tv:

ty; and should the beast rejoin the herd, this dog would fix unerringly on the same. This species is now lost, or at least unknown to us.

It must be observed that the Agasaus of Dr. Caius, is a very different species from the Agassens of Oppian, for which it might be mistaken from the similitude of names; this he describes as a small kind of dog, peculiar to Great-Britain: and then goes on with these words : -

Γυρόν ἀσαρείτατεν, λασιότριχαν, 'έμμαση

Currum, macilentum, hispidum, oculis pigrum, what he adds afterwards, still marks the difference more strongly;

> Pierr & mirt suntern munkenpr are Amazense

Narihus qutem longé penastantissimus est agasseus.

From Oppian's whole description, it is plain he meant our Beagle.

The next kind is the Leporarius, or Grey-hound. Dr. Caius informs us, that it takes its name quod pracipui gradus sit inter canes, the first in rank among dogs : that it was formerly estremed so, appears from the forest laws of king Canute; who enacted, that no one under the degree of a gentleman should presume to keep a gre-hound: and still more strongly from an old Welsh saying : Wrth ei Walch, ei Farch, a'i Filgi, yr adwaenir Bonheddig: which signifies, that you may know a gentleman by his hawk, his horse and his gre-hound. Froissart relates a fact not much to the

credit of the fidelity of this species; when that unhappy prince, Richard the Second was taken in Flint castle, his favouri e gre-hound immediately deserted him, and lawned on his rival Bolingbroke; as if he understood and foresaw the misfortunes of the former.

The variety called the Highland grehound, and now become very scarce, is of a very great size, strong, deep-chested, and covered with long and rough hair. This kind was much esteemed in former days, and used in great numbers by the powerful chieftains in their magnificent hunting matches. It had as sagacious nostrils as the blood-hound, and was as fierce. This seems to be the kind Boethius styles genus venaticum cum celerrimum tum auda:issimum: nec modo inferas, sed in hostes clium latronesque ; præsertim si dominum ductorempe injuriam affici cernut aut in eos conciletur.

This third species is the Levinarius or Lorarius; the Leviner or Lyemmer: the first name is derived from the lightness of the kind, the other from the old word Lyemme, a thong ; this species being used to be led in a thong, and slipped at the game. Our author says, that this dog was a kind that hunted both by scent and sight, and in the form of its body observed a medium between the hound and the grehound. This probably is the kind now known to us by the name of the Irish gre-hound, a dog now extremely scarce in that kingdom, the late king of Poland having procured from them as many as possible. I have seen two or three in the whole island: they were of the kind called by M. de Buffon Le grand Danois, and probably imported there by the Danes who long possessed that kingdom. Their use seems originally to have been for the chase of wolves, with which Ireland swarmed till the latter end of the last century. As soon as those animals were extirpated, the numbers of the dogs decreased; for from that period they were kept only for state.

The Vertagus, or Tumbler, is a smooth species: which took its prev by mere subtilty, depending neither on the sagacity of its nose, nor its swiftness : if it came into a warren, it neither backed, nor ran on the rabbets; but by a seeming neglect of them or attention to something clse, deceived the object till it got within reach, so as to take it by a sudden spring. This dog was less than the hound; more scraggy, and had prickt-up ears; and by Dr. Cains's description seems to answer to the modern lurcher.

The third division of the more generous dogs, comprehends those which were used in fowling; first the Hispaniolus, or spaniel: from the name it may be supposed that we were indebted to Spain for this breed: there were two varieties of this kind, the first used in hawking, to spring the game, which are the same with our starters.

The other variety was used only for the net, and was called Index, or the setter : a kind well known at present. This kingdom has long been remarkable for producing dogs of this sort, particular care having been taken to preserve the breed in the ntmost purity. They are still distinguished by the name of English spaniels: so that notwithstanding the desivation of the name, it is probable they are natives of Great-Britain. We may strengthen our suspicion by saying, that the first who broke a dog to the net was an English nobleman of a most distinguished character, the great Robert Dadley, duke of Northumberland. The Pointer which is a dog of a foreign extraction, was unknown to our ancestors.

The Aquaticus, or Fynder was another species used in fowling; was the same as our water spaniel; and was used to find

or recover the game that was shot. The Melitzuck, or Fotor; the spaniel gentleor conforter of Dr. Cains (the motern lap deg) was the last of this division. The Melitzuck little degs were as much established through the state of the state of the conforter throw of Belorgua are among the throw of Belorgua are among the conforter through the late of the state of the passion for three little animals; which is softient to prore it was in his time a softient to prore it was in his time a

novelty.

The second grand division of dogs comprehends the Rustici; or those that were used in the country.

The first species is the Pastorallis, or shepherit's dog; which is the same that is næd at precent, either in guarding our flocks, or in driving herds of cattle. This kind is so well trained for those purposes, as to attend to every part of the herd he it evers o large; confine them to the road, and force in every straggler without doing it the least higher.

The next is the Villations or Catenarius: themastiff or band dog; a species of great size and strength, and a very loud barker. Manfaood says, it derives its name from mase the fese, being supposed to frighten away robbers by its tremendous voice. Caius tells us that three of these were reckoned a match for a bear; and four for a lion; but from an experiment made in the tower by James the First, that noble quadruped was found an unequal match to only three. Two of the dogs were disabled in the combat, but the third forred the lion to seck for safety by flight. The English bull-dog seems tobelong to this species: and probably is the dog our anther mentions under the title of Laniarius. Great Britain was so noted for its mastiffs, that the R man emperors appointed an other in this island with the title of Procurator (ynegii, whose sole business was to breen and transmit from house to the amphithratre, such as would prove , equal to the combats of that place.

Migraque fautorium fracturi co la Britanni. As d Fratal, maga subdue the storiest halis. Gratius speaks in high terms of the excellency of the British dogs;

Adque inton librat practrare Britannos? O quanta 1st merces et quantum impendiasupra? Si non ad speciem mentauresque decures. Protinus: hace una est catalia jectura Britannis. At magnum cum vent opus, promendague virtus Evocat extremo præceps discrimore Mavors. Non tance gregois tantum adamere Mossos.

If Britain's distant coast we dare capture, I low much beyoud the case! the values stores! If shape and beauty not alone we prin', Which nature to the British bound downs. But when the mighty told the boustness warms, And all the soil is rous'd by ferce alarms, When Mars calls furious to the enough in'd field, Even hold Molosians then to these most yield.

Even hold Molossam thea to these most yield. Strabe tells us that the massifies of Britain were trained for war, and were used by the Gauls in their battles; and it is certain a well trained massiff might be of considerable use in distressing such half-armed and irregular combatants as the adversaries of the Gauls seem generally to have been before the Romans conquered them.

The last division is that of the Degeneres, or Curs. The first of these was the Wappe, a name derived from its note: its only use was to alarm the family by harking if any person approached the housepit; and, lastly, the Saltator, or dancing dog, or such as was tought variety of tricks and carried about by idle people as ahew. Those Degeners were of so certain shape, the desired of the control of the control of the of dogs.

We should now, according to our plan, after cnumerating the several varieties of British dogs, give its general natural history; but since Linneau has already performed it to our hand, we shall adopt his sense, translating his very words (whereever we may) with literal exactness. "The dogs eat flesh and farinaceous

"regetables, but not greens: is stomach "digests hone; it was the tops of grass "as a vomit. It voids its excrements on "a stone: the abloum gracum is one of the "greatest encouragers of putrefaction. It "laps up its drink with its tongee: it "toids its urine sideways, by lifting up 'one of its hind legs; and is most diarette "in the company of a strange dog. Odo-"rat arum allerius; its seen is most ex-

"quisite, when it nose is moist: it treads
"lightly on its toes; scarce ever sweats;
"but when hot fulls out its tongue. It

"but when hot lulls out its tongue. It
generally waiks frequently round the
place

"space it inlends to lie down one: it seems of obscript in very quick when asleep: "to dream. Freedr resemble rendell : case of the control o

§ 5. The WILD CAT.

This animal does not differ specifically from the tame cat; the latter being originally of the same kind, but altered in colour, and in some other trifling accidents, as are common to animals reclaimed from the woods and domesticated.

The cat in its savage state is three or four times as large as the house-cat; the head larger, and the face flatter. The teeth and claws tremendous: its muscles very strong, as being formed for rapine : the tail is of a moderate length, but very thick, marked with alternate bars of black and white, the end always black : the hips and hind part of the lower joints of the leg, are always black; the fur is very soft and fine. The general colour of these animals is of a yellowish white, mixed with a deep grey: these colours, though they appear at first sight confusedly blended together, yet on close inspection will be found to be disposed like the streaks on the skin of the tiger, pointing from the back downwards, rising from a black list that runs from the head along the middle of the back to the tail.

This animal may be called the British iggs: it is the forcest, and most destructive beast we have; making dreadful havock among our poultry, lambis, and kids. It inhabits the most mountainous kids. It inhabits the most mountainous control of the control, it is the control of the control, it is It milliplies as fast as our common cate; and often the females of the latter will quit their domestic mates, and return home pregnant by the fyrmer.

They are taken either in traps, or by shooting: in the latter case, it is very dangerous only to wound them, for they will attack the person who injured them, and have strength enough to be no despicable enemy. Wild cale were formerly reckened among the beast of clane: as any of the charter of Rickard the Second, to the abbot of Peterborough, giving him leave to bunt the harr, for, and wild ext. The use of the fave was in lining of robes; politic was settemed not of the most linktonia kind; for if was ordained, that no 'abbest or nun should use more collarly papert than each as it mude of the collarly appart than each as it mude of the was also the object of the sportname a diversion.

Felemque minacem Arboris in trunco longis præfigere telis. Neueziani Cynegeticon, L. 55.

§ G. The DOMESTIC CAT.

This animal is so well known as to make a description of it unnecessary. useful, but deceitful domestic; active, neat, sedate, intent on its proy. When pleased purrs and moves its tail; when angry spits, hisses, and strikes with its foot. When walking, it draws in its claws; it drinks little : is foud of fish : it washes its face with its fore-foot, (Linnzus says at the approach of a storm:) the female is remarkably salacious; a piteous, squalling, jarring lover. Its eyes shine in the night : its hair when rubbed in the dark emits fire; it is even proverbially tenacious of life: always lights on its feet: is fond of perfumes, marum, cat-mint, valerian, &c.

Our ancestors seem to have had a high sense of the utility of this animal. That excellent prince Hoel dda, or Howel the Good, did not think it beneath him (among his laws relating to the prices, &c. of animals) to include that of the cat; and to describe the qualities it ought to have. The price of a kitling before it could see, was to be a penny; till it caught a mouse, two pence; when it commenced mouser four-pence. It was required besides, that it should be perfect in its senses of hearing and seeing, be a good mouser, have the claws whole, and he a good nurse: but if it failed in any of these qualities, the seller was to forteit to the buyer the third part of its value. If any one stole or killed the cat that guarded the prince's granary, he was to forfeit a milch ewe, its fleece and lamb: or as much wheat as when poured on the cat suspended by its tail (the head touching the

floor) would form a heap high enough

to cover the tip of the former. This last

quotation is not only curious, as being

an evidence of the simplicity of ancient of specie at that time) and the great care earliest inhabitants. The large price set known at that period. on them, (if we consider the high value

manners, but it almost proves to a destaken of the improvement and breed of monstration that cats are not abori- an animal that multiplies so fast, are gines of these islands; or known to the almost certain proofs of their being little

§ 7. Explanation of some technical Terms in Ornithulogy.

1 Cere. Cera

The naked skin that covers the base of the bill in the Hank kind

2. Capistrum 3. Lorum

A word used by Linnaus to express the short feathers on the forehead just above the bill. In Crows these fall forwards over the nostrils.

The space between the bill and the eye, generally covered

with feathers, but in some birds naked, as in the black and white Grebe.

4. Orbits. Orbita

The skin that surrounds the eye, which is generally bare, particularly in the Heron and Parrot. A bill is called rostrum emarginatum when there is a small notch near the end: this is conspicuous in that of Butcherbirds

5. Emarginatum 6. l'ibrissa

and Thrushes. Vibrisa pectinuta, stiff hairs that grow on each side the mouth formed like a double comb, to be seen in the Goat-sucker, Flu-

7. Bastard wing.

catcher, &c. A small joint rising at the end of the middle part of the wing or the cubitus; on which are three or five feathers.

Alula spuria S. Lesser coverts of The small feathers that lie in several rows on the bones of the

the wings. Tec. wings. The under cover/s are those that line the inside of the trices prima wings. 9. Greater coverts The feathers that lie immediately over the quill feathers and

Testrices secundar secondary leathers. 10. Quill feathers. The largest feathers of the wings, or those that rise from the

Primores first bone. 11. Secondary feathers. Those that rise from the second.

Sec ondaria 12. Coverts of the tail. Those that cover the base of the tail.

Uropygiam 13. Vent feathers. Those that lie from the vent to the tail. Crissum Linnai.

14. The toil Rextrices 15. Scapular feathers That rise from the shoulders and cover the sides of the

back. 16. Nucha The hind part of the head.

17. Rostrum subulatum A term Linnaus uses for a strait and slender bill. To show the structure of the feet of the Kingfisher.

The foot of the Woodpecker formed for climbing. Climbing 19. Pes scansorius 20. Finned foot, Per Such as those of the Grebes, &c. Such as are indented are lolatus, pinnatus called scalloped; such are those of Coors and scallop-toed Sand-

pipers. 20. Pes tridectulus Such as want the back toe.

When the webs only reach half way of the toes. 23. Semi-pulmated. Per semi-palmatus

When the hind claw adheres to the leg without any toe, as in 24. Ungue postico sessili the Petrois. 25. Digitus 4 omni-All the four toes connected by webs, as in the Corcorante.

tus palmatis.

EXPLANATION

EXPLANATION of other LINNEAN TERMS.

Rostrum cultratam When the edges of the bill are very sharp, such as in that of the Crow.

Unguiculatum Lingua ciliata

Integra

Lumbriciformis Pedes compedes

Nares Lincares

Marginata

varieties, derive their origin from one species, the Stock Dove : the English name implying its being the stock or stem from whence the other domestic kinds sprung. These birds, as Varro observes, - take their (Latin) name, Columbu, from their voice or cooing: and had he known it, he might have added the British, &c. for K'lommen, Kylohman, Kulm, and Kolm, signify the same bird. They were and still are, in most parts of our island, in a state of nature; but probably the Romans taught us the method of making them domestic, and constructing pigeonhouses. Its character, in the state nearest that of its origin, is a deep bluish ash-colour; the breast dashed with a fine changeable green and purple; the

& S. The Pigton.

The tame pigeon, and all its beautiful

In the wild state it breeds in holes of rocks, and hollows of trees, for which reason some writers stile it columba cavernalis. in opposition to the Ring Dove, which makes its nests on the boughs of trees. Nature ever preserves some agreement in the manners, characters, and colours of birds reclaimed from their wild state. This species of pigeon soon takes to build in artificial cavities, and from the temptations of a ready provision becomes easily domesticated. The drakes of the tame duck, however they may vary in colour, ever retain the mark of their origin from our English mallard, by the curled feathers of the tail; and the tame goose betrays its descent from the wild kind, by the invariable whiteness of its rump, which they always retain in both states.

bars, one on the coverts of the wings,

A bill with the nail at the end, as those of the Goosanders and Ducks.

When the tongue is edged with fine bristles, as in Ducks.] When quite plain or even.

When the tongue is long, round, and slender, like a worm, as that of the Woodpecker. When the legs are placed so far behind as to make the bird

walk with difficulty, or as if in fetters; as is the case with the Acks, Grebes, and Divers. When the nostrils are very narrow, as in Sea Gulls.

With a rim round the nostrils, as in the Stare,

Multitudes of these birds are observed to migrate into the south of England: and while the beech woods were suffered to cover large tracts of ground, they used to haunt them in myriads, reaching in strings of a mile in length, as they went out in the morning to feed. They visit us the latest of any bird of passage, not appearing till November, and retire in the I imagine that the summer spring. haunts of these are in Sweden, for Mr. Eckmark makes their retreat thence coincide with their arrival here. But many breed here, as I have observed, on the cliffs of the coast of Wales, and of the Hebrides.

The varieties produced from the domestic pigeon are very numerous, and extremely elegant; these are distinguished by names expressive of their several properties, such as Tumblers, Carriers, Jacobines, Croppers, Powters, Runts, Tursides of the neck with shining copper colour; its wings marked with two black bits, Owls, Nuns, &c. The most celebrated of these is the Carrier, which, from the other on the quill-feathers. The back the superior attachment that pigeon white, and the tail barred near the end shows to its native place, is employed in with black. The weight fourteen ounces. many countries as the most expeditious courier; the letters are tied under its wing, it is let loose, and in a very short space returns to the home, it was brught from, with its advices. This practice was much in vogue in the East : and at Scanderoon, till late years, used on the arrival of a ship, to give the merchants at Aleppo a more expeditious notice than could be done by any other means. In our own country, these aerial messengers have been employed for a very singular purpose, being let loose at Tyburn at the moment the fatal cart is drawn away. to notify to distant friends the departure of the unhappy criminal.

In the East, the use of these birds seems to have been improved greatly, by having, if we may use the expression, relays of them ready to spread intelligence to all parts of the country. Thus the governor of Damiata circulated the news of the death of Orrilo:

Tosto che'l Castellan di Daminta Certificossi, ch'era morto Orrilo, La Colomba Jascib, ch'avane legata Sotto l'ala al lattera col fila. Quelle andò al Caivo, col indi fa basciata Un'altra altrove, come quivi e stillo: Sil, che in puchissime ore andò l'avviso.* Per tutto Egito, ch'era Orrilo uccio o'

But the simple use of them was known in very early times: Anacreon tells us, he conveyed his billet-doux to his beautiful Bathyllus by a dore.

> Egi b' Assagiors Aikanārs saiva Kas siv siss ietive Enspikas atpiķe †

I am now American's slave, And to me entreasted have All the overflowings of his beart To Enthyllos to impart: Each soft line, with nimble wing, To the keely low I bring.

Taurosthenes also, by means of a pigeon he had decked with purple, sent advice to his father, who lived in the isle of Ægina, of his victory in the Olympic games, on the very day he had obtained it. And, at the siege of Modena, Hirtius without, and Brutus within the walls, kept, by the help of pigeons, a constant correspondence; builling every stratagem of the besieger Antony to intercept their couriers. In the times of the crusade, there were many more instances of these birds of peace being employed in the service of war ; Joinville relates one during the crusade of Saint Louis; and Tasso another, during the siege of Jerusalem.

The nature of pigeous is to be gregatious; to lay only to o egg; to bred many times in the year; to bill in their courtship; for the male and female to sit by terms, and also to feed their young; to cast their provision out of their craw into the young one's mouths; to drink, not the other birds by spiping, but by continual draughts like quadruppds; and to have notes mouraid or plaintive. § 9. The BLACKBIRD.

This bird is of a very retired and solitary nature ; frequents hedges and thickets, in which it builds earlier than any other bird : the nest is formed of moss, dead grass, fibres, &c. lined or plastered with clay, and that again covered with hay or small straw. It lays four or five eggs of a bluish green colour, marked with irregular dusky spots. The note of the male is extremely fine, but too loud for any place except the woods: it begins to sing early in the spring, continues its music part of the summer, desists in the moulting season; but resumes it for some time in September, and the first winter months.

The colour of the male, when it has attained its full age, is of a fine deep black, and the bill of a bright yellow; the edges of the eye-lids yellow. When young the bill is dusky, and the plumage of a rusty black, so that they are not to be distinguished from the females; but at the age of one year they attain their proper colour.

§ 10. The BULLTINGE.

The wild note of this bind is not in the least musical; but when tamed it becomes remarkably decile, and may be tanglet any time after a pipe, or to whistle tanglet any time after a pipe, or to whistle down forgets what it has learned; and will become so time as to conce at cell, perch on its master's shoulders, and (at command) go through a difficult musical interest of the concept of the control of the con

pronger to Johnson from Certainay.

The male by the support phickness of its crown, and by the rich cimson that downs the check-preat, beligned throat, of the male: those of the fenale being of a firty colour: the bill is black, and regy; and the same and the back are gry; and the same and the back are gry; and the same and the same are gry; the same are greatly the same are greatly to be greatly the same are greatly the same ar

In the spring these birds frequent our gardens, and are very destructive to our fruit-trees, by eating the tender buds. They breed about the latter end of May, or beginning of June, and are seldom seen at that time hear houses, as they chuse some very retired place to breed in. These

† Acatreso, ede 9. sir reprepira

^{• &}quot;As soon as the commandant of Dumista beard that Chribs was dead, he let loose a pileyon, under whose wing he lad tied a letter; this field to Caso, from whence a second was dispatched to another place, as is usent; as that in a very few home all liggest was arquainted with the death of Chriske. Assistence, canto I.

birds are sometimes wholly black. I have heard of a male bullfinch which had changed its colours after it had been taken in full feather, and with all its fine teints. The first year it began to assume a dull hue, blackening every year, till in the fourth it attained the deepest degree of that colour. This was communicated to me by the Rev. Mr. White of Selborne. Mr. Morton in his History of Northamptonshire, gives another instance of such a change, with this addition, that the year following after moulting, the bird recovered its native colours. Bullfinches fed entirely on hemp-seed are antest to undergo this change.

§ 11. The GOLDFINGH.

This is the most beautiful of our hardbilled small birds : whether we consider its colours, the elegance of its form, or the music of its note. The bill is white, tipt with black; the base is surrounded with a ring of rich scarlet feathers; from the corners of the mouth to the eves is a black line; the cheeks are white; the top of the head is black; and the white on the cheeks is bounded almost to the fore part of the neck with black; the hind part of the head is white; the back rump, and breast are of a fine pale tawny brown, lightest on the two last: the belly is white: the covert feathers of the wings, in the male, are black; the quill-feathers black, marked in their middle with a beautiful vellow; the tips white; the tail is black, but most of the feathers marked near their

ends with alwhite snot : the less are white. The female is distinguished from the male by these notes; the feathers at the end of the bill in the former are brown : in the male black; the lesser coverts of the wings are brown; and the black and yellow in the wings of the female are less brilliant, The young bird, before it moults is grey on the head; and hence it is termed by the bird catchers a grey-pate.

There is another variety of goldfinch, which is, perhaps, not taken above once in two or three years, which is called by the London bird-catchers a cheverel, from the manner in which it concludes its jerk : when this sort is taken it sells at a very high price; it is distinguished from the common sort by a white streak, or by two, and sometimes three white spots under the throat. Their note is very sweet, and they are

much esteemed on that account, as well

as for their great docility. Toward winter they assemble in flocks, and feed onseeds of different kinds particularly those It is fond of orchards, of the thistle. and frequently builds in an apple or pear tree: its pest is very elegantly formed of fine moss, liver-worts, and bents on the outside; lined first with wool and hair, and then with the goslin or cotton of the sallow. It lays five white eggs, marked

with deep purple spots on the upper end. . This bird seems to have been the yevquirers of Aristotle : being the only one that we know of, that could be distinguished by a golden fillet round its head feeding on the seeds of prickly plants. The very ingenious translator (Dr. Martyn) of Virgil's Eclogues and Georgics gives the name of this bird to the acalanthis or acanthis,

Littoraque alcuenen resonant, ecenthide dumi,

In our account of the Halcyon of the ancients, we followed his opinion : but having since met with a passage in Aristotle, that clearly proves that acusthis could not be used in that sense, we ber, that, till we can discover what it reill'y is, the word may be rendered linnet, since it is impossible the philosopher could distinguish a bird of such striking and brilliant colours as the gold finch, by the epithet xaxeygoes, or bad coloured; and as he celebrates his acanthis for a fine note. Ourse wie to hopeas from, both characters will suit the linuet, being a bird as remarkable for the sweetness of its note, as for the plainness of its plumage.

§ 12. The LINNET.

The bill of this species is dusky, but in the spring assumes a bluish cast; the fea. thers on the head are black edged with ash-colour: the sides of the neck deep ashcolour: the throat marked in the middle with a brown line, bounded on each side with a white one; the back black, bordered with reddish brown : the bottom of the breast is of a fine blood red, which heightens in colour as the spring advances; the belly white: the vent-feathers vellowish; the sides under the wings spotted with brown ; the quill-feathers are dusky ; the lower part of the nine first white : the co. verts incumbent on them black, the others of a reddish brown; the lowest order tipt

Which he places among the executive.
 Scaliger reads the word preparers, which has no meaning; neither does the critic support his alteration with any reasons. Hist. on. 857.

with

with a paler colour: the tail is a little forked, of a brown colour, edged with white; the two middle feathers excepted, which are bordered with dull red. The females and young birds want the red spot on the breast; in lieu of that, their breasts are marked with short streaks of brown pointing downwards; the females have also less white in their wings.

These birds are much esteemed for their song; they feed on seeds of different kinds which they peel before they eat; the seed of the linum or flar, is their favourite food, from whence the name of the linnet tribe.

They breed among furze and white thorn: the outside of their nest is made with moss and bents; and lined with wool and hair. They lay fire whitish eggs, spotted like those of the goldfinch.

§ 13. The CANARY BIRD.

This bird is of the finch tribe. It was

originally peculiar to those isles, to which it owes its name; the same that were known to the ancients by the addition of the fortunate. The happy temperament of the air; the spontaneous productions of the ground in the varieties of fruits : the sprightly and chearful disposition of the inhabitants; and the harmony arising from the number of the birds found there, procured them that remantic distinction. Though the ancients celebrate the isle of Canaria for the multitude of birds, they have not mentioned any in particular. It is probable then, that our species was not introduced into Europe till after the second discovery of these isles, which was between the thirteenth and fourteenth centuries. We are uncertain when it first made its appearance in this quarter of the globe. Belon, who wrote in 1555, is silent in respect to these birds : Gesner is the first who mentions them; and Aldrovand speaks of them as rarities : that they were very dear on account of the difficulty attending the bringing them from so distant a country, and that they were purchased by people of rank alone. Olina says that in his time there was a degenerate sort found on the isle of Elba off the coast of Italy, which came there originally by means of a ship bound from the Canaries to Leghorn, and was wreck. ed on that island. We once saw some small birds brought directly from the Canary Islands, that we suspect to be the genuine sort; they were of a dull green colour; but as they did not sing, we supposed them to be hens. These birds will

produce with the goldfinch and linnet, and the offspring is called a mule bird, because like that animal, it proves barren.

They are still found on the same spot to which we were first indebted for the productions of such charming songsters; but they are now become no numerous in our country, that we are under no, necessity of crossing the ocean for them.

§ 14. The SEY LARE.

The length of this species is seven inches one fourth 2 the breadth twelve and a half; the weight one ounce and a half; the tongue broad and cloven; the bill slender; the under mendible dusky, the lower yellow; above the eyes is a yellow spot; the crown of the head a reddish brown spotted with deep black : the hind part of the head ash-colour; chin white. It has the faculty of creeting the feathers of the head. The feather on the back, and coverts of the wings, dusky edged with reddish brown, which is paler on the latter; the quill-feathers dusky; the exterior web edged with white, that of the others with reddish brown, the upper part of the breast yellow spotted with black; the lower part of the body of a pale yellow: the exterior web, and half of the interior web next to the shaft of the first feather of the tail, are white; of the second only the exterior web; the rest of those feathers dusky; the others are dusky edged with red; those in the middle deeply so, the rest very slightly; the less dusky; soles of the feet yellow; the hind claw very long and strait.

This and flow voterat. The the only This and flow voterat. This and flow voterat. This are the color of y this training if notes as it sears, and lowering it till it quiet as ways at it decrees. It will often sear to such a height, that we are charmed with the music when we lose aight of the song-ster ; it also begins its song before the eart set davan. Miloton, in his Allegro, most beautfully expresses these circumstancer; and the properties of the color of the color

To hear the lack begin his flight, And singing startle the dull night, From his watch tower in the skies. Till the disposed dawn doth rise.

It continues its harmony several months, beginning beginning early in the spring, on pairing, In the winter they assemble in vast flocks. grow very fat, and are taken in great numbers for our tables. They build their pest on the ground, beneath some clod, forming it of hay, dry fibres, &c, and lay

four or five eggs.

The place these birds are taken in the greatest quantity, is the neighbourhood of Dunstable; the season begins about the 14th of September, and ends the 25th of February : and during that space about 4000 dozen are caught, which supply the market of the metropolis. Those caught in the day are taken in clap-nets of fifteen yards length, and two and a balf in breadth; and are entired within their reach by means of bits of looking. glass, fixed in a piece of wood, and placed in the middle of the nets, which are put in a quick whirling motion, by a string the larker commands: he also makes use of a decoy lark. These nets are used only till the 14th of November, for the larks will not dare, or frolick in the air except in fine sunny weather: and of course cannot be inveigled into the snare, When the weather grows gloomy, the larker changes his engine, and makes use of a trammel-net 27 or 28 feet long, and 5 broad; which is put on two poles 18 feet long, and carried by men under each arm, who pass over the fields and quarter the ground as a setting dog; when they hear or feel a lark hit the net, they drop it down, and so the birds are taken.

§ 15. The NIGHTINGALE.

The nightingale takes its name from night, and the Saxon word galan, to sing ; expressive of the time of its melody. In size it is equal to the redstart : but longer bodied, and more elegantly made. The colours are very plain. The head and bick are of a pale tawny, dashed with olive; the tail is of a deep tawny red; the throat, breast, and upper part of the belly, of a light glossy ash-colour: the lower belly almost white; the exterior web of the quill-feathers are of a dull reddish brown ; the interior of brownish ash-colour: the irides are hazel, and the eyes remarkably large and piercing; the legs and feet a deep ash colour.

This bird, the most famed of the feathered tribe, for the variety, length, and sweetness of its notes, visits England the beginning of April, and leaves us in August. It is a species that does not spread

itself over the island. It is not found in North Wales: or in any of the English counties north of it, except Yorkshire, where they are met with in great plenty about Doncaster. They have been also heard but rarely near Shrewsbury. It is also remarkable, that this bird does not migrate so far west as Deconshire and Cornwall; counties where the seasons are so very mild, that myrtles flourish in the open air during the whole year: neither are they found in Ireland, Sibbald places them in his list of Scotch birds; but they certainly are unknown in that part of Great Britain, probably from the scarcity and the recent introduction of hedges there. Yet they visit Sweden, a much more severe climate. With us they frequent thick hedges, and low coppices; and generally keep in the middle of the bush, so that they are very rarely seen. They form their nest of oak-leaves, a few bents, and reeds. The eggs are of a deep brown. When the young first come abroad, and are helpless, the old birds make a plaintive and jarring noise, with a sort of snapping as if in menace, pursuing along the hedge the passengers.

They begin their song in the evening, and continue it the whole night. These their vigils did not pass unnoticed by the ancients; the slumbers of these birds were proverbial; and not to rest as much as the nightingale expressed a very bad sleeper. This was the favourite bird of the British noet, who omits no opportunity of introducing it, and almost constaintly noting its love of solitude and night. How finely does it serve to comose part of the solemn scenery of his

Penseroso when he describes it.

In her saddest sweetest plight, mosthing the rugged brow of night; While Cynthia checks her dragon yoke, Gently o'er th' accustom'd oak; Sweet hird, that shunn'st the noise of folly, Most musical, most melancholy! Thee, chandress, oft the woods among, I wou to hear thy evening song.

In another place he styles it the solemn bird : and again speaks of it, As the wakeful bird, Sings darkling, and in shadiest covert hid,

Tunes her nocturnal note. The reader must excuse a few more

· Ælian Var. Hist. 577, both in the text and note. It must be temmiked that nightingales sing also in the day. 3 Z 3

quotations

quotations from 'the same poet, on the same subject; the first describes the approach of evening, and the retiring of all animals to their repose:

Silence accompanied; for beast and bird, They to their grassy couch, these to their nests Were slouk; all but the wakeful nightingale. She all night long her amorous descant sung.

When Eve passed the irksome night preceding her fall, she, in a dream, imagines herself thus reproached with losing the beauties of the night by indulging too long a repose;

Why sleep'st thou, Eve? now is the pleasant time The cool, the silent, save where silence yields To the night-warbling bird, that now awake, Tunes weecens has love-labour'd song.

The same birds sing their nuptial song, and 'lull them to rest. How rapturous are the following lines! how expressive of the delicate sensibility of our Milton's tender ideas!

The cotth
Gave sign of gradulation, and cach hill;
Lyous the bards: fresh pakes and gentle sire,
you have bards: fresh pakes and gentle sire,
gradulation of the sire of the s

These bull'd by nightingales, embracing slept; And on their naked limbs the flowery roof Shower'd roses, which the more repair'd.

These quotations from the best judge of melody, we thought due to the sweetest of our feathered choristers; and we believe no reader of taste will think them tedious.

Virgil seems to be the only poet among the ancients, who hath attended to the circumstance of this bird's singing in the night time.

Qualis populeă mereus Philomela sub umbră Amissas queritur fectus, quos durus arator Observous nido imploundes detraxit: at illa Fict noctem, remesper se deus miscrabile carmen Integrat, et mensis late loca questibus imple.

Integrat, et menis late loca questibus implet.

Georg. IV. I. 511.

As Philemel in poplar shades, alone,
For her lost edispring pours a mother's moan,
Which some rough ploughman marking for his

prey.

From the warm nest, unfledged hath draged away;

Percht on a bough, she all night long complains,

And falls the grove with said repeated strains.

P. Warrow.

Pility has described the warbling notes

of this bird, with an elegance that bespeaks an exquisite sensibility of tate; a
non-withstanding that his words have been
cited by most other who have been
thiotopy, see the been type of the beauty, and in
history, but the history that the
thiotopy is to the history that the
they cannot be too much studied by loserre not authal history. We must obserre notwithstanding, that a few of his
thoughts are more to be admired for their
visacity than for strict philosophical reasoning; but theselve are easily distinguish-

\$16. The RED BREAST.

This bird, though so very petulant as to be at constant war with its own tribe, yet is remarkably sociable with mankind; in the winter it frequently makes one of the family; and takes refuge from the inclemency of the season even by our fire-sides. Thomson has prettily described the annual visit of his guest.

The Red-breast, sacred to the household gods. Westly regarded of the embouling sky. In joyless fields, and theory thickets, leaves He slivering makes, and pays to trusted Man Hei annual vivit. Half afreid, he first Agnist the window feets; then, brisk, alights On the warm hearth; then hopping o'er the floor Eye all the miling family subsains where he is Thill, more familiar grown, the table-crunius Attack his sleeder feet.

The great beauty of that celebrated poet consist in his ceptual and jest descriptions of the economy of animals; and the happy use he hath made of natural knowledge in descriptive poetry, shines through almost every page of his Seasons. The afterward of the control of the con

In the spring this bird retires to breed in the thickest cuters, or the most conceade holes of walls and other buildings. The eggs are of a dull white, sprinkled with redish sputs. Its song is remarkably fine and soft; and the more to be valued, aswe enjoy it the greatest part of the winter, and early in the spring, and even through great part of the summer, but it is notes are part

* In his Seasons, vide Winter, line 246.

of that time drowned in the general warble of the season. Many of the antumnal songsters seem to be the young cock-redbreasts of that year.

The bill is dusky; the forehead, chin, throat, and breasts are of a deep orangecolour: the head, hind part of the neck, the back and tail are of a deep ash-colour, tinged with green: the wings rather darker; the edges inclining to yellow; the legs and feet dusky.

§ 17. The WRES.

The wren may be placed among the finest of our singing birds. It continues its song throughout the winter, excepting during the frosts. It makes its nest in a very curious manner: of an oval shape, very deep with a small hole in the middle for egress and regress; the external material is moss, within it is lined with hair and feathers. It lays from ten to eighteen eggs; and as often brings up as many young: which, as Mr. Ray observes, may be ranked among those daily miracles that we take no notice of; that it should feed such a number without passing over one, and that too in utter darkness.

The head and upper part of the body of the wren are of a deep reddish brown; above each eye is a stroke of white; the back, and coverts of the wings, and tail, are marked with slender transverse black lines; the quill feathers with bars of black and red. The throat is of a yellowish white. The belly and sides crossed with narrow dusky and pale reddish brown lines. The tail is crossed with dusky bars.

\$ 18. The Swift.

This species is the largest of our swallows ; but the weight is most disproportionately small to its extent of wing of any bird; the former being scarce one ounce, the latter eighteen inches: the length near eight. The feet of this bird are so small, that the action of walking and of rising from the ground is extremely difficult : so that nature bath made it full amends, by furnishing it with ample means for an easy and continual flight. It is more on the wing than any other anallows; its flight is more rapid, and that attended with a shrill scream. rests by clinging against some 'wall or other apt body; from whence Klein styles this species Hirando mararia. It breeds under the caves of houses, in steeples; and other lefty buildings; makes

its nest of grasses and feathers; and lave only two eggs, of a white colour. It is entirely of a glossy dark sooty colour, only the chin is marked with a white spot: but by being so constantly exposed to all weathers, the gloss of the plumage is lost before it retires. I cannot trace them to their winter quarters, unless in one instance of a pair found adhering by their claws and in a torpid state in February, 1766, under the roof of Longnor chapel, Shropshire; on being brought to a fire, they revived and moved about the room. The feet are of a particular structure, all the toes standing forward : the least consists of only one hone; the others of an equal number, viz. two each; in which they differ from those of all other birds.

This appears in our country about fourteen days later than the sand martin. but differs greatly in the time of its departure, retiring invariably about the tenth of August, being the first of the genus that leaves us.

The fabulous history of the Manucodiata, or bird of Paradise, is in the history of this species in great measure verified. It was believed to have no feet, to live upon the celestial dew, to float perpetually on the Indian air, and to perform all its functions in that element,

The Swift actually performs what has been in these enlightened times disproved of the former: except the small time it takes in sleeping, and what it devotes to incubation, every other action is done on wing. The materials of its nest it collects either as they are carried about by the winds, or picks them up from the surface in its sweeping flight, Its food is undeniably the insects that fill the air. Its drink is taken in transient sins from the water's surface. Even its amorous rites are performed on high. Few persons who have attended to them in a fine summer's morning, but must have seen them make their aerial courses at a great height, encircling a certain space with an easy steady motion. On a sudden they fall into each other's embraces, then drop precipitate with a loud shrick for numbers of yards. This is the critical conjuncture, and to be no more wondered at, than that insects (a familiar instance) should discharge the same duty in the same element.

These birds and swallows are inveterate enemies to hawks. The moment one appears, they aftack him immediately; the swifts soon desist ; but the swallows nursue and persecute those rapacious birds, 3 Z 4

'till they have entirely driven them

Swifts delight in sultry thundry weather, and seem thence to receive fresh spirits. They fly in those times in small parties with particular violence; and as they pass near steeples, towers, or any edifices where their mates perform the office of incubation, emit a loud scream, a sort of serenade, as Mr. White supposes, to their respective females.

To the curious monographies on the swallow tribe, of that worthy correspondent, I mustacknowledge myself indebted for numbers of the remarks above- mentioned.

19. Of the Disappearance of Swallows. There are three opinions among naturalists concerning the manner the swallow tribe dispose of themselves after their disappearance from the countries in which they make their summer residence. Herodotus mentions one species that reside in Egypt the whole year: Prosper Alpinus asserts the same: and Mr. Loten. late governor of Cevion, assured us, that those of Java never remove. These excepted, every other known kind observe a periodical migration, or retreat. The swallows of the cold Norway, and of North America, or the distant Kamtscharka, of the temperate parts of Europe, of Aleppo, and of the hot Jamaica, all agree in this one point.

In cold countries, a defect of insect food on the approach of winter, is a sufficient reason for these birds to quit them : but since the same cause probably does not subsist in the warm climates, recourse should be had to some other reason for

their vanishing.

Of the three opinions, the first has the utmost appearance of probability; which is, that they remove nearer the sun, where they can find a continuance of their natural diet, and a temperature of air suit. ing their constitutions. That this is the case with some species of European swallows, has been proved beyond contradiction (as above cited) by M. Adanson. We often observe them collected in flocks innumerable on churches, on rocks and on trees, previous to their departure hence; And Mr. Collinson proves their return here in perhaps equal numbers, by two curious relations of undoubted credit; the one communicated to him by Mr. Wright, master of a ship; the other by the late Sir Charles Wager; (who both described to the same purjose) what happened to each in their

voyages, "Returning home (says Sir " Charles) in the spring of the year, as I "came into sounding in our channel. "a great flock of swallows came and " settled on all my rigging, every rope " was covered; they hung on one another " like a swarm of bees; the decks and " carving were filled with them. They " seemed almost famished and spent, and " were only feathers and bones; but be-"ing recruited with a night's rest, took " their flight in the morning." This vast fatigue, proves that their journey must have been very great, considering the amazing swiftness of these birds : in all probability they had crossed the Atlantic Ocean, and were returned from the shores of Senegal, or other parts of Africa; so that this account from that most able and honest seaman, confirms the later information of M. Adanson.

Mr. White, on Michaelmas-day, 1768, had the good fortune to have ocular proof of what may be reasonably supposed an actual migration of swallows. Travelling that morning very early between his house and the coast, at the beginning of his journey he was environed with a thick fog, but on a large wild heath the mist began to break, and discovered to him number. less swallows, clustered on the standing bushes, as if they had rousted there: as soon as the sun burst out they were instantly on wing, and with an casy and placed flight proceeded towards the sea. After this he saw no mere flocks, only now and then a straggler+.

same time of year is very common on the willows, in the little isles in the Thames. They seem to assemble for the same purpose as those in Hampshire, notwithstanding no one yet has been eye-witness of their departure. On the 28th of Septem. ber last, two gentlemen who happened to lie at Maidenhead bridge, furnished at least a proof of the multitudes there assembled: they went by torch-light to an adjacent isle, and in less than half an hour

This rendezvous of swallows about the

brought ashore fifty dozen; for they had nothing more to do than to draw the willow twigs through their hands, the birds uever stirring they were taken.

† In Kalm's voyage to America is a remarkable instance of the distant flight of swallows: for one lighted on the ship he was in, September 2d. when he had passed only over two-thirds of the Atlentic occan. His passage was uncommonly quick, being performed from Deal to Philadelphia in less than six weeks; and when this accident happered, he was fourteen days sail from Cope Hinlopen.

The northern naturalists will perhaps say, that this assembly met for the purpose of plunging into their subaqueous winter quarters; but was that the case, they would never estape discovery in a river perpetually fished as the Thames, some of them must inevitably be brought

up in the nets that harass that water. The second notion has great antiquity on its side. Aristotle and Pliny give, as their belief, that swallows do not remove very far from their summer habitation, but winter in the hollows of rocks, and during that time lose their feathers. The former part of their opinion has been adopted by several ingenious men; and of late, several proofs have been brought of some species, at least, having been discovered in a torpid state. Mr. Collinson favoured us with the evidence of three gentlemen, eye-witnesses to numbers of sand martins being drawn out of a cliff on the Rhine, in the month of March, 1762. And the hon. Daines Barrington communicated to us the following fact, on the authority of the late Lord Belhaven, that numbers of swallows have been found in old dry walls, and in sandhills near his lordship's seat in East Lothian; not once only, but from year to year; and that when exposed to the warmth of a fire, they revived. We have also heard of the same annual discoveries near Morpeth in Northumberland, but cannot speak of them with the same assurance as the two former: neither in the two last instances are we certain of the particular species. Other witnesses crowd on us, to prove the residence of those birds in a torpid state during the severe season.

First, in the chalky cliffs of Sussex; as was seen on the fall of a great fragment some years ago.

Secondly, in a decayed hollow tree that was cut down near Dolgelli, in Merionethshire. Thirdly, in a cliff near Whithy, York-

Thirdly, in a cliff near Whithy, Yorkshire; where, on digging out a fox, whole bushels of swallows were found in a torpid condition. And,

Lastly, the Reverend Mr. Conway of Sychton, Flinthire, was so obliging as to communicate the following: fact: a few years ago, on looking down an old lead-mine in that county, he observed numbers of swallows clinique to the timbers of the shaft, seemingly askep; and on flinging some gravel on them, they just moved, but never attempted to fly or

change their place; this was between

These are doubtless the lurking-places of the later hatches, or of those young birds, who are incapable of distant migrations. There they continue insensible and rigid; but, like flies, may sometimes be re-animated by an unseasonable hot day in the midst of winter: for very near Christmas a few appeared on the moulding of a window of Merton College, Oxford, in a remarkably warm nook, which prematurely set their blood in motion, having the same effect as laying them before the fire at the same time of year. Others have been known to make this premature appearance; but as soon as the cold natural to the season returns, they withdraw again to their former retreats.

I shall conclude with one argument drawn from the very late hatches of two species.

On the 23d of October, 1767, a marin was seen in Southwark, Spring in and out of its nest; and, on the 23th of the same month, four or five swallows were observed hovering round and settling on the county hospital at Oxford. As these owners were not to the county hospital at Oxford. As these one of the year they would attempt, from one of our midland counties, a vorage almost as far ar the equater to Swegal or Gore; we are therefore confirmed in our motion, that there is only a partial inside the feelballe hist hatches conceal themselves in this country.

The above are circumstances we can, not but assent to, though accomingly contradictory to the common coarse of nature in regard to other birth. We must, therefore, direct our besider relating to cloud the common country of the common country of the surface, and that others have their wine requesters not mome. If it should be demanded, why swallows above are found in a toroid state, and not the other many species of not billed birth, which the following reasons may be assigned:

No birds are so much on the wing as swallows, none fly with such swiftness and rapidity, none are obliged to such sudden and various evolutions in their flight, none are at such pains to take their prey, and we may add, none exert their voice more increase.

cessantly; all these occasion a rast expence of strength, and of spirits, and may give such a texture to the blood, that other animals cannot experience; and so dispose, or we may say, necessitate, this tribe of birds, or part of them, at least, to a repose more lasting than that of any others.

The third notion is, even at first sight too amazing and unnatural to merit mention, if it was not that some of the learned have been credulous enough to deliver, for fact, what has the strongest appearance of impossibility; we mean, the relation of swallows passing the winter immersed under ice, at the bottom of lakes, or lodged beneath the water of the sea at the foot of rocks. The first who broached this opinion, was Olaus Magnus, Archbishop of Upsal, who very gravely informs us, that these birds are often found in clustered masses, at the bottom of the northern lakes, mouth to mouth, wing to wing, foot to foot; and that they creep down the reeds in autumn to their subaqueous retreats. That when old fishermen discover such a mass, they throw it into the water again; but when young inexperienced ones take it, they will, by thawing the birds at a fire, bring them indeed to the use of their wings, which will continue but a very short time, being owing to a premature and forced revival.

That the good Arrhbishop did not want credulity in other instances, appears from this, that after having stocked the bottoms of the lakes with birds, he stores the clouds with mice, which sometimes, fall in plentiful showers on Norway and the neighbouries counties.

the neighbouring countries. Some of our own countrymen have given credit to the submersion of swallows; and Klein patronizes the doctrine strongly, giving the following history of their manner of retiring, which he received from some countrymen and others. They asserted that sometimes the swallows assembled in numbers on a reed, till it broke and sunk with them to the bottom; and their immersion was preluded by a dirge of a quarter of an hour's length. That others would unite in laying hold of a straw with their bills, and so plunge down in society. Others again would form a large mass, by clinging together with their feet, and so commit themselves to the deep. Such are the relations given by those

that are fond of this opinion, and though

delivered without exaggeration, user freevoke a suite. They assign not the smallest reason to account for these birth being out being suitcasted, or without decaying is an element so unnatural to so delicate a bird, when we know that the otter's, the corresant, and the grebs, the contract of the contract of the taughed in net; and it is well known that those animals will continue much longer under water than any other, to whom nature that described the particular residence beneath that element.

dence beneath that element.

§ 20. Of the SMALL BLODS of FLIGHT. In the suburbs of London (and particularly about Shorelitch) are several weavers and other tradesmen, who during the months of October and March, get their lirelihood by an ingruious, and we may say, ascientific method of bird-catching, which is totally unknown in other parts of Great Britain.

The reason of this trade being confined to so small a compass, arises from there being no considerable sale for singing-bird except in the metropolis: as the apparatus for this purpose is also heavy, and at the same time most be carried on a man's back, it prevents the bird catchers going to above three or four miles distance. This method of bird-catching must have been long pearlisted, as it is brought to a most systematical perfection, and is attended with a very considerable segence.

The nets are a most ingenious piece of a half iong, and two yards and a half wide; and no one on bare inspection would imagine that a bird (who is so very quick in all its motions) could be catched by the nets flapping over each other, till he be-

. Though entirely satisfied in our own mind of the impossibility of these relations, yet, desirous of strengthening our opinion with some better authority, we applied to that able anatomist, Mr. John Hunter, who was so obliging to inform as, that he had discreted many swallows, but found nothing in them different from other birds as to the organs of respiration. That all those animals which he had dissected of the class that sleep during winter, such as lizards, trogs, &c. had a very different confermation as to those organs. That all these animals, he believes, do breathe in their torped state, and as for as his experience reaches, he knows they do, and that therefore he esteems it a very wild apinion, that terrestrial animals can remain any lung time under water without downing.

failing.*

The wild birds fly (as the bird catchers term it) chiefly during the month of October, and part of September and November; as the flight in March is much less considerable than that of Michaelmas. It is to be noted also, that the several species of birds of flight do not make their appearance precisely at the same time, during the months of September, October, and November. The Pippet+, for example, begins to fly about Michaelmas, and then the Woodlark, Linnet, Goldfinch, Chassinch, Greensinch, and other birds of flight succeed; all of which are not easily to be caught, or in any numbers, or any other time, and more particularly the Pippet and the Woodlark.

These birds, during the Michaelmas and March flights, are chiefly on the wing from day-break to noon, though there is afterwards a small flight from two till night: but this however is so inconsiderable, that the bird-catchers always take

up their nets at noon.

It may well deserve the attention of the naturalist whence these periodical flights of certain birds can arise. As the ground however is ploughed during the months of October and March for sowing the winter and lent corn, it should seem that they are thus supplied with a great profusion both of seeds and insects, which they cannot so easily procure at any other season.

It may not be improper to mention another circumstance, to be observed during their flitting, viz. that they fly always against the wind; hence, there is great contention amongst the bird-catchers, who shall gain that point; if (for example) it is westerly, the bird-catcher who lays his nets most to the east, is sure almost of catching every thing provided his callbirds are good; a gentle wind to the south-west generally produces the best sport.

The bird-catcher who is a substantial . man, and hath a proper apparatus for this purpose, generally carries with him five or six linnets (of which more are caught than any singing bird), two goldfinches, two greenfinches, one woodlark, one red-

comes eve-witness of the pullers seldom poll, a yellow hammer, titlark, and aberdavine, and perhaps a bullfinch; these are placed at small distances from the mets in little cages. He hath, besides, what are called flur birds, which are placed within the nets, are raised upon the fur* and gently let down at the time the wild bird approaches them. These generally consist of the linnet, the goldfinch, and the greenfinch, which are secured to the flur by what is called a brace+; a contrivance that secures the birds without doing

any injury to their plumage. It having been found that there is a superiority between bird and bird, from the one being more in song than the other; the bird-catchers contrive that their callbirds should moult before the usual time. They therefore in June or July, put them into a close box, under two or three folds of blankets, and leave their dung in the cage to raise a greater heat; in which state they continue, being perhaps examined but once a week to have fresh water. As for food, the air is so putrid, that they eat little during the whole state of confinement, which lasts about a month. The birds frequently die under the ope-

ration : and hence the value of a stop-

ped bird rises greatly.

When the bird hath thus prematurely moulted, he is in song, whilst the wild birds are out of song, and his note is louder and more piercing than that of a wild one; but it is not only in his note he receives an alteration, the plumage is equally improved. The black and yellow in the wings of the goldfinch, for example, become deeper and more vivid, together with a most beautiful gloss, which is not to be seen in the wild bird. The bill. which in the latter is likewise black at the end, in the stopped bird becomes white and more taper, as do its legs; in short there is as much difference between a wild and stopped bird, as there is between a horse which is kept in body clothes, or at grass.

· A moveable perch to which the bird is tied, and which the bird-catcher can raise at pleasure, by means of a long string fastened to it. † A sort of bandage, formed of a slender silken

^{*} These nets are known in most part of England by the name of day-nets or clap-nets; but all we have seen are for inferior in their mechanism to those used near London. † A small species of Lark, but which is inferior

to other birds of that genus in point of song.

string that is fastened round the bird's body, and under the wings in so artful a manner as to hinder the hird from being hurt, let it flutter ever so much in the raising ! We have been lately informed by un experi-

enced bird-catcher, that he pursues a cooler regimen in stopping his birds, and that he therefore seldom loses one; but we suspect that there is not the same certainty of making them moult.

When the bird-catcher hath laid his nets, be disposes of his call-birds at proper, intervals. It must be owned, that there is a most malicious joy in these call-birds, to bring the wild ones into the same state of captivity; which may likewise be observed with recard to the decoy ducks.

Their sight and hearing infinitely excels that of the hird-catcher. The instant that thee wild birds are perceived, notice is given by one to the rest of the call-birds (as it is by the first hound that hits on the scent to the rest of the pack) after which follows the same sort of tumultuous ecstacy and joy. The call-birds, while the bird is at a distance, do not sing as a bird does in a chamber; they invite the wild ones by what the bird-catchers call short jerks, which, when the birds are good, may be heard at a great distance. ascendancy by this call or invitation is so great, that the wild bird is stopped in its course of flight, and if not already acquainted with the nets+, lights boldly within twenty yards of perhaps three or four bird-catchers, on a spot which otherwise it would not have taken the least notice of. Nay, it frequently happens, that if half a flock only are caught, the remaining half will immediately afterwards light in the nets, and share the same fate; and should only one bird escape, that hird will suffer itself to be pulled at till it is caught; such a fascinat-

ing power have the call-birds. While we are on this subject of the jerking of birds, we cannot emit mentioning, that the bird-catchers frequently lay considerable wagers whose call-bird can jerk the longest, as that determines the superiority. They place them opposite to each other, by an inch of candle, and the bird who jerks the oftenest, before the candle is burnt out wins the wager. have been informed, that there have been instances of a bird's giving a hundred and seventy jerks in a quarter of an hour; and we have known a linnet, in such a trial, persevere in its emulation till it swooned from the perch, thus, as Pliny says of the nightingale, victa morte finit sape vitam, spiritu prius deficiente quam cantu. Lib. x. c. 29.

* It may be also closered, that the moment they see a hask, they communicate the about to each other by a pointive note; just will they then jerk or call though the wold both as or next. † A bird acquaisated with the nets, is by the land-catches remend a sharper, which they endeavour to drive away, by they can, have no sport which the continuous poet-seem.

It may be here observed, that birds when near each other, and in sight, seldom jerk or sing. They either fight, or use short and wheedling calls; the jerking of these ealibrids, therefore, face to face, is a most extraordinary instance of contention for superiority in some.

tention for superjority in song. It may be also worthy of observation, that the female of no species of birds ever sings: with birds it is the reverse of what occurs in human kind : among the feathered tribe, all the cares of life fall to the lot of the tender sex; theirs is the fatigue of incubation; and the principal share in nursing the helpless brood; to alleviate these fatigues, and to support her under them, nature hath given to the male the song, with all the little blandishments and soothing arts; these he fondly exerts (even after courtship) on some spray contiguous to the nest, during the time his mate is performing her parental duties. But that she should be silent, is also another wise provision of nature, for her song would discover her nest; as would a gaudiness of plumage, which for the same season seems to have been denied her.

To these we may add a few particulars that fell within our notice during our enquiries among the bird-catchers, such as, that they immediately kill the hens of every species of birds they take, being in-capable of singing, as also being inferior in plumage; the pippets likewise are indiretiminately destroyed, as the cock does not sing well; they sell the dead birds for threepence or fourspence a dozen.

These small birds are so good, that we are surprised the lawary of the age neglects so delicate an acquisition to the table. The modern Italians are foul of small birds, which they cat under the common unner of Beccafoos; and the dear rate a Roman tragedian paid for one dish of singing birds is well known.

Another particular we learned, in conreration with a London bird-catcher, was the vast price that is sometimes given for a single song bird, which had not learned to whistle tones. The greatest sum we heard of, was five guineas for a chaffinch, that had a particular and un-

* Maxime tames insignis est in hee memoria, Clovii Zboyi regiel histrinosis painos securitos, Clovii Zboyi regiel histrinosis painos securitos. H. S. tarate, id que pensit evis centu alique, out humano termose, cuedes. Pini, lià x. e. 53. The price of this expensive dish wes about Gotdi. 100. to cording to Arbushovi's Tables. This securito have been a wanton caprice, rather than a tribute to epicarism.

common note, under which it was intended to train others: and we also heard of five pounds ten shillings being given for

a call-bird linnet.

A third singular circumstance, which confirms an observation of Linnaus, is, that the male chaffinches fly by themselves, and in the flight precede the females; but this is not peculiar to the chaffinches. When the titlarks are caught in the beginning of the season, it frequently happens, that forty are taken, and not one female among them; and probably the same would be observed with regard to other birds, (as has been done with relation to the wheat-ear) if they were at-

tended to. An experienced and intelligent birdcatcher informed us, that such birds as breed twice a year generally have in their first brood a majority of males, and in their second, of females, which may in

part account for the above observation. We must not omit mention of the bullfinch, though it does not properly come under the title of a singing-bird, or a bird of flight, as it does not often move farther than from hedge to hedge; yet, as the bird sells well on account of its learning to whistle tunes, and sometimes flies over the fields where the nets are laid; the bird-catchers have often a call-bird to ensnare it, though most of them can imitate the call with their mouths. It is remarkable with regard to this bird, that the female answers the purpose of a callbird as well as the male, which is not experienced in any other bird taken by the London bird-catchers.

It may perhaps surprise, that under this article of singing-birds we have not mentioned the nightingale, which is not a bird of flight, in the sensethe bird-catchers use this term. The nightingale, like the robin, wren, and many other singing birds, only moves from hedge to hedge, and does not take the periodical flights in October and March. The persons who catch these birds, make use of small tran-nets, without call-birds, and are considered as inferior in dignity to other bird-catchers, who will not rank with them.

The nightingale being the first of singing birds, we shall here insert a few particulars relating to it. Its arrival is expected by the trappers,

in the neighbourhood of London, the first week in April; at the beginning none but cocks are taken, but in a few days the heas make their appearance, generally by

themselves, though sometimes a few males come along with them.

The latter are distinguished from the females not only by their superior size, but by a great swelling of their vent, which

commences on the first arrival of the hens. They do not build till the middle of May, and generally chuse a quickset to

make their nest in. If the nightingale is kept in a cage it often begins to sing about the latter end of November, and continues to sing more or less till June.

A young canary bird, linnet, skylark. or robin (who have never heard any other bird) are said best to learn the note

of a nightingale. They are caught in a net-trap; the bottom of which is surrounded with an fron ring; the net itself is rather larger

than a cabbage-net. When the trappers hear or see them. they strew some fresh mould under the place, and bait the trap with a meal-worm

from the baker's shop. Ten or a dozen nightingales have been thus caught in a day. Barrington,

Experiments and Observations on the SINGING of BIRDS.

From the Philosophical Transactions, Vol. Ixiii.

As the experiments and observations I mean to lay before the Boyal Society relate to the singing of birds, which is a subject that hath never before been scientifically treated of, it may not be improper to prefix an explanation of some uncommon terms, which I shall be obliged to use, as well as others which I have been under a necessity of coining.

To chirp is the first sound which a young bird utters, as a cry for food, and is different in all nestlings, if accurately attended to; so that the hearer may distinguish of what species the birds are, though the nest may hang out of his sight and reach.

This cry is, as might be expected, very weak and querulous; it is dropped entirely as the birds grows stronger, nor is

* Kircher, indeed, in his Musurgia, hath given us some few passages in the song of the night. ingaie, as well as the call of a quail and curken, which he hath engraved in musical characters, These instances, however, only prove that some birds have in their song, notes which correspond with the intervals of our common scale of the musical octave. afterwards

Most of the experiments I have made on this subject have been tried with cock able to leave their nest, on account not only of this bird's docility, and great powers of imitation, but because the cock is easily distinguished from the hen at that early period, by the superior whiteness in the wing.

In many other sorts of singing birds the male is not at the age of three weeks so certainly known from the female; and if the pupil turns out to be a hen,

> er ihi omnis er Effusus labor,"

The Greek poets made a songster of the withe, whatever animal that may be, and it is remarkable that they observed the female was incapable of singing as well as ben birds:

> Err' uers ar reefleger un reduiperen De rait greenter e d'errer peres en ; Conscorum Girecorum Sententia, p. 452, Ed. Steph.

I have indeed known an instance or two of a hen's making out something like the song of her species: but these are as rare as the common hen's being heard to

I rather suspect also, that those parrots, magpies, &c. which either do not speak at all, or very little, are hens of those kinds. I have educated nestling linnets under the three best singing larks, the skylark, woodlark, and titlark, every one of which instead of the linnet's song, adhered en-

tirely to that of their respective instructors. When the note of the titlark-linnet † was thoroughly fixed, I hung the bird in a room with two common linnets, for a quarter of a year, which were full in song; the titlark-linnet, however, did not borrow any passages from the linnet's song, but

adhered stedfastly to that of the titlark. I had some curiosity to find out whether an European nestling would equally learn the note of an African bird; I

therefore educated a young linner under * The white reaches almost to the shaft of the quill-feathers, and in the hen does not exceed more than half of that space ; it is also of a bright-

† I thus call a bird which sings notes he would not have learned in a wild state, thus by a skylark-limet I mean a lonet with the skylack song; a nightingale robin, a robin with the nightingale youg, &c.

a vengolina *, which imitated its African master so exactly, without any mixture of linnets, which were fledged and nearly . the linnet-song, that it was impossible to distinguish the one from the other.

This vengolina-linnet was absolutely perfect, without ever uttering a single note by which it could have been known to be a linnet. In some of my other experiments, however, the nestling linnet retained the call of its own species, or what the bird-catchers term the linnet's chuckle. from some resemblance to that word when pronounced.

I have before stated, that all my nestling linnets were three weeks old, when taken from the nest; and by that time they frequently learn their own call from the parent birds, which I have mentioned to consist of only a single note.

To be certain, therefore, that a nestling will not have even the call of its species, it should be taken from the nest when only a day or two old; because, though nestlings cannot see till the seventh day, vet they can hear from the instant they are hatched, and probably, from that circumstance, attend to sounds more than they do afterwards, especially as the call of the parents unnounces the arrival of their food.

I must own that I am not equal myself, nor can I procure any person to take the trouble of breeding up a bird of this age, as the odds against its being reared are almost infinite. The warmth indeed of incubation may be, in some measure, supplied by cotton and fires : but these delicate animals require, in this state, being fed almost perpetually, whilst the nourishment they receive should not only be prepared with great attention, but given in very small portions at a time.

Though I must admit, therefore, that I have never reared myself a bird of so tender an age, yet I have happened to see both a linnet and a goldfinch which were taken from their nests when only two or

thee days old. The first of these belonged to Mr. Matthews, an apothecary at Kensington,

. This bird seems not to have been described by any of the ornithologists; it is of the finch tribe, and about the same saz; with our aberdavine (or fiskin). The colours are grey and white, and the cock hath a bright yellow spot open the rump. It is a very familiar bard, and sings better than any of those which are not European, except the American mucking bird. An instance both lately happened, in an aviary at Hampitead, of a vengoline's breeding with a canary bird.

which

which, from a want of other sounds to imitate, almost articulated the works pretty boy as well as some other short sentences: I heard the bird myself repeat the words pretty boy; and Mr. Matthews assured me, that he had neither the note or call of any bird whatsoverer.

This talking linnet died last year, before which, many people went from Lon-

don to hear him speak.

The goldfinch I have before mentioned, was reared in the town of Knighton in Radnorshire, which I happened to hear as I was walking by the house where it was kept.

I thought indeed that a wren was singing; and I went into the house to inquire after it, as that little bird seldom lives long

in a cage.

The people of the house, however told me, that they had no hid but a goldineh, which they conceived to sing its own natural note, as they called it; upon which I staid a considerable time in the room, whilst its notes were merely those of a wren without the least mixture of a goldinch.

On further inquiries, I found that the bird had been taken from the nest when only a day or two old, that it was hung in a window which was opposite to a small garden, whence the nesting had undoubtically acquired the notes of the wren, without having had an opportunity of learning even the rail of the goldinch.

These facts, which I have stated, seem

to prove very decisively, that birds have not any innate ideas of the notes which are supposed to be peculiar to each species. But it will possibly be asked, why, in a wild state, they adnere so steadily to the same song, insomuch that it is well known, before the bird is heard, what notes you are to expect from him. This; however, arises entirely from the

This, however, arises entirely from the mestling's attending only to the instruction of the parent bird, whilst it disregards the notes of all others, which may perhaps be

singing round him.

Young Canary birds are frequently reared in a room where there are many other sorts; and yet I have been informed that they only learn the song of the parent cock.

Every one knows, that the common house sparrow, when in a wild state, never does any thing but chirp; this however does not arise from want of powers in this bird to imitate others; but because he only attends to the parental note.

But to prove this decisively, I took a

common sparrow from the nest when it was fledged, and educated him under a linet; the bird, however, by accident, heard a goldfinch also, and his song was, therefore, a mixture of the linnet and goldfinch.

I have tried several experiments, in order to observe, from what circumstances birds fix upon any particular note when taken from the parents; but cannot settle this with any sort of precision, any more than at what period of their recording they determine upon the song to which they will adhere.

I educated a young robin under a very fine nightingale; which, however, began already to be out of song, and was perfectly mute in less than a fortnight.

This robin afterwards sume three parts

This robin afterwards sung three parts in four nightingale; and the rest of his song was what the bird-catchers call rub-

bish, or no particular note whatsoever.

I hung this robin nearer to the nightingale than to any other bird; from which first experiment I conceived, that the scholar would imitate the master which was at the least distance from him.

From several other experiments, however, which I have since tried, I find it to be very uncertain what notes the nestlings will most attend to, and often their songs

is a mixture: as in the instance which I before stated of the sparrow.

I must own also, that I conceived, from the experiment to educating the robin under a nightingale, that the scholar would fix upon the note which it first heard when taken from the nest: I imagined likewise, that if the nightingale had been fully in song, the instruction for a fortnight would have been sufficient.

I have, however, since tried the following experiment, which convinces me so much depends upon circumstances and perhaps caprice in the scholar, that no general inference, or rule, can be laid down with regard to cither of these suppositions.

I educated a nestling robin under a woodlark limete, which was full in song, and hung very near to him for a month together; jafter which, the robin was removed to another house, where he college long hear a skiptark-limet. The connequence was, that the nestling did not sing a note of woodlark (though I alterwards inner) but adhered entirely to the song of the skylark-limet.

Having thus stated the result of several experiments

experiments, which were chiefly intended to determine, whether birds had any innate ideas of the note or song, which is supposed to be peculiar to each species, I shall now make some general observations on their singing: though perhaps the subject

may appear to many a very minute one. Every poet, indeed, speaks with raptures of the harmony of the groves; yet those even, who have good musical ears, seem to pay little attention to it, but as a

pleasing noise.

I am also convinced (though it may seem rather parodoxical) that the inhabitants of London distinguish more accurately, and know more on this head, than of all the other parts of the island taken together.

This seems to arise from two causes : The first is, that we have not more mu-

sical ideas which are innate, than we have of language: and therefore those even. who have the happiness to have organs which are capable of receiving a gratification from this sixth sense (as it hath been called by some) require, however, the best instruction.

The orchestra of the opera, which is

confined to the metropolis, hath diffused a good style of playing over the other bands of the capital, which is by degrees, communicated to the fidler, and balladsinger in the streets : the organs in every church, as well as those of the Savoyards, contribute likewise to this improvement of musical faculties in the Londoners. If the singing of the ploughman in the

country is therefore compared with that of the London Blackguard, the superiority is infinitely on the side of the latter; and the same may be observed in comparing the voice of a country girl and London housemaid, as it is very uncommon to hear the former sing tolerably in tune.

I do not mean by this to assert that the inhabitants of the country are not born with as good musical organs; but only, that they have not the same opportunities of learning from others, who play in tune themselves.

The other reason for the inhabitants of

London judging better in relation to the song of birds, arises from their hearing each bird sing distinctly, either in their own or their neighbours' shops; as also from a bird continuing much longer in song whilst in a cage, than when at liberty; the cause of which I shall endeayour hereafter to explain.

They who live in the country, on the other hand, do not hear birds sing in their woods for above two months in the year; when the confusion of notes prevents their attending to the song of any particular bird; nor does he continue long enough in a place, for the hearer to recollect his notes with accuracy.

Besides this, birds in the spring sing very loud indeed; but they only give short jerks, and scarcely ever the whole

compass of their song.

For these reasons, I have never han, pened to meet with any person, who had not resided in London, whose judgment or opinion on this subject I could the least rely upon; and a stronger proof of this cannot be given, than that most people, who keep Canary birds, do not know that they sing chiefly, either the titlark,

or nightingale notes*. Nothing however can be more marked than the note of a nightingale called its jug, which most of the Canary birds brought from the Tyrol commonly have, as well as several nightingale strokes, or particular passages in the song of that

mention this superior knowledge in the inhabitants of the capital, because I am convinced, that, if others are consulted in relation to the singing of birds, they will only mislead, instead of giving any material or useful information +. Birds in a wild statedo not commonly

* I once saw two of these birds which car from the Canary islands, neither of which had any song at all ; and I have been informed, that a ship brought a great many of them not long since, which sung as little. Most of those Canary birds, which are import-

ed from the Tyrol, have been educated by parcets, the progenitor of which was instructed by a

nightingale; our English Canary birds have com-

4 A

monly more of the titlark note-The truffic in these birds makes a small article of commerce, as four Tyroleze generally bring over to England sixteen hundred every and though they carry them on their backs one thousand miles, as well as pay 20t, duty for such a number, yet upon the whole, it answers to sell

these birds at 5s, a piece. The chief place for breeding Canary bird is Inspruck and its environs, from whence they are sent to Constantinople, as well as every part of

f As it will not answer to eatch birds with clap-nets any where but in the neighbourh-sot of London, most of the birds which may be heard in a country town are nestlings, and consequently exanot sing the supposed natural song in any perfection

sin

sing above ten weeks in the year; which is then also confined to the cocks of a few species: I conceive that this last circumstance arises from the superior strength of the muscles of the larynx.

I procured a cock nightingale, a cock and hen blackbird, a cock and hen rook, a cock linnet, as also a cock and hen chaffinch, which that very eminent anatomist, Mr. Hunter, F. R. S. was so obliging as to dissect for me, and becard that he would particularly attend to the state of the organs in the different birds, which might be supposed to contribute to singing.

Mr. Hunter found the muscles of the larvax to be stronger in the nightingale than in any other hird of the same size : and in all those instances (where he dissected both cock and hen) that the same muscles were stronger in the cock.

I sent the cock and hen rook, in order to see whether there would be the same difference in the cock and hen of a species

which did not sing at all. Mr. Hunter, however, told me, that he had not attended so much to their comparative organs of voice, as in the other kinds; but that, to the best of his recollection, there was

no difference at all.

Strength, however, in these muscles, seems not to be the only requisite: the birds must have also great plenty of food, which seems to be poved sufficient-Iv by hirds in a case singing the greatest part of the year *, when the wild ones do not (as I observed before) continue in song above ten weeks.

The food of singing birds consists of plants, insects, or seeds, and of the two first of these there is infinitely the greatest profusion in the spring.

As for seeds, which are to be met with only in the autumn, I think they cannot well find any great quantities of them in a country so cultivated as England is : for the seeds in meadows are destroyed by mowing; in pastures, by the bite of the cattle; and in arable, by the plough, when most of them are buried too deep for the bird to reach them +.

· Fish also which are supplied with a constant succession of palatable food, continue in season throughout the greatest part of the year; trouts, therefore, when confined in a stew and fed with minnows, are almost at all seasons of a good flayour, and are red when dressed. . + The plough indeed may turn up some few

steds, which may still be in an catable state.

I know well that the singing of the cock-bird in the spring, is attributed by many to the motive only of pleasing its mate during incubation.

They, however, who suppose this, should recollect, that much the greater part of birds do not sing at all, why

should their mate therefore be deprised of this solace and amusement?

The bird in a cage, which, perhaps, sings nine or ten months in a year, cannot

do so from this iuducement; and, on the contrary, it arises chiefly from contending with another bird, or indeed against almost any sort of continued noise. Superiority in song gives to birds a most

amazing ascendency over each other: as is well known to the bird-catchers, by the fascinating power of their call-birds. which they contrive should moult prema-

turely for this purpose.

But to shew decisively that the singing of a bird in the spring does not arise from any attention to its mate, a very experienced catcher of nightingales hath informed me, that some of these birds have erked the instant they were caught. He hath also brought to me a nightingale, which had been but a few hours in a cage. and which hurst forth in a roar of song.

At the same time this bird is so sulky on its first confinement, that he must be crammed for seven or eight days, as he will otherwise not feed himself; it is also necessary to tie his wings to prevent his killing himself against the top or sides

of the cage.

I believe there is no instance of any bird's singing which exceeds our blackbird in size; and possibly this may arise from the difficulty of its concealing itself. if it called the attention of its enemies, not only by bulk, but by the proportionable loudness of its notes+.

I should rather conceive, it is for the same reason that no hen bird sings, because this talent would be still more dangerous during incubation; which may possibly also account for the inferiority in point of plumage. Barrington.

----FISHES. 5 22. The Ett.

The cel is a very singular fish in several things that relate to its natural history.

2 For the same reason, most large birds are ider than the smaller ones. and and in some respects borders on the na-

ture of the reptile tribe.

It is known to quit its element, and

during night to wander along the meadows, not only for change of habitation, but also for the sake of prey, feeding on the snails it finds in its passage.

During winter it beds itself deep in the it mad, and continues in a state of rest like the serpent kind. It is very impatient to cold, and will leagely take shelter in a whisp of straw, flung into a pond in severe weather, which has sometimes been practised as a method of taking them. Albertus goes not flush as sometimes that he has known eels to shelter in a hay-rick, yet all torshed through excess of cold.

It has been observed, that in the river Nyne there is avariety of small cel, with a lesser head and narrower mouth than the common kind; that it is found in clusters in the bottom of the river, and is called the bed-ee!; these are sometimes roused up by violent floods, and are never found at that time with meat in their stomachs. This bears such an analogy with the cleatering of bilindworms in their quiescent state, that we cannot but consider its a further proof of a partial

agreement in the nature of the two genera. The ancients adopted a most wild opinion about the generation of these fish. believing them to be either created from the mud, or that the scrapings of their bodies which they left on the stones were animated and became young ecls. Some modern gave into these opinions, and into others that were coually extravagant. They could not account for the appearance of these fish in ponds that never were stocked with them, and that were even so remote as to make their being met with in such places a phænomenon that they could not solve. But there is much reason to believe, that many waters are supplied with these fish by the aquatic fowl of prey in the same manner as vegetation is spread by many of the land-birds either by being dropped as they carry them to feed their young, or by passing quick through their bodies, as is the case with herons : and such may be the occasion of the appearance of these fish in places where they were never seen before. As to their immediate generation, it has been sufficiently proved to be effected in the ordinary course of nature, and that they are viviparous. They are extremely voracious, and

very destructive to the fry of fish.

No fish lives so long out of water as the eel: it is extremely tenacious of life, as its parts will move a considerable time after they are flayed and cut into pieces.

The eel is placed by Linnaus in the genus of murana, his first of the apodal fish, or such which want the ventral fins.

The eves are placed not remote from

the end of the nose: the irides are tinged with red: the under jaw is longer than the upper: the teeth are small, sharp, and numerous: beneath each eye is a minute orifice; at the end of the nose two others, small and tubular.

The fish is furnished with a pair of pectoral fins, rounded at their ends. Another narrow fin on the back, uniting with that of the tail: and the anal fin joins it in the same manuse beauth

the same manner beneath.

Behind the pectoral fins is the orifice to

the gills, which are concealed in the skin-Eels vary much in their colours, from a sooty hue to a light olive green; and those which are called silver eels have their bellies white, and a remarkable

those which are called silver eels have their bellies white, and a remarkable clearness throughout. Besides these, there is another variety of this fish, known in the Thames by the name of grigs, and about Oxford by that

of griss or glists. These are scarce ever secon near Onford in the winter-plut appear in spring, and bite readily at the hook, which common cels in that neighbourhood will not. They have a larger head, a blunter nose, thicker skin, and less fat than the common sort; neither are they so much esterned, nor do they often exceed three or four pounds in weight. Common cels grow to a large size,

sometimes so graf as to weigh fifteen or twenty pounts, but that is extremely rare. As to instances brought by Dale and others, of these fish increasing to a supeperior magnitude, we have much reason to suspect them to have been congers, sinco the enormous fish theydecribe have all been taken at the mouths of the Thames or of Melway.

The eci is the most universal of fish, yet it is scarce ever found in the Danube, though it is very common in the lake and rivers of Upper Austria.

The Romans held this fish very cheap, probably from its likeness to a snake.

Vos anguilla manet longa cogata colubra, Vernula riparum þinguis torrente cloaca. Juvanat. Set. v.

For you is kept a sink-fed smke like eel,

4 A 2 On

On the contrary, the Juxurious Sybarites were so fond of these fish, as to exempt from every kind of tribute the persons who sold them.

§ 23. The Percit.

The perch of Aristotle and Ausonius is the same with that of the moderns. That mentioned by Oppian, Pliny, and Athenaus, is a sea-fish, probably of the Lubrus or Sparus kind, being enumerated by them among some congenerous species. Our perch was much esteemed by the Romans;

Nec te delicias mensarum Perca, silebo Amnigenos inter piaces dignande marinis. AUSONIUS.

It is not less admired at present as a firm and delicate fish; and the Dutch are particularly fond of it when made into a dish called water southy.

It is a gregarious fish, and loves deep holes and gentle streams. It is a most voracious fish, and eager biter; if the angler meets with a shoal of them, he is sure

of taking every onc.

It is a common notion that the pike will not attack this fish, being fearful of the spiny fins which the perch erects on the approach of the former. This may he true in respect to large fish; but it is well known the small ones are the most tempting bait that can be laid for the pike.

The perch is a fish very tenacious of life: we have known them carried near sixty miles in dry straw, and yet survive

the journey.

These fish seldom grow to a large size: we once heard of one that was taken in the Serpentine river, Hyde Park, that weighed nine pounds; but that is very uncommon.

The body is deep; the scales very rough; the back much arched; side-

line near the back.

The irides golden; the teeth small. disposed on the jaws and on the roof of the mouth; the edges of the covers of the gills serrated; on the lower end of

the largest is a sharp spine. The first dorsal fin consists of fourteen strong spiny rays; the second of sixteen soft ones; the pectoral fins are transparent, and consist of fourteen rays; the

ventral of six; the anal of eleven. The tail is a little forked.

The colours are beautiful; the back and part of the sides being of a deep green, marked with five broad black bars pointing downwards; the belly is white, tinged with red; the ventral fins of a rich scarlet; the anal fins and tail of the same colour, but rather paler.

In a lake called Llyn Kaithlyn, in Mcrionethshire, is a very singular variety of perch; the back is quite hunched, and the lower part of the back-bone next the tail, strangely distorted; in colour, and in other respects, it resembles the common kind, which are as numerous in the lake as these deformed fish. They are not peculiar to this water; for Linnæus takes notice of a similar variety found at Fahlun, in his own country. I have also heard that it is to be met with in the Thames, near Marlow.

\$ 24. The TROUT.

It is a matter of surprise that this common fish has escaped the notice of all the ancients, except Ausonius : it is also singular, that so delicate a species should be neglected at a time when the folly of the table was at its height; and that the enicures should overlook a fish that is found in such quantities in the lakes of their neighbourhood, when they ransacked the universe for dainties. The milts of murana were brought from one place; the livers of scari from another"; and oysters even from so remote a spot as our Sandwich +; but there was and is a fushion in the article of good living. The Romans seem to have despised the trout, the piper, and the dorce; and we believe Mr. Quin himself would have resigned the rich paps of a pregnant sow 1, the heels of camels &, and the tongues of damingos ||, though dressed by Heliogabalus's cooks, for a good jowl of salmon with lobster-sauce.

When Ausonius speaks of this fish, he makes no eulogy on its goodness, but colebraces it only for its beauty.

Purpureisque Salan steilatus tergore guttis.

With purple spots the CALAR's back is stain'd.

These marks point out the species he intended: what he meant by his fario is not so easy to determine: whether any species of trout, of a size between the salar and the salmon; or whether the salmon itself, at a certain age, is not very evident.

[·] Suctonius vita, Vitellii, + Javenal, Stat. IV, 141. 1 Martial, Lib. XIII. Epig. 44. Lamprice vit Heliogab. fi Martial, Lib. XI, Erig. 71.

iects.

Teque inter geminos species, neutramque et strumque, Qui nec dun Salmo, nec Salan ambiguusque Amborum medio Fanto intercepte sub ævo.

SALMON or SALAR, I'll pronounce thee neither: A doubtful kind, that may be none, or either. FARIO, when stopt in middle growth.

In fact, the colours of the trout, and its spots, vary greatly in different waters, and in different seasons; yet each may be refuced to one species. In Llynditi, a lake in South Wales, are trouts called coch y duil, marked with red and black spots as big assispences; others unspotted, and of a reddish hue, that sometimes.

weigh near ten pounds, but are bad tusted. In Lough Neagh, in Ireland, are trouts called there buddaghs, which I was told sometimes weighed thirty pounds; but it was not my fortune to see any during my stay in the neighbourhood of that vast water.

Trouts (probably of the same species) are also taken in Hulse-water, a lake in Cumberland, of a much superior size to those of Lough Neagh. These are supposed to be the same with the trout of the lake of Genera, a fish! have caten more than once, and think but a very indifferent once.

In the sires Equino, not far from Machyalleth, in Merionstubire, and In one of the Snowdon lakes, are found a variety charged and the sire of treat, which are advantly deformed, having a strange crookedeses near the staff, resembling that of the perch before described. We dwell the less on these monstrang productions, as our friend, the Hom. Daines Barrington, has already the Hom. Daines Barrington, has already discretation of them in an inguisous fisher published in the Philosophical Transactions of the year 1707.

The stomachs of the common trouts are uncommonly thick and muscular. They feed on the shell-fish of lakes and rivers, as well as on small fish. They likewise take into their stomachs gravel, or small stones, to assist in comminuting the testaceous parts of their food. The trouts of certain lakes in Ireland, such as those of the province of Galway, and some others, are remarkable for the great thickness of their stomachs, which, from some slight resemblance to the organs of digestion in birds, have been called gizzards: the Irish name the species that has them, Gillaroo trouts. These sto-

machs are sometimes served up to table, under the former appellation. It does not appear to me, that the extraordinary strength of stomach in the Irish fish should give any suspicion that it is a distinct species: the nature of the waters might increase the thickness; or the superior quantity of shell-fish, which may more frequently call for the use of its comminuting powers than those of our trouts, might occasion this difference. had opportunity of comparing the stomach of a great Gillaroo trout, with a large one from the Uxbridge river. The last, if I recollect, was smaller, and out of season; and its stomach (notwithstanding it was very thick) was much inferior in strength to that of the former: but on the whole, there was not the least specific difference between the two sub-

Touts are most voracious fish, and afford excellent diversion to the angler; the passion for the sport of angling is so great in the neighbourhood of London, that the liberty of fishing in some of the streams in the adjacent counties, is purchased at the rate of ten pounds per an-

These fish shift their quarters to spawn, and, like salmon, make up towards the heads of rivers to deposit their roes. The under jaw of the trout is subject, at certain times, to the same curvature as that of the salmon.

A trout taken in Liyaulte, in Denight a birty, which is famous for an excellent kind, necurred screenters kind, necurred screenters, its depth one pound far ounces i the head thick; when the contract of the

The back was dusky; the sides tinged with a purplish bloom, marked with deep purple spots, mixed with black, aboreand below the side line, which was straight; the belly white.

The dorsal fin was spotted; the spurious fin brown, tipped with red; the pectoral, ventral, and anal fins, of a pale
brown; the edges of the anal fin white:
the tail very little forked when extended,
4 A 3.

§ 25. The PIKE or JACK. The pike is common in most of the

lakes of Europe, but the largest are those taken in England, which, according to Schweffer, are sometimes eight feet long. They are taken there in great abundance, dried, and exposed for sale. The largest fish of this kind which we ever heart of in England, weighed thirty-five pounds.

According to the common saying, these fish were introduced into England in the reign of Henry VIII. in 1537. They were so rare, that a pike was sold for double the price of a house-lamb in Pebruary, and a pickerel for more than a fat capon.

All writers who treat of this species bring instances of its vast voraciousness. We have known one that was choaked by attempting to swallow one of its own species that proved too large a morsel. Yet its jaws are very loosely connected; and have on each side an additional bone like the jaw of a viper, which renders them capable of greater distention when it swallows its prey. It does not confine itself to feed on fish and frogs; it will devour the water rat, and draw down the young ducks as they are swimming about. In a manuscript note which we found, p. 244, of our copy of Plott's his-tory of Staffordshire, is the following extraordinary fact: "At Lord Gower's " canal at Trentham, a pike seized the " head of a swan as she was feeding un-"der water, and gorged so much of it "as killed them both. The servants " perceiving the swan with its head un-"der water for a longer time than usual, " took the boat, and found both swan " and pike dead. *"

But there are instances of its forcerost will more surprising, and which inteed loorder a little on the marvellows. Gener + relates, that a famished pick in the Rhone stirrd on the lips of a mule that was brought to water, and that the beast drew the fish out before it could disgage itself. That people has been ble were washing this legs, and that they will even contead with the otter for its prey, and endeavour to force it out of its month.

Small fish shew the same uncasiness and detestation at the presence of this tyrant, as the little birds do at the sight "This note we alterwards discovered was wrote by Mr. Plett, of Oxford, who assured me he in-

sected it on good authority.

of the hawk or o'el. When the pike lies dormant near the surface (as is frequently the case) the lesser fish are often observed to swim around it in wast numbers, and in great anxiety. Pike are often haltered in a noose, and taken while they lie thus saleep, as they are often found in the ditches near the Thames, in tho month of May.

In the shallow water of the Lincolnshire fens they are frequently taken in a manuer peculiar, we believe to that country and the isle of Ceylon. The fishermen make use of what they call a crown-net, which is no more than a hemspherical banket, open at top and hot-

mispherical basket, open at top and bottom. He stands at the end of one of the little fen-boats, and frequently puts his basket down to the bottom of the water, then poking a stick into it, discovers whether he has any booty by the striking of the fish; and vast numbers of pike are taken in this manner.

taken in this named.

The longerity is finish is very rea. The longerity of the arounts given of it. Rzazynski tells us of one that was minely years old; but Gener relates that in the year 1407, a gike was taken near Halistrian, in Stanba, with a brazen ring affixed to it, on which were the fast with the part of the

Pikes spawn in March or April, according to the coldmes or warmth of the weather. When they are in high season their colours are very fine, bring green, spotted with bright below; and the gills are of a most vitid and full red. When out of season, the green changes to grey, and the yellow spots turn pale.

The head is very flat; the upper jaw broad, and is shorter than the lower; the under jaw turns up a little at the end, and is marked with minute punctures.

The teeth are very sharp, disposed only in the front of the upper jaw, but in both sides of the lower, in the roof of the mouth, and often the tongue; the slit of the mouth, or the gape, is very wide; the eves small.

The dorsal fin is placed very low on the back, and consists of twenty-one rays; the pectoral of fifteen; the rentral of eleyen; the anal of eighteen.

The tail is bifurcated.

§ 26. The CARP.

This is one of the naturalized fish of country, having been introduced here by Leonard Maschal, about the year 1514*, to whom we were also indebted for that excellent apple the pepin. The many good things that our island wanted before that period, are enumerated in this old distich:

Turkies, carps, hops, pickerel, and beer, Came into England all in one year.

As to the two last articles we have some doubts, the others we believe to be true. Russia wants these fish at this day; Sweden has them only in the ponds of the people of fashion: Polish Prussia is the chief seat of the carp: they abound in the rivers and lakes of that country, particularly in the Frisch and Curisch-haff, where they are taken of a vast size. They are there a great article of commerce, and sent in well-boats to Sweden and Russia. The merchants purchase them out of the waters of the noblerse of the country, who draw a good revenue from this article. Neither are there wanting among our gentry, instances of some who make good profit of their ponds. The ancients do not separate the carp

The ancients do not separate the carp from the sea-fish. We are credibly informed that they are sometimes found in the harbour of Dantzick, between the town and a small place called Hela.

Carpare vary long lived. Gesner brings an instance of one that was 100 years old. They also grow to a very greataize. On one own knowledge we can speak of none that exceeded twenty pounds in weight; but Jorius says, that they were sometimes taken in the Laces Larius (the Lago oil Comp) of two hundred pounds weight; and Binary saki mentions others taken in the Daissier that were fire feet in length.

They are also extremely tenzions of the, and will live for a most resurkable file, and will refer a most resurkable and the second of the seco

† This was told me by a gentleman of the ut-

The carp is a prodigious breeder: its fundity of roc has been symetimes found it so great, that when taken out and weight end against the fish itself, the former has been found to preponderate. From the spawn of this fish caviare is made for the Jews, who hold this sturgeon in abhor-

These fish are extremely cunning, and on that account are by some styled the on that account are by some styled the the nets, and coupe that way; at others, will immerse theuselves so deep in the mid, as to let the net past overy them. They are also very shy of taking a bair; yet at the spawning time they are so simple, as to suffer themselves to be tickled, or will attempt it, angle by any body that will attempt it.

This fish is apt to mix its milt with the roe of other fish, from which is produced a spurious breed: we have seen the offspring of the carp and tench, which hore the greatest resemblance to the first; have also heard of the same mixture between the carp and bream

The carp is of a thick shape; the scales very large, and when in best season of a fine gilded hue.

The jaws are of equal length; there are two teeth in the jaws, or on the tongue; but at the entrance of the gullet, above and below, are certain bones that act on each other, and comminute the food before it passes down.

On each side of the mouth is a single beard; above those on each side another, but shorter; the dorsal fin extends far towards the tail, which is a little bifurcated; the third ray of the dorsal fin is very strong, and arnsed with sharp teeth, pointing downwards; the third ray of the anal fin is constructed in the same manner.

§ 27. The BARBEL.

This fish was so extremely coarse, as to be overlooked by the ancients till the time of Ausonius, and what he says is no panegyric on it; for he lets us know it loves deep waters, and that when it grows old it was not absointely bad.

Laxos exerces Banna natatus, Tu melior pejore evo, tab contacit u.i.

Spirantum ex numero non in avaisse senectus.

It frequents the still and deep parts of

most veracity, who had twice mode the experiment. The same fact is related by that prous philosopher, Ductor Derham, in he Physico-Theology, edit. 9th, 1737. ch. 1. p. 7. n. c. 4 A 4 rivers, and lives in society, rooting like swime with their noves in the soft banks. It is so tame as to suffer itself to be taken with the hand; and people have been known to take numbers by diving for them. In summer they move about during night in search of food, but towards antumn, and during winter, confine themselves to the deepect holes.

They are the worst and coarsest of fresh water fish, and seldom eat but by the poorest sort of people, who sometimes boil them with a bit of bacon to give them a relish. The roe is very noxious, affecting those who unwarily cat of it with a nausea, vomiting, purging, and a slight swelling.

It is sometimes found of the length of three feet, and eighteen pounds in weight; it is of a long and rounded form; the

it is of a long and rounded form; the seales not large.

Its head is smooth; the nostrils placed near the eyes; the mouth is placed be-

low: on each corner is a single beard, and another on each side the nose. The dorsal fin is armed with a remarkable strong spine, sharply serrated, with

able strong spine, sharply serrated, with which it can inflict a very severe wound on the incautious handler, and even do much damage to the nets.

The pectoral fins are of a pale brown colour; the ventral and anal tipped with yellow; the tail a little bifurcated, and of a deep purple; the side line of a rand. The scales are of a pale gold colour,

edged with black; the belly is white. § 28. The TENCH.

The tench underwent the same fate with the barbel, in respect to the notice taken of it by the early writers; and even Ausonius, who first mentions it, treats it with such disrespect as evinces the great capriciousness of taste; for that fish, which at present is held in such good repute, was in his days the repast only of the canaile.

Quis non et virides vulgi solutia Tincas Norit ?

It has been by some called the Physician of the fish, and that the slime is healing, that the wounded apply it as a styptic. The ingenious Mr. Diaper, in his piscatory eclogues, says, that eren the vocacious pike will spare the teach on account of its healing powers:

The tench he spotus a medicinal kind: For when by wounds distrest, or sore disease, He courts the sulutary fish for case:

Close to his scales the kind physician glides, And sweats a healing balsant from his sides. Eel, II. Whatever virtue its slime may have to the inhabitants of the waters we will not vouch for, but its flesh is a wholesome and delicious food to those of the earth. The Germans are of a different opinion. By way of contempt, they call it shoemaker. Gesuer even says, that it is insipid and unwholesome.

It does not commonly exceed four or fire pounds in weight, but we have heard of one that weighed ten pounds; Salvianus speaks of some that arrived at twenty pounds.

They love still waters, and are rarely found in rivers; they are very foolish, and easily caught. The tench is thick and short in propor-

tion to its length; the scales are very small, and covered with slime. The irides are red : there is sometimes,

The trides are red : there is sometimes, but not always, a small beard at each corner of the mouth.

corner of the mouth.

The colour of the back is dusky; the
dorsal and ventral fins of the same colour; the head, sides, and belly, of a

greenish east, most beautifully mixed with gold, which is in its greatest splendor when the fish is in the highest season. The tail is quite even at the end, and very broad.

§ 29. The GUDENN.
Aristotle mentions the gudgeon in two
places; once as a river fish, and again ava species that was gregarious: in a third
place he describes it as a sea fish: we misst
therefore consider the KaCer he mentions,
jib. kr. c. 2. and lib. viii. c. 19, as the same
with our species.

This fish is generally found in gentle streams, and is of a small size; those few however, that are caught in the Kennet and Cole, are three times the weight of those taken elsewhere. The largest we ever heard of was taken near Uxbridge, and weighed half a pound.

They bite eagerly, and are assembled by raking the bed of the river; to this spot they immediately croud in shoals,

expecting food from this disturbance. The shape of the body is thick and round; the irisks tinged with red; the gill covered with green and silver: the lower jaw is shorter than the apper; at each corner of the mouth is a single bard; the black oliver, spotted with

black; the side line strait; the sides beneath that silvery; the belly white. The tail is forked; that, as well as the dorsal fin, is spotted with black. § 30. The BREAM.

The bream is an inhabitant of lakes, or the deep parts of still rivers. It is a fish that is very little esteemed, being ex-

tremely insipid.

It is extremely deep and thin in proportion to its length. The back rises very much, and is very sharp at the top-The head and month are small; on some we examined in the spring, were abundance of minute whithis theories; an accident which Pliny seems to have observed befalls be fish of the Lago Maggiore, and Lago di Cono. The scales are very large; the sides flat and thin.

The dorsal fin has eleven rays, the second of which is the longest; that fin as well as all the rest, are of a dusky colour; the back of the same hue; the sides yel-

The tail is very large and of the form

§ 31. The CRUCIAN.

This species is common in many of the fish ponds about London, and other parts of the south of England, but I believe is not a native fish.

It is very deep and thick: the back is much arched; the dorsal fan consists of nineteen rays; the two first strong and serrated; the pectoral fins have (each) thirteen rays; the ventral nine; the anal seven or eight; the lateral line parallel with the belly; the tail almost even at the end. The colour of the fish in general is a

The colour of the fish in general is a deep yellow; the meat is coarse and little extremed.

§ 32. The ROACH.

Sound as a roach, is a proverb that appears to be but indifferently founded, that sah being not more distinguished for its viracity than many others; yet it is used by the French as well as us, who compare people of strong health to their gardon, our roach.

It is a common fish, found in many of our deep still rivers, affecting like the others of this genus, quiet waters. It agreatows, keeping in large shoals. We will be supposed to the still represent the supposed to the supp

back is much elevated, and sharply ridged: the scales large, and fall off very easily. Side lines bend much in the middle towards the belly.

§ 33. The DACE.

This, like the roach, is gregarious, haunts the same place, is a great breeder, very lively, and during summer is very fond of frolicking near the surface of the water. This fish and the roach are coarse

and insipid meat.

Its head is small; the irides of a pale yellow; the body long and slender; its length seldom above ten inches, though in the above-mentioned list is an account of one that weighed a pound and a half;

the scales smaller than those of the roach.

The back is varied with dusky, with a
cast of a yellowish green; the sides and
belly silvery; the dorsal fin dusky; the
ventral, anal, and caudal fins red, but
less so than those of the former: the tail
is very much forked.

§ 34. The Cirun.

Salvianus imagines this fish to have been the against of the ancients, and 3 grounds his opinion on a supposed error in a certain passage in Columetia and the control of t

That the scarar was not our club is very critical; not only because the chub is entirely an inhabitant of fresh waters, but likewise it seems improbable that the Romans would give themselves any trouble about the worst of river fish, when they neglected the most delicious kinds; all their attention was directed towards those of the sea: the difficulty of procuring them seems to have been the criterion of their value, as is ever the case with effect luxury.

The chub is a very coarse fish, and full of bones: if requents the deep holes of rivers, and during summer commonly lies on the surface, beneath the shade of some tree or bush. It is a very timel fish, sinking to the bottom on the least alarm, even at the passing of a shadow, but they will soon resume their situation. It feels out the state of the state

This fish takes its name from its head. not only in our own but in other-languages; we call it chub, according to Skinner, from the old English con, a head : the French testard : the Italians.

capitone.

It does not grow to a large size; we have known some that weighed above five pounds, but Salvianus speaks of others

that were eight or nine pounds in weight. The body is oblong, rather round, and of a pretty equal thickness the greatest part of the way; the scales are large.

The irides silvery; the checks of the same colour: the head and back of a deep dusky green; the sides silvery, but in the summer yellow; the belly white; the pectoral fins of a pale vellow; the ventral and anal fins red: the tail a little forked, of a brownish hue, but tinged with blue at the end.

\$ 35. The BLEAK. The taking of these Ausonius lets us

know was the sport of children, Ataunnos pradam puecilibus hamis.

They are very common in many of our rivers, and keep together in large shoals., These fish seem at certain seasons to be in great agonies; they tumble about near the surface of the water, and are incapable of swimming far from the place, but in about two hours recover, and disappear. Fish thus affected, the Thames fishermen call mad bloaks. They seem to be troubled with a species of gordius or hair worm, of the same kind with those which Aristotle* says that the ballerus and tillo are infested with, which torments them so that they rise to the surface of the water, and then die,

Artificial pearls are made with the scales of this fish, and we think of the dace. They are beat into a fine powder, then diluted with water, and introduced into a thin glass bubble, which is afterwards filled with wax. The French were the inventors of this art. Doctor Lister+ tells, us that when he was at Paris, a certain artist used in one winter thirty hampers full of fish in this manufacture.

The bleak seldom exceeds five or six inches in length; their body is slender, greatly compressed sideways, not unlike that of a sprat.

The eyes are large; the irides of a pale yellow; the under jaw the longest; the lateral line crooked; the cills silvery;

> . Hiet, an, lib, viii, c. 20. t Journey to Paris, 142.

the back green; the sides and belly silvery; the fins pellucid: the scales fall off very easily; the tail much forked.

5 36. The WHITE BAIT. During the mouth of July there appear

in the Thames, n ar Blackwall and Greenwich, innumerable multitudes of small fish, which are known to the Londoners by the name of White Bait. They are esteemed very delicious when fried with fine flour, and occasion, during the season, a vast resort of the lower orders of epicures to the taverns contiguous to the places they are taken at.

There are various conjectures about this species, but all terminate in a supposition that they are the fry of some fish : but a few agree to which kind they owe their origin. Some attribute it to the shad, others to the sprat, the smelt, and the bleak. That they neither belong to the shad, nor the sprat, is evident from the number of branchiostegious rays,

which in those are eight, in this only three. That they are not the young of smelts, is as clear, because they want the pinna adiposa, or rayless fin; and that they are not the offspring of the bleaks is extremely probable, since we never heard of the white bait being found in any other river, notwithstanding the bleak is very common in several of the British streams: but as the white bait bears greater similarity to this fish than to any other we have mentioned, we give it a place here as an appendage to the bleak, rather than form a distinct article of a fish which it is impossible to class with certainty.

It is evident that it is of the carp or cuprinus genus; it has only three branchiostegous rays, and only one dorsal fin ; and in respect to the form of the body, is compressed like that of the bleak.

Its usual length is two inches: the under jaw is the longest; the irides silvery, the pupil black; the dorsal fin is placed nearer to the head than to the tail, and consistsof about fourteen rays; the side line is strait : the tail forked, the tips black.

The head, sides, and belly, are silvery; the back tinged with green.

37. The Minow. This beautiful fish is frequent in many

of our small gravelly streams, where they keep in shoals. . The body is slender and smooth, the

scales being extremely small. It seldom exceeds three inches in length. The The lateral line is of a golden colour; the back flat, and of a deep olive: the sides and belly vary greatly in different fish; in a few are of a rich crisson, in others blush, in others white. The tail is forked, and marked near the base with a dusky spot.

§ 38. The Got D Fisit.

These fish are now quite naturalized in this country, and breed as freely in the open waters as the common carp.

They were first introduced into England about the year 1691, but were not generally known fill 1728, when a great number were brought over, and present-cd first to Sir Matthew Dekker, and by him circulated round the neighbourhood of London, from wheace they have been distributed to most parts of the country.

In China the most beautiful kinds are taken in a small lake in the province of Che-Kyang. Every person of tahion keeps them for amasement, either in porcelaine vessels, or in the small basons: that decorate the courts of the Chinese houses. The beauty of their colours and their lively motions give great entertainment; especially to the ladies, whose plea-

sures, by reason of the cruel policy of that country, are extremely limited.

In form of the body they hear a great resemblance to a carp. They have been known in this island to arrive at the length of eight inches; in their nativo place they are said to grow to the size of our largest herring.

The nostrils are tabular, and form a sort of appendage above the nose: the dorsal fin and the tail vary greatly in shape: the tail is naturally bidid, but in many is trifid, and in some even quadrifid: the anal fins are the strongest characters of this species, being placed not behind one another like those of other fish, but opposite each other like the ven

tral fins.

The colours vary greatly; some are marked with a fine blue, with brown, with fright silver; but the general predomissiple of the property of the p

Du Halde, \$16.

A New Chronological Table of remarkable Events, Discoveries, and Inventions.

Also, the Æra, the Country, and Writings, of learned Men.

The whole comprehending in one View, the Analysis or Outlines of General History from the Creation to the present Times.

Before Christ.

- 4004 THE creation of the world, and Adam and Eve.
- 4003 The birth of Cain, the first who was born of a woman.
- 3017 Enoch, for his piety, is translated into Heaven.
 2348 The old world is destroyed by a deluge which continued 377 days.
- 2247 The tower of Babel is built about this time by Noah's porterity, upon which
- God miraculously confounds their language, and thus disperses them into different nations.

 About the same time Noah is, with great probability, supposed to have parted
 - from his rebellious offspring, and to have led a colony of some of the move tractable into the East, and there either he or one of his successors to have founded the ancient Chinese monarchy.
 - 2234 The celestial observations are begun at Babylon, the city which first gave birth to learning and the sciences.

2188 Misraim,

- 2188 Misraim, the son of Ham, founds the kingdom of Egypt, which lasted 1663
- years, down to the conquest of Cambyses, in 525 before Christ. 2059 Ninus, the son of Belus, founds the kingdom of Assyria, which lasted above 1000 years, and out of its ruins were formed the Assyrians of Babylon, those of Nineveh, and the kingdom of the Medes.
- 1921 The covenant of God made with Abram, when he leaves Haran to go into Canaan, which begins the 430 years of sojourning. 1857 The cities of Sodom and Gomorrah are destroyed for their wickedness by
- fire from Heaven. 1856 The kingdom of Argos, in Greece, begins under Inachus.
- 1822 Memnon, the Egyptian, invents the letters.
- 1715 Prometheus first struck fire from flints. 1635 Joseph dies in Egypt, which concludes the book of Genesis, containing a
- period of 2369 years. 1574 Aaron born in Egypt: 1490, appointed by God first high priest of the Israel-
- 1571 Moses, brother to Aaron, born in Egypt, and adopted by Pharaoh's daughter,
- who educates him in all the learning of the Egyptians. 1556 Cecrops brings a c-lony of Saites from Egypt into Attica, and begins the
- kingdom of Athens in Greece. 15:16 Scamander comes from Crete into Phrygia. and begins the kingdom of Troy.
- 1493 Cadmus carried the Phoenician letters into Greece, and built the citadel at Thebes.
- 1491 Moses performs a number of miracles in Egypt, and departs from that kingdom, together with 600,000 Israelites, besides children : which completed the 430 years of sojourning. They miraculously pass through the Red Sea, and come to the desert of Sinai, where Moses receives from God, and delivers to the people, the Ten Commandments, and the other laws, and sets up the tabernacle, and in it the Ark of the covenant.
- 1485 The first ship that appeared in Greece was brought from Egypt by Danaus,
- who arrived at Rhodes, and brought with him his fifty daughters. 1453 The first Olympic games celebrated at Olympia, in Greece.
- 1452 The Pentateuch, or five first books of Moses, are written in the land of Moab, where he died the year following, aged 110.
- 1451 The Israelites, after sojourning in the wilderness forty years, are led under Joshua into the land of Canaan, where they fix themselves, after having subdued the natives; and the period of the subbatical year commences.
- 1406 Iron is found in Greece from the accidental burning of the woods. 1198 The rape of Helen by Paris, which, in 1193, gave rise to the Trojan war, and siege of Troy by the Greeks, which continued ten years, when that city was taken and burnt.
- 1048 David is sole king of Israel,
- 1004 The Temple is solemnly dedicated by Solomon.
- 896 Elijah, the prophet, is translated to Heaven. 894 Money first made of gold and silver at Argos.
- 869 The city of Carthage, in Africa, founded by queen Dido.
- 824 The kingdom of Macedon begins,
- 7:3 Æra of the building of Rome in Italy, by Romulus, first king of the Romans. 720 Samuria taken, after three years siege, and the kingdom of Israel finished, by
- Salmanasar, king of Assyria, who carries the ten tribes into captivity. The first eclipse of the moon on record. 658 Byzantium (now Constantinople) built by a colony of Athenians.
- co4 By order of Necho, king of Egypt, some Phænicians sailed from the Red Sea round Africa, and returned by the Mediterranean. .
- 600 Thales, of Miletus, travels into Egypt, consults the priests of Memphis, acquires the knowledge of geometry, astronomy, and philosophy; returns to Greece, calculates eclipses, gives general notions of the universe, and maintains that one Supreme Intelligence regulates all its motions.

600 Mans.

- 600 Maps, globes, and the signs of the Zodiac, invented by Anaximander, the scholar of Thales.
- 597 Jehoiakin, king of Judah, is carried away captive, by Nebuchadnezzar, to Babylon.
- 587 The city of Jerusalem taken after a siege of 18 months.
- 562 The first comedy at Athens acted upon a moveable scaffold.
- 559 Cyrus the first king of Persia.
- 538 The kingdom of Babylon finished : that city being taken by Cyrus, who, in 536, issues an edict for the return of the Jews.
- 534 The first tragedy was acted at Athens, on a waggon, by Thespis.
- 526 Learning is greatly encouraged at Athens, and a public library first founded. 515 The second Temple at Jerusalem is finished under Darius.
- 509 Tarquin the seventh and last king of the Romans is expelled, and Rome is governed by two consuls, and other republican magistrates, till the battle of Pharsalia, being a space of 461 years. 504 Sardis taken and burnt by the Athenians, which gave occasion to the Persian
- invasion of Greece. 486 Æschylns, the Greek poet, first gains the prize of tragedy.
- 481 Xerxes the Great king of Persia, begins his expedition against Greece. 458 Ezra is sent from Babylon to Jerusalem, with the captive Jews, and the vessels
- of gold and silver, &c. being seventy weeks of years, or 490 years before the crucifixion of our Saviour. 454 The Romans send to Athens for Solon's laws.
- 451 The Decemvirs created at Rome, and the laws of the twelve tables compiled
- and ratified. 430 The history of the Old Testament finishes about this time.
 - Malachi the last of the prophets.
- 400 Socrates, the founder of moral philosophy among the Greeks, believes the immortality of the soul, and a state of rewards and punishments, for which, and other sublime doctrines, he is put to death by the Athenians, who soon after repent, and erect to his memory a statue of brass.
- 331 Alexander the Great, king of Macedon, conquers Darius king of Persia, and other nations of Asia. 323, Dies at Babylon, and his empire is divided by his generals into four kingdoms.
- 285 Dionysius, of Alexandria, began his astronomical æra, on Monday, June 26, being the first who found the exact solar year to consist of 365 days, 5 hours and 49 minutes,
- 284 Ptolemy Philadelphus, king of Egypt, employs seventy-two interpreters to translate the Old Testament into the Greek language, which is called the Septuagint. 269 The first coining of silver at Rome.
- 264 The first Punic war begins, and continues 23 years. The chronology of the Arundelian marbles composed.
- 260 The Romans first concern themselves in naval affairs, and defeat the Carthaginians at sea.
- 237 Hamilear, the Carthaginian, causes his son Hannibal, at nine years old, to swear eternal enmity to the Romans. 218 The second Punic war begins, and continues 17 years. Hannibal passes the
 - Alps, and defeats the Romans in several battles; but, being amused by his women, does not improve his victories by the storming of Rome.
- 190 The first Roman army enters Asia, and from the spoils of Antiochus brings the Asiatic luxury first to Rome. 168 Perseus defeated by the Romans, which ends the Macedonian kingdom.
- 167 The first library erected at Rome, of books brought from Macedonia.
- 163 The government of Juden under the Maccabecs begins, and continues 126 146 Carthage, the rival to Rome, is razed to the ground by the Romans.
- 135 The history of the Apocrypha ends. 52 Julius Cæsar makes his first expedition into Britain.

47 The battle of Pharsalia between Casar and Pompey, in which the latter is defeated.

The Alexandrian library, consisting of 400,000 valuable books, burnt by accident.

45 The war of Africa, in which Cato kills himself.

The solar year introduced by Casar.

44 Carsar, the greatest of the Roman conquerors, after having fought fifty pitched battle, and slain 1,192,000 men, and overturned the liberties of his county, is killed in the senate-house.

35 The battle of Actium fought, in which Mark Antony and Cleopatra are totally defeated by Octavius, nephew to Julius Casar.

30 Alexandria, in Egypt, is taken by Octavius upon which Antony and Cleopatra put themselves to death, and Egypt is reduced to a Roman province.

27 Octavius, by a decree of the senate, obtains the title of Augustus Casar, and an absolute exemption from the laws, and is properly the first Roman emperor. 8 Rome at this time is fifty miles in circumference, and contains 463,000 men fit

The temple of Janus is shut by Augustus as an emblem of universal peace, and JESUS CHRIST is born on Monday, December 25.

A. C. 12 ---- disputes with the doctors in the temple;

27 - is baptized in the Wilderness by John; 33 --- is crucified on Friday, April 3, at 3 o'clock P. M.

His Resurrection on Sunday, April 5; his Ascension, Thursday, May 14. 36 St. Paul coverted.

39 St. Matthew writes his Gospel.

Pontius Pilate kills himself. 40 The name of Christians first given at Antioch to the followers of Christ.

43 Claudius Cæsar's expedition into Britain.

41 St. Mark writes his Gospel,

49 London is founded by the Romans; 368, surrounded by ditto with a wall, some parts of which are still observable.

51 Caractacus, the British king, is carried in chains to Rome.

52 The conucil of the Apostles at Jerusalem. 55 St. Luke writes his Gospel.

59 The emperor Nero puts his mother and brothers to death.

- persecutes the Druids in Britain.

61 Boadicea, the British queen, defeats the Romans; but is conquered soon after by Suctonius, governor of Britain.

62 St. Faul is sent in bonds to Rome; writes his Epistles between 51 and 66. 63 The Acts of the Apostles written.

Christianity is supposed to be introduced into Britain by St. Paul or some of his disciples, about this time.

64 Rome set on fire, and burned for six days; upon which began (under Nero) the first persecution against the Christians.

67 St. Peter and St. Paul put to death.

70 Whilst the factious Jews are destroying one another with mutual fury, Titus, the Roman general, takes Jerusalem, which is razed to the ground, and the plough made to pass over it.

83 The philosophers expelled Rome by Domitian.

85 Julius Agricola, governor of South Britain, to protect the civilized Britons from the incursions of the Caledonians, builds a line of forts between the rivers Forth and Clyde defeats the Caledonians under Galgacus on the Grampian hills; and first sails round Britain, which he discovers to be an island.

96 St. John the Evangelist wrote his Revelation : his Gospel in 97. 121 The Caledonians reconquer from the Romans all the southern parts of Scot-

land: upon which the emperor Adrian builds a wall between Newcastle and Carlisle; but this also proving ineffectual, Pollius Urbicus, the Roman general, about the year 144, repairs Agricula's forts, which he joins by a wall four yards thick.

135 The second Jewish war ends, when they were all banished Judga. 139 Justin

- 130 Justin writes his first Apology for the Christians.
- 141 A number of heresics appear about this time.
- 152 The Emperor Antoninus Pius stops the persecution against the Christians.
- 217 The Septuagint said to be found in a cask. 222 About this time the Roman empire begins to sink under its own weight. The
 - molest the empire. 260 Valerius is taken prisoner by Sapor, king of Persia, and flaved alive.
- 274 Silk first brought from India; the manufactory of it introduced into Europe

Barbarians begin their irruptions, and the Goths have annual tribute not to

- by some monks, 551; first worn by the clergy in England, 1534. 291 Two emperors, and two Casars, march to defend the 4 quarters of the empire.
- 306 Constantine the Great begins his reign.
- 308 Cardinals first began. 313 The tenth persecution ends by an edict of Constantine, who favours the Chris-
- tians, and gives full liberty to their religion. 314 Three bishops or fathers are sent from Britain to assist at the council of Arles.
- 325 The first general council at Nice, when 318 fathers attended against Arius,
- where was composed the famous Nicene Creed, which we attribute to them. 328 Constantine removes the seat of empire from Rome to Bizantium, which is thenceforwards called Constantinople.
- orders all the heathen temples to be destroyed.
- 363 The Roman emperor, Julian, surnamed the Apostate, endeavours in vain to rebuild the temple of Jerusalem. 364 The Roman empire is divided into the eastern (Constantinople the capital).
- and western (of which Rome continued to be the capital), each being now under the government of different emperors.
- 400 Bells invented by bishon Paulinus of Campagnia.
- 404 The kingdom of Caledonia, in Scotland, revives under Fergus. 406 The Vandals, Alans, and Suevi, spread into France and Spain, by a concession
- of Honorius, emperor of the West. 410 Rome taken and plundered by Alaric, king of the Visi-Goths.
- 412 The Vandals begin their kingdom in Spain.
- 423 The kingdom of France begins upon the Lower Rhine, under Pharamond. 426 The Romans reduced to extremities at home, withdraw their troops from Bri-
- tain, and never return; advising the Britons to arm in their own defence. and trust to their own valour. 446 The Britons, now left to themselves, are greatly harassed by the Scots and
- Picts, upon which they once more make their complaint to the Romans, but receive no assistance from that quarter. 447 Attila (surnamed the Scourge of God) with his Huns, ravages the Roman empire.
- 449 Vortigern, king of the Britons, invites the Saxons into Britain against the Scots and Picts.
- 455 The Saxons having repulsed the Scots and Picts, invite over more of their countrymen, and begin to establish themselves in Kent, under Hengist, 476 The western empire is finished, 523 years after the battle of Pharsalia; upon
- the ruins of which several new states arise in Italy and other parts, consisting of Goths, Vandals, Huns, and other Barbarians, under whom literature is extinguished, and the works of the learned are destroyed.
- 496 Clovis, king of France, baptized, and Christianity begins in that kingdom. 508 Prince Arthur begins his reign over the Britons.
- 513 Constantinople besieged by Vitalianus, whose fleet is burned by a speculum of
- 516 The computing of time by the Christian ara is introduced by Dionysius the
- 529 The code of Justinian, the eastern emperor, is published. 557 A terrible plague all over Europe, Asia, and Africa, which continues pear fifty
- - 581 Latin ceased to be spoken about this time in Italy. 556 Augustine the monk comes into England with forty monks.

606 Here begins the power of the popes, by the concessions of Phocas, emperor

of the east. 622 Mahomet, the false prophet, flies from Mecca to Medina, in Arabia, in the 44th year of his age, and 10th of his ministry, when he laid the foundation of the Saracen empire; and from whom the Mahometan princes to this day claim their descent. His followers compute their time from this zera, which

in Arabic is called Hegira, i. e. the Flight. 637 Jerusalem is taken by the Saracens, or followers of Mahomet.

640 Alexandria in Egypt is taken by ditto, and the grand library there burnt by order of Omar, their caliph or prince. 653 The Saraceus now extend their conquests on every side, and retaliate the

barbarities of the Goths and Vandals upon their posterity.

664 Glass invented in England by Benalt, a monk. 685 The Britons after a brave struggle of near 150 years, are totally expelled by

the Saxons, and driven into Wales and Cornwall.

713 The Saracens conquer Spain. 726 The controversy about images begins, and occasions many insurrections in the

eastern emnire. 748 The computing of years from the birth of Christ began to be used in history.

7.49 The race of Abbas became caliphs of the Saracens, and encourage learning. 762 The city of Bagdad upon the Tigris is made the capital for the caliphs of the

house of Abbas. 800 Charlemagne, king of France, begins the empire of Germany, afterwards cal-

led the western empire; gives the present names to the winds and months; endeavours to restore learning in Europe ; but mankind are not yet disposed for it, being solely engrossed in military enterprizes.

826 Harold, king of Denmark, dethroned by his subjects, for being a Christian.

828 Egbert, king of Wessex, unites the Heptarchy, by the name of England. 836 The Flemings trade to Scotland for fish.

838 The Scots and Picts have a decisive battle, in which the former prevail, and

both kingdoms are united by Kenneth, which begins the second period of the Scottish history. 867 The Danes begin their rayages in England. \$96 Alfred the Great, after subduing the Danish invaders (against whom he fought

56 battles by sea and land), composes his body of laws; divides England into counties, hundreds and tithings; erects county courts, and founds the

university of Oxford about this time, 915 The university of Cambridge founded. 935 The Saracens empire is divided by usurpation into seven kingdoms.

975 Pope Bouiface VII. is deposed and banished for his crimes.

979 Coronation oaths said to be first used in England.

991 The figures in arithmetic are brought into Europe by the Saracens from Ara-Letters of the alphabet were hitherto used.

996 Otho III. makes the empire of Germany elective.

559 Boleslaus, the first king of Poland. 1000 Paper made of cotton rags was in use; that of linen rags in 1170; the manufactory introduced into England at Dartford, 1588.

1005 All the old churches are rebuilt about this time in a new manner of architecture.

1015 Children forbidden by law to be sold by their parents in England. 1017 Canute, king of Denmark, gets possession of England,

1040 The Dunes, after several engagements with various success, are about this time driven out of Scotland, and never again return in a hosfile manner. 1041 The Saxon line restored under Edward the Confessor.

7043 The Turks (a nation of adventurers from Tartary, serving hitherto in the armies of contending princes) become formidable, and take possession of Per-

1054 Lea IX, the first pope that kept up an army.

11.37 Malcolm III. king of Scotland, kills the tyrant Macbeth at Dunsinane; and marries the princess Margaret, sister to Edgar Atheling, 1065 The Turks take Jerusalem from the Saracens.

1066 The

1066 The battle of Hastings-fought between Harold and William (surnamed the bastard) duke of Normandy, in which Harold is conquered and slain; after which William becomes king of England.

1070 William introduces the feudal law. Musical notes invented.

1075 Henry IV. emperor of Germany, and the pope, quarrel about the nomination of the German bishops. Henry in penance walks barefuoted to the pope, towards the end of January.

1076 Justices of Peace first appointed in England.

1080 Doomsday-book began to be compiled by order of William, from a survey of all the estates in England, and finished in 1086. The Tower of London built by ditto, to curb his English subjects, numbers

of whom fly to Scotland, where they introduce the Saxon or English language; are protected by Malcolm, and have lands given them. 1091 The Saracens in Spain, being hard pressed by the Spaniards, call to their assistance Joseph, king of Morocco; by which the Moors get possession of

all the Saracen dominions in Spain. 1096 The first crusade to the Holy Land is begun under several Christian princes, to drive the infidels from Jerusalem.

1110 Edgar Atheling, the last of the Saxon princes, dies in England, where he had been permitted to reside as a subject.

1118 The order of the Knights Templars instituted, to defend the Sepulchre at Jerusalem, and to protect Christian strangers.

1151 The canon law collected by Gratian, a monk of Bologna.

1163 London bridge, consisting of nineteen small arches, first built of stone.

1164 The Tentonic order of religious knights begins in Germany.

1172 Henry II. king of England (and first of the Plantagenets) takes possession of Ireland; which, from that period, has been governed by an English viceroy, lord-lieutenant. 1176 England is divided by Henry Into six circuits, and justice is dispensed by iti-

nerant judges. 1180 Glass windows began to be used in private houses in England.

1181 The laws of England are digested about this time by Glanville.

1182 Pope Alexander III. compelled the kings of England and France to hold

the stirrups of his saddle when he mounted his horse. 1186 The great conjunction of the sun and moon, and all the planets, in Libra, hap-

pened in September. 1192 The battle of Ascalon, in Judea, in which Richard, king of England, de-

feats Saladine's army, consisting of 300,000 combatants. 1194 Dieu et mon droit first used as a motto by Richard, on a victory over the French. 1200 Chimnies were not known in England.

Surnames now began to be used; first amongst the nobility. 208 Loudon incorporated, and obtained their first charter, for electing their

Lord Mayor and other magistrates, from king John. 1215 Magna Charta is signed by king John and the barons of England.

Court of Common Pleas established. 1927 The Tartars, a new race of heroes, under Gingis-Khan, emerge from the northern parts of Asia, over-ruo all the Saracen empire, and, in imitation of former conquerors, carry death and desolation wherever they march.

1233 The Inquisition, begun in 1204, is now trusted to the Dominicans. The houses of London, and other cities in England, France, and Germany, still thatched with straw.

1253 The famous astronomical tables are composed by Alonzo, king of Castile. 1258 The Tartars take Bagdad, which finishes the empire of the Saracens.

1263 Acho, king of Norway, invades Scotland with 160 sail, and lands 20,000 men at the mouth of the Clyde, who are cut to pieces by Alexander III, who recovers the western isles.

1264 According to some writers, the commons of England were not summoned to parliament till this period.

1269 The Hamburgh company incorporated in England.

1273 The empire of the present Austrian family begins in Germany.

1282 Llewellyn, prince of Wales, defeated and killed by Edward I. who unites that principality to England.

1284 Edward II born at Caernaryon, is the first prince of Wales.

1285 Alexander III. king of Scotland, dies, and that kingdom is disputed by twelve candidates, who submit their claims to the arbitration of Edward, king of England; which lays the foundation of a long and desolating war between both nations.

1293 There is a regular succession of English parliaments from this year, being

22d of Edward I.

1298 The present Turkish empire begins in Bythynia under Ottoman. Silver-hafted knives, spoons, and cups, a great leavry. Tallow candles so great a luxury, that splinters of wood were used for lights.

Wine sold by apothecaries as a cordial. 1302 The mariner's compass invented, or improved, by Givia of Naples.

1307 The beginning of the Swiss cautons.

1308 The popes remove to Avignon, in France, for 70 years.

1310 Lincoln's Inn society established.

1314 The battle of Bannockburn, between Edward II, and Robert Bruce, which establishes the latter on the throne of Scotland. The cardinals set fire to the conclave, and separate. A vacancy in the pa-

pal chair for two years.

1320 Gold first coined in Christendom; 1314, ditto in England. 1336 Two Brabant weavers settle at York, which, says Edward III. may prove of

great benefit to us and our subjects. 1337 The first comet whose course is described with an astronomical exactness.

1340 Gunpowder and guns first invented by Swartz, a monk of Cologn; 1346. Edward III. had four pieces of cannon, which contributed to gain him the battle of Cressy; 1346, bombs and mortars were invented. Oil-nainting first made use of by John Vaneck,

Heralds college instituted in England.

1344 The first creation to titles by patents used by Edward III.

1346 The battle of Durham, in which David, king of Scots, is taken prisoner. 1349 The order of the garter instituted in England by Edward 111. altered in 1557, and consists of 26 knights.

1352 The Turks first enter Europe. 1354 The money in Scotland till now the same as in England.

1356 The battle of Poictiers, in which king John of France, and his son, are taken

prisoners by Edward the Black Prince. 1357 Coals first brought to London.

1358 Arms of England and France first quartered by Edward III.

1362 The law pleadings in England changed from French to English, as a favour

of Edward III. to his people. John Wickliffe, an Englishman, begins about this time to oppose the errors of the church of Rome with great acuteness and spirit. His followers are called Lollards.

1386 A company of Linen-weavers, from the Netherlands, established in Lordon. Windsor Castle built by Edward III.

1388 The battle of Otterburn, between Hotspur and the Earl of Douglas.

1391 Cards invented in France for the king's amusement.

1399 Westminster Abbey built and enlarged; Westminster hall ditto.

Order of the Bath instituted at the coronation of Henry IV.; renewed in 1725, consisting of 38 knights. 1410 Guildhall, London, built.

1411 The university of St. Andrew's in Scotland founded.

1415 The battle of Agincourt gained over the French by Henry V. of England,

1 123 The siege of Orleans, the first blow to the English powerin France. 14.0 About this time Laurentius of Harlein invented the art of printing, which he

practised with senarate wooden types. Guttemburgh afterwards invented out metal types: but the art was carried to perfection by Peter Schoolfer, who invented the mode of casting the types in matrices. Frederick Corsellis began to print at Oxford, in 1458, with wooden types; but it was William Caxton who introduced into England the art of printing with fusiletypes, in 1474. 1446 The Vatican library founded at Rome,

The sea breaks in at Dort in Holland, and drowns 100,000 people,

1453 Constantinople taken by the Turks, which ends the eastern empire, 1123 years from its dedication by Constantine the Great, and 2206 years from the foundation of Rome.

1454 The university of Glasgow, in Scotland, founded,

1460 Engraving and etching in copper invented.

1477 The university of Aberdeen, in Scotland, founded. 1483 Richard III, king of England, and last of the Plantagenets, is defeated, and killed at the battle of Bosworth, by Henry (Tudor) VII. which puts an end to the civil wars between the houses of York and Lancaster, after a con-

test of thirty years, and the loss of 100,000 men. 1486 Henry establishes fifty yeomen of the guards, the first standing army. 1489 Maps and sea-charts first brought to England by Barth. Columbus.

1491 William Grocen publicly teaches the Greek language at Oxford.

The Moors, hitherto a formidable enemy to the native Spaniards, are entirely subdued by Ferdinand, and become subjects to that prince on certain conditions, which are ill observed by the Spaniards, whose clergy employ the nowers of the inquisition, with all its tortures; and in 1609, near one million of the Moors are driven from Spain to the opposite coast of Africa. from whence they originally came.

1492 America first discovered by Columbus, a Genoese, in the service of Spain. 1494 Algebra first known in Europe.

1497 The Portuguese first sail to the East Indies, by the Cape of Good Hope. South America discovered by Americus Vespusius, from whom it has its name.

1499 North America ditto, for Henry VII, by Cabot. 1500 Maximilian divides the empire of Germany into six circles, and adds four more in 1512.

1505 Shillings first coined in England.

1509 Gardening introduced into England from the Netherlands, from whence veretables were imported hitherto. 1513 The battle of Flowden, in which James IV. of Scotland is killed, with the

flower of his nobility. 1517 Martin Luther began the reformation.

Egypt is conquered by the Turks.

1518 Magellan, in the service of Spain, first discovers the straits of that name in South America. 1520 Henry VIII. for his writings in favour of popery, receives the title of Defen-

der of the Faith, from his Holiness, 1529 The name of Protestant takes its rise from the reformed protesting against the church of Rome, at the diet of Spires in Germany,

1534 The reformation takes place in England under Henry VIII.

1536 The first English edition of the Bible authorized; the present translation finished 1611. 1537 Religious houses dissolved by ditto.

About this time cannon began to be used in ships.

1543 Silk stockings first worn by the French king; first worn in England by queen Elizabeth, 1561; the steel frame for weaving invented by the Rev. Mr. Lee, of St. John's College, Cambridge, 1589.

Pins first used in England, before which time the ladies used skewers. 1544 Good lands let in England at one shilling per acre.

1545 The famous council of Trent begins, and continues 18 years.

1546 First law in England, establishing the interest of meney at ten per cent. 1549 Lord Lieutenants of counties instituted in England.

1550 Horse guards instituted in England.

1555 The Russian Company established in England.

1558 Queen Elizabeth begins her reign. 1560 The reformation in Scotland completed by John Knox.

1563 Knives first made in England.

1569 Royal Exchange first built.

1572 The great massacre of Protestants at Paris. 1579 The Dutch shake off the Spanish voke, and the republic of Holland begins, English East India company incorporated; established 1600.

-Turkey company incorporated. 1580 Sir Francis Drake returns from his voyage round, the world, being the first English circumnavigator. Parochial register first appointed in England.

1582 Pone Greenry introduces the New Style in Italy: the 5th of October being counted 15. 1583 Tobacco first brought from Virginia into England. 1587 Mary queen of Scots is beheaded by order of Elizabeth, after 18 years' im-

prisonment.

1582 The Spanish armada destroyed by Drake, and other English admirals, Henry VI. passes the edict of Nantes, tolerating the protestants. 1589 Coaches first introduced into England; hackney act 1693; increased to 1000.

in 1770. 1590 Band of pensioners instituted in England.

1591. Trinity college, Dublin, founded. 1597 Watches first brought into England from Germany.

1602 Decimal arithmetic invented at Bruges.

1603 Queen Elizabeth (the last of the Tudors) dies, and nominates James VI. of Scotland (and first of the Stuarts) as her successor; which unites both kingdoms under the name of Great Britain.

1605 The gunpowder plot discovered at Westminster; being a project of the Roman catholics to blow up the king and both houses of parliament.

1606 Oaths of allegiance first administered in England. 1608 Galileo, of Florence, first discovers the satelites about the planet Saturn, by the telescope then just invented in Holland.

1610 Henry IV. is murdered at Paris by Ravaillac, a priest.

1611 Baronets first created in England by James I.

1614 Napier of Marcheston, in Scotland, invents the logarithms. Sir Hugh Middleton brings the new River to London, from Ware.

1616 The first permanent settlement in Virginia. 1619 Dr. W. Harvey, an Englishman, discovers the doctrine of the circulation of

the blood. 1620 The broad silk manufactory from raw silk introduced into England.

1621 New England planted by the puritans.

1625 King James dies, and is succeeded by his son, Charles I.

The island of Barbadoes, the first English settlement in the West Indies, is planted, 1632 The battle of Lutzen, in which Gustavus Adolphus, king of Sweden, and head of the protestants in Germany, is killed.

1635 Province of Maryland planted by lord Baltimore. Regular posts established from London to Scotland, Ireland, &c. 1640 King Charles disobliges his Scottish subjects, on which their army, under gene-

ral Lesley, enters England, and takes Newcastle, being encouraged by the malecontents in England. The massacre in Ireland, when 40,000 English protestants were killed.

1642 King Charles impeaches five members, who had opposed his arbitrary measures, which begins the civil war in England.

1643 Excise on beer, ale, &c. first imposed by parliament. 1649 Charles I, beheaded at Whitehall, January 30, aged 49.

1654 Cromwell assumes the protectorship. 1555 The English, under admiral Penn, take Jamaica from the Spaniards.

1658, Cromwell,

1658 Cromwell dies, and is succeeded in the protectorship by his son Richard. 1660 King Charles II, is restored by Monk, commander of the army, after an exila

of twelve years in France and Holland.

Episcopacy restored in England and Scotland. The people of Denmark, being oppressed by the nobles, surrender their privileges to Frederick III, who becomes absolute.

1662 The Royal Society established at London by Charles II.

1663 Carolina planted; 1728, divided into two separate governments.

1664 The New Netherlands, in North America, conquered from the Swedes and Dutch, by the English.

1665 The plague rages in London, and carries off 68,000 persons.

1666 The great fire of London began September 2, and continued three days, in which were destroyed 13,000 houses, and 400 streets. Tea first used in England. 1667 The peace of Breda, which confirms to the English the New Netherlands.

now known by the names of Pennsylvania, New York, and New Jersey. ditto, Aix-la-Chapelle,

St. James's Park planted, and made a thoroughfare for public use, by Charles II. 1670 The English Hudson's Bay company incorporated,

1672 Lewis XIV, over-runs great part of Holland, when the Dutch open their sluices, being determined to drown their country, and retire to their settlements in the East Indies. African company established.

1678 The peace of Nimeguen. The habeas corpus act passed.

1680 A great comet appeared, and from its nearness to our earth, alarmed the inhabitants. It continued visible from November 3, to March 9. William Penn, a Quaker, receives a charter for planting Pennsylvania.

1683 India stock sold from 360 to 500 per cent.

1685 Charles II, dies, aged 55, and his succeeded by his brother James II. The duke of Monmouth, natural son to Charles II. raises a rebellion, but is defeated at the battle of Sedgmoor, and beheaded. The edict of Nantes infamously revoked by Lewis XIV, and the Protestante

cruelly persecuted.

1687 The palace of Versailles, near Paris, finished by Lewis XIV. 1688 The Revolution in Great Britain begins; November 5, King James abdicates; and retires to France, December 3.

King William and Queen Mary, daughter and son-in-law to James, are proclaimed, February 16. Viscount Dundee stands out for James in Scotland, but is killed by general

Mackey, at the battle of Killycrankie; upon which the Highlanders, wearied with repeated misfortunes, disperse. 1689 The land-tax passed in England.

The toleration act passed in ditto.

Several bishops are deprived for not taking the oath to king William. William Fuller, who pretended to prove the prince of Wales spurious, was vo-

ted by the commons to be a notorious cheat, impostor, and false accuser. 1690 The battle of the Boyne gained by William against James in Ireland, 1691 The War in Ireland finished, by the surrender of Limerick to William.

1692 The English and Dutch fleets commanded by admiral Russel, defeat the French fleet off La Hogue.

1693 Bayonets at the end of loaded muskets first used by the French against the Confederates in the battle of Turin. The duchy of Hanover made the ninth electorate.

Bank of England established by king William. The first public lottery was drawn this year.

Massacre of Highlanders at Glencoe, by king William's troops, 1694 Queen Mary dies at the age of 33, and William reigns alone, Stamp duties instituted in England.

1696 The

1696 The peace of Ryswick.

1699 The Scots settled a colony at the isthmus of Darien, in America, and called it
Caledonia.

1700 Charles XII, of Sweden begins his reign.

1700 Charles XII. of Sweden begins his reign.

King James II. dies at St. Germain's, in the 68th year of his age.

1701 Prussia erected into a kinedom.

Society for the propagation of the Gospel in foreign parts established.

1702 King William dies, aged 50, and is succeeded by Queen Anne. dauchter to

James II.who, with the emperor and States General, renews the war against France and Spain.

1704 Gibraltar taken from the Spaniards by admiral Rooke.

The battle of Blenheim won by the duke of Maribon

The battle of Blenheim won by the duke of Mariborough and allies, against the French. The court of Exchequer instituted in England.

1706 The treaty of Union betwixt England and Scotland, signed July 22.

The battle of Ramilies won by Maiborough and the allies.

1707 The first British parliament.
1708 Minorca taken from the Spaniards by general Stanhope.

The battle of Oudenarde won by Marlborough and the allies.

Sardinia erected into a kingdom, and given to the duke of Savoy.

1709 Peter the Great, crar of Muscovy, decats Charles XII. at Paltowa, who flies to Turkey. The battle of Malplaquet won by Marlborough and the allies.

1710 Queen Anne changes the Whig Ministry for others more favourable to the in-

terest of her brother, the late Pretender.

The cathedral church of St. Paul, London, rebuilt by Sir Christopher Wren, in 37 years, at one million expense, by a duty on coals.

The English South-Sea company began.

1712 Duke of Hamilton and lord Mohun killed in a duel in Hyde-Park.

1713 The peace of Utrecht, whereby Newfoundland, Nova Scotia, New Britain, and Hudson's Bay, in North America, were yielded to Great Britain; Gibraltar and Minorca, in Europe, were also confirmed to the said crown by this treaty.

1714 Queen Anne dies, at the age of 50, and is succeeded by George I.
Interest reduced to five per cent.

1715 Lewis XIV. dies, and is succeeded by his great-grandson, Lewis XV.
The rebellion in Scotland begins in September, under the earl of Mar, in favour of the Pretender. The action of Sheriff-muir, and the surrender of Preston, both in November, when the rebuls disperse.

Preston, both in November, when the rebets disperse, 1716 The Pretender married to the princers Sobieski, grand-daughter of John Sobieski, late king of Poland.

An act passed for septennial parliaments.

1719 The Mississippi scheme at its height in France.

Lombe's silk-throwing machine, containing 26,586 wheels, erected at Derby; fakes up one-eighth of a mile; one water-wheel moves the rest; and in 24 hours it works 318,504,560 yards of organzine silk thread.

The South-Sea scheme in Logland begun April 7; was at its height at the end

The South-Sea scheme in England begun April 7; was at its height at the end of June; and quite sunk about September 29.

1727 King George I. dies, in the 68th year of his age, and is succeeded by his only

son, George II.

Inoculation first tried on criminals with success.

Russia, formerly a dukedom, is now established as an empire. Kooli Khan usurps the Persian throne, conquers the Mogul empire, and returns with two hundred and thirty-one millions sterling.

Several public-spirited gentlemen begin the settlement of Georgia, in North

1736 Captain Porteus, having ordered his soldiers to fire upon the populace, at the execution of a smuggler, is himself hanged by the moh at Edinburgh.

1738 Westmisster-

- 1738 Westminster-Bridge, consisting of fifteen arches, begun; finished in 1750 at the expense of 389,000l. defrayed by parliament.
- 1739 Letters of marque issued out in Britain against Spain, July 21, and war declared, October 23.
- 1743 The battle of Dettingen won by the English and allies, in favour of the queen of Hungary.

 1744 War declared against France.
 - Commodore Anson returns from his voyage round the world.
 - 1745 The allies lose the battle of Fontenoy.

 The rebellion breaks out in Scotland, and the Pretender's army defeated by
 - the duke of Cumberland, at Culloden, April 16, 1746.

 1746 British Linen Company erected.
- 1748 The peace of Aix-la-Clapelle, by which a restitution of all places, taken during the war, was to be made on all sides.

 1749 The interest of the British funds reduced to three per cent.
- British herring fishery incorporated.

 1751 Frederic, prince of Wales, father to his present majesty, died.
 - Antiquarian society at London incorporated.
 - 1762 The new style introduced into Great Britain, the third of September being counted the fourteenth.
 1753 The British Museum erected at Montagu-house.
 - Society of Arts, Manufactures, and Commerce, instituted in London.
- 1755 Lisbon destroyed by an earthquake.
- 1756 146 Englishmen are confined in the black hole at Calcutta, in the East Indies, by order of the Nabob, and 123 found dead next morning.
- Marine Society established at London. 1757 Damien attempted to assassinate the French king.
- 1759 General Wolfe is killed in the battle of Quebec, which is gained by the English. 1760 King George II. dies. October 25, in the 77th year of his age, and is succeeded
- by his presentingsity, who, on the '22d of September, 1761, married the princess Charlotte of Mecklenburgh Strelitz.

 Black-Friars bridge, consisting of nine arches, begun: insished 1770, at the
- expense of 52,840l, to be discharged by a toll. Toll taken off 1785.

 1762 War declared against Spain.
 - Peter III. emperor of Russia, is deposed, imprisoned, and murdered. American Philosophical Society established in Philadelphia.
- George Augustus Frederic, prince of Wales, boro August 12.

 1763 The definitive treaty of peace between Great Britain, France, Spain, and Por-
- tugal, concluded at Paris, February 10, which confirms to Great Britain the extensive provinces of Canada, Fast and West Florida, and part of Louisiana, in North America; also the Islands of Greatad, St. Vincent, Dominica, and Tobago, in the West Indies.

 1764 The parliament granted (10,000). to Mr. Ilarrison, for his discovery of the lon-
 - 1704 Inc parisament granted 10,0001. to Air. Harrison, for his discovery of the longitude by his time-piece.
 1765 His majesty's royal charter passed for incorporating the Society of Artists.
- An act passed annexing the sovereignty of the island of Man to the crown of Great Britain.
- 1766 April 21, a spot or macula of the sun, more than thrice the bigness of our earth, passed the sun's centre.

 1768 Academy of painting established in London.
- The Turks imprison the Russian ambassador, and declare war against that empire.

 1771 Dr. Solander and Mr. Banks, in his majesty's ship the Endeavour, lieutenant
- Cook, return from a royage round the world, having made several important discoveries in the South Seas.

 1772 The king of Swelen changes the constitution of that kingdom.
 - The Pretender marries a princess of Germany, grand-daughter of Thomas, late earl of Aylesbury. 4 B 4 1772 The

1772 The emperor of Germany, empress of Russia, and the king of Prussia, strip the king of Poland of great part of his dominions, which they divide among themselves, in violation of the most solemn treaties.

1773 Captain Phipps is sent to explore the North Pole, but having made eighty-

one degrees, is in danger of being locked up by the ice, and his attempt to discover a passage in that quarter proves fruitless,

The Jesuits expelled from the pope's dominions.

The English East India Company having, by conquest or treaty, acquired the extensive provinces of Bengal, Orixa, and Bahar, containing fifteen millions of inhabitants, great irregularities are committed by their servants abroad : upon which government interferes, and sends out judges, &c. for the better administration of justice.

The war between the Russians and Turks proves disgraceful to the latter, who lose the islands in the Archipelago, and by sea are every where unsuccessful.

1774 Peace is proclaimed between the Russians and Turks. The British parliament having passed an act, laying a duty of three pence per

pound upon all teas imported into America, the colonists, considering this as a grievance, deny the right of the British parliament to tax them. Deputies from the several American colonies meet at Philadelphia, as the first

General Congress, Sept. 5.

First petition of Congress to the King, November. 1775 April 19, The first action happened in America between the king's troops and

the provincials at Lexington. May 20, Articles of confederation and perpetual union between the American provinces.

June 17, A bloody action at Bunker's Hill, between the royal troops and the Americans.

1776 March 17, The town of Boston evacuated by the king's troops.

An unsuccessful attempt in July, made by commodore Shr Peter Parker, and lieutenant-general Clinton, upon Charles Town, in South Carolina, The Congress declare the American colonies free and independant states, July 4.

The Americans are driven from Long Island, New York, in August, with great loss, and great numbers of them taken prisoners; and the city of New York is afterwards taken possession of by the king's troops.

December 25, General Washington takes 900 of the Hessians prisoners at Trenton.

Torture abolished in Poland. 1777 General Howe takes possession of Philadelphia.

Lieutenant General Burgoyne is obliged to surrender his army at Saratozá in Canada, by convention, to the American army under the command of the generals Gates and Arnold, October 17.

1778 A treaty of alliance concluded at Paris between the French king and the thirteen united American colonies, in which their independence is acknowledged by the court of France, February 6.

The remains of the earl of Chatham, interred at the public expence in Westminster Abbey, June 9, in consequence of a vote of parliament.

The earl of Carlisle, William Eden, Esq. and George Johnstone, Esq. arrive at Philadelphia the beginning of June, as commissioners for restoring peace between Great Britain and America.

Philadelphia evacuated by the king's troops, June 18.

The Congress refuse to treat with the British commissioners, unless the independence of the American colonies were first acknowledged, or the king's fleets and armies withdrawn from America.

An engagement fought off Brest, between the English fleet under the command of admiral Keppel, and the French fleet under the command of the count d'Orvilliers, July 27.

Dominica taken by the French, Sept. 7. Pondicherry surrenders to the arms of Great Britain, October 17.

S. Lucia taken from the French, December 28.

1779 St. Vincent's taken by the French. Grenada taken by the French, July 3.

1780 Torture in courts of justice abolished in France.

The inquisition abolished in the duke of Modena's dominions. Admiral Rodney takes twenty-two sail of Spanish ships, January 8.

The same admiral also engages a Spanish fleet under the command of Don Juan de Langara, near Cape St. Vincent, and takes five ships of the line, one more being driven on shore, and another blown up, January 16.

Three actions between admiral Rodney, and the count de Guichen, in the West Indies, in the months of April and May; but none of them de-

Charles Town, South Carolina, surrenders to Sir Henry Clinton, May 4. Pensacola, and the whole province of West Florida, surrender to the arms of

the king of Spain, May 9. The Protestation Association, to the number of 50,000, go up to the house

of commons, with their petition for the repeal of an act passed in favour of the Papists, June 2.

That event followed by the most daring riots, in the city of London, and in Southwark, for several successive days, in which some Popish chapels are destroyed, together with the prisons of Newgate, the King's Bench, the Fleet, several private houses, &c. These alarming fiots are at length suppressed by the interposition of the military, and many of the rioters tried and executed for felony.

Five English East Indiamen, and fifty English merchant ships bound for the West Indies, taken by the combined fleets of France and Spain, Aug. 8.

Earl Cornwallis obtains a signal victory over General Gates, near Camden. South Carolina, in which above 1000 American prisoners are taken, Aug. 16.

Mr. Laurens, late president of the Congress, taken in an American packet. near Newfoundland, September 3.

General Arnold deserts the service of the Congress, escapes to New York, and is made a brigadier-general in the royal service, September 24. Major André, adjutant-general to the British army, hanged as a spy at Tap-

pan, in the province of New York, October 2. Mr. Lawrens committed prisoner to the Tower, on a charge of high treason,

October 4. Dreadful hurricanes in the West Indies, by which great devastation is made in Jamaica, Barbadoes, St. Lucia, Dominica, and other Islands, Oct. 3, and 10. A declaration of hostilities published against Holland, December 20.

1781 The Dutch island of St Eustatia taken by admiral Rodney and general Vaughan, February 3. Retaken by the French, November 27.

Earl Cornwallis obtains a victory, but with considerable loss, over the Americans, under general Green, at Guildford, in North Carolina, March 15.

The island of Tobago taken by the French, June 2.

A bloody engagement fought between an English squadron under the command of admiral Parker, and a Dutch squadron under the command of admiral Zoutman, off the Dogger bank, August 5. Earl Cornwallis, with a considerable British army, surrendered prisoners of

war to the American and French troops, under the command of general Washington and count Rochambeau, at York-town, in Virginia, October 19. 1782 Trincomale, on the island of Ceylon, taken by Admiral Hughes, January 11.

Minorca surrendered to the arms of the king of Spain, February 5, The island of St. Christopher taken by the French, February 12. The island of Nevis, in the West Indies, taken by the French, February 14.

Montserrat taken by the French, February 22, The house of commons address the king against any further prosecution of of-

fensive war on the continent of North America, March 4; and resolve, That that house would considerall those as enemies to his majesty, and this country, who should advise, or by any means attempt, the farther prosecution of offensive war on the continent of North America, for the purpose of reducing the revolted colonies to obedience by force.

1782 Admiral Rodney obtains a signal victory over the French fleet under the command of count de Grasse, near Dominica, in the West Indies, April 12. Admiral Hughes, with eleven ships, heat off, near the island of Ceylon, the

French admiral Suffrein, with twelve ships, of the line, after a severe engagement, in which both fleets lost a great number of men, April 13.

The resolution of the house of commons, relating to John Wilkes, Esq. and the Middlese election, passed February, 17,1769, rescinded May 3.

The hill to repeal the declaratory act of George I. relative to the legislation

of Ireland, received the royal assent, June 20.

The French took and destroyed the forts and settlements in Hudson's Bay, Aug. 24.
The Spaniards defeated in their grand attack on Gibraltar, September 13.
Treaty concluded betwixt the republic of Holland and the United States of

America, October S.

Provisional articles of peace signed at Paris between the British and the American commissioners, by which the Thirteen United American colonies are acknowledged by his Britannic majesty to be free, sovereign, and independent states. November 30

1783 Preliminary articles of peace between his Britannic majesty and the kings of France and Spain, signed at Versailles, January 20.

The order of St. Patrick instituted, February 5.

Three earthquakes in Calabria Ulterior, and Sicily, destroying a great number of towns and inhabitants, February 5th, 7th, and 28th.

Armistice betwixt Great Britain and Holland, February 10.
Ratification of the definitive treaty of peace between Great Britain, France,

Spain, and the United States of America, September 3.

1784 The city of London wait on the king, with an address of thanks for dismis-

sing the coalition ministry, January 16.

The great scal stolen from the lord chancellor's house in Gt. Ormond-street,

March 24.

The ratification of the peace with America arrived April 7.

The definitive treaty of peace between Great Britain and Holland, May 24.

The memory of Handel commemorated by a grand inbide at Westminster

The memory of Handel commemorated by a grand jubilee at Westminsterabbry, May 26.—Continued annually for decayed musicians, &c. Proclamation for a public thankegiving, July 2.

Mr. Lunardi accorded in a balloon from the Artillery-ground, Moorfields, the first attempt of the kind in England, September 15.

1785 Dr. Seabury, an American missionary, was consecrated bishop of Connecticut by five nonjuring Scotch prelates, Nov.

1786 The king of Sweden probabited the use of torture in his dominions. Cardinal Turlone, high inquisitor at Rome, was publicly dragged out of his carriage by an incensed multitude for his cruelty, and hune on a glibbet 50 feet high.

Sept. 26, Commercial treaty signed between England and France.

Nov. 21, £.471.000 3 per cent. stock transferred to the landgrave of Hesse, for Hersun soldiers lost in the American war, at £.30 a man.

Dec. 4, Mr. Adams, the American ambassador, presented to the archbishop of Camterbury, Dr. White of Pennsylvania, and Dr. Provost of New York, to be consecrated bishops for the United States.—They were consecrated Feb. 4, 1767.

1757 March (France) The Assembly of Notables first convened under the ministry of Mons. de Calonne.

May 21, Mr. Burke, at the bar of the house of lords, in the name of all the commons of Great Britain, impeached Warren Hastings, late governor-general of Bengal, of high crimes and misdemeanors.

Aug. 11, The king by letters patent, erected the province of Nova Scotia into a bishop's see, and appointed Dr. Charles Inglis to be the bishop. 1788 August. (France) Mons. Nechar replaced at the head of the finances. No-

ven.ber: The Notables called together a second time.

In the early part of October, the first symptoms appeared of a severe disorder which antifect our grations Sovereign. On the 0th of November they were very alarming, and on the 13th a form of prayer for his recovery was ordered by the priva cannot be the vivia venual.

- 1789 February 17, His majesty was pronounced to be in a state of convalescence, and on the 26th to be free from complaint.
- April 23, A general thanksgiving for the King's recovery, who attended the service at St. Paul's with a great procession.
 - May. (France) Opening of the States General at Versailles, July 13, 14. Revolution in France; capture of the Bastille, execution of the
 - governor, of the intendant, of the secretary of state, &c.

 October 19. The first sitting of the National Constituent Assembly at Paris.
- October 19. The first sitting of the National Constituent Assembly at Paris. 1790 July 14, Grand French confederation in the Champ de Mars.
 1791 June 21, 22, 25, (France) The king and royal family secretly withdraw from
- 1791 June 21, 22, 25, (France) I ne king and royal lamily secretly withdraw fre Paris, but are stopped at Varennes, and brought back.
- On the 14th of July; in consequence of some gentlemen meeting to commemorate the French revolution, in Birmington, the mob arose and committed the most daring outrage for some days in the persons and properties of many of the inhabitants of the town and neighbourhood; burning and destroying meeting houses, private dwellings, &c. Peace and security were at length re
 - stored, by the interposition of the military power.

 October 4. (France) The second Assembly takes the name of the Legislative
 Assembly, and is opened by the king in person.
 - 1792 On the 19th of March, the definitive treaty of peace was signed between the British and their allies, the Nizam and Mahrattas, on the one part, and Tippoo Sultanu on the other, by which he credet one haif of his terratorial possessions, and delivered up two of his sons to lord Cornwallis, as hostages for the fulfillment of the treaty.
 - Gustarus III. king of Sweeden, died on the 20th of March, in consequence of being assassinated by Ankerstroom.
- September 20. (Frauce) First sitting of the Third Legislature, which takes the title of National Convention.

 1793 January 21st. (France) Lewis XVI. after having received innumerable indig-
- nities from his people, was brought to the scaffold, and had his head severed by the guillotine, contrary to the express laws of the new constitution, which had doctared the person of the king invisibile.

 On the 25th of March, lord Grenville, and S. Comte Woronzow, signed a con
 - vention at London on helalf of his firitantic majesty and the empress of Russia, in which their majestics agreed to employ their respective forces in carrying on the just and necessary war against France. Treaties also were entered upon with the king of Sardinia, and the prince of Hesse Cassel.
 - The unfortunate queen of France, on the sixteenth of October, was conducted to the spot where Louis had previously met his fate; and conducted herself during her last moments with fortitude and composure, in the thirty
 - eighth year of her age.

 Mesars. Muir and Palmer, having been accused of seditious practices, were tried
 in the high court of Justiciary in Scotland, and pronounced guity. Their
 souteness transportation for the space of fourteen years, to such place as
 his majesty might judge proper. They have since sailed for Botary Bar.
- 1794 On the first of June, the british fleet, under the command of adairal carl

 Howe, obtained a most signal victory over that of the French, in which two
 ships were sunk, one durut, and six brought into Portsonoth harbon
- 1795 In consequence of the rapid progress of the French arms in Holland, the princess of Orange, the hereditary princess and her infant son, arrived at Yarmouth on the 19th of January: the hereditary prince hisself, with his father the Stadtholder, landed at Harwich on the 20th.
 - On the 8th of April, his royal highness George Augustus Frederic, prince of Wales, was married to her serene highness princess Caroline of Brunswick.
 - The trial of Warren Hastings, eq. at length came to a close on the 22d of April, when the lord clancollor, having not the question to each of the persy, upon the sixteen articles of the imprachment, and finding that a very gerol majority voted for his acquital, informed the prisoner that he was acquitted of the charges brought against him by the house of commons, and of all matters contained therein.

MEN OF LEARNING AND GENIUS.

Bef. Ch.

Pope.

HOMER, the first prophane writer and Greek poet, flourished. Pope.

Hesiod, the Greek poet, supposed to live near the time of Homer. Cooke.

884 Lycurgus, the Spartan lawgiver.
600 Sappho, the Greek lyric poetess, fl. Fawkes.

558 Solon, lawgiver of Athens.

556 Æsop, the first Greek fabulist. Croxal.

548 Thales, the first Greek astronomer and geographer.

497 Pythagoras, founder of the Pythagorean philosophy in Greece. Rowe;

474 Anacreon, the Greek lyric poet. Fawker, Addison. 456 Æschylus, the first Greek tragic poet. Potter.

435 Pindar, the Greek lyric poet. West.

413 Herodotus, of Greece, the first writer of prophane history. Littlebury.

407 Aristophanes, the Greek comic poet, fl. White,

Euripides, the Greek tragic poet. Woohull. 406 Sophocles, ditto. Franklin, Potter.

Confucius, the Chinese philosopher, fl. 400 Socrates, the founder of moral philosophy in Greece.

391 Thucydides, the Greek historian. Smith, Hobbes.

361 Hippocrates, the Greek physician. Clifton.

Democritus, the Greek philosopher. 359 Xenophon, the Greek philosopher and historian, Smith, Spelman, Ashley, Fielding,

3+8 Plato, the Greek philosopher, and disciple of Socrates. Sydenham.

336 Isocrates, the Greek orator. Dimsdale.

332 Aristotle, the Greek philosopher, and disciple of Plato. Hobbes.
313 Demosthenes, the Athenian orator, poisoned himself. Leland, Francis.

288 Theophrastus, the Greek philosopher, and scholar of Aristotle. Budgel. 285 Theocritus, the first Greek pastoral poet, fl. Faukes.

277 Euclid, of Alexandria, in Egypt, the mathematician, fl. R. Simpson. 270 Epicurus, founder of the Epicurean philosophy in Greece. Digby.

264 Xeno, founder of the Stoic philosophy in ditto. 2.14 Callimachus, the Greek elegiac poet.

208 Archimedes, the Greek geometrician.

184 Plautus, the Roman comic poet. Thornton.

159 Terence, of Carthage, the Latin comic poet. Colman. 155 Diogenes, of Babylon, the Stoic philosopher.

124 Polybius, of Greece, the Greek and Roman historian. Humpton.

54 Lucretius, the Roman poet. Creech.

44 Julius Casar, the Roman historian and commentator, killed.

Diodorus Siculus, of Greece, the universal historian, fl. Booth. Virtruvius, the Roman architect, fl. 43 Cicero, the Roman orator and philosopher, put to death. Guthrie, Melmoth.

Cornelius Nepos, the Roman biographer, fl. Rome.

34 Sallust, the Roman historian. Gordon, Rose. SO Dionysius, of Halicarnassus, the Roman historian, fl. Spelman.

19 Virgil, the Roman epic poet. Dryden, Pitt, Warton. 11 Catullus, Tibullus, and Propertius, Roman poets. Grainger, Dart.

8 Horace, the Roman lyric and satyric poet. Francis. A.C. 17 Livy, the Roman historian: Ray.

19 Ovid, the Roman elegiac poet. Garth.

20 Celsus, the Roman philosopher and physician, fl. Crieve. 25 Strabo, the Greek geographer.

33 Phædrus, the Roman fabulist. Smart.

45 Paterculus,

- 45 Paterculus, the Roman historian, fl. Newcombe.
- 62 Persius, the Roman satyric poet. Brewster. 64 Quintius Curtius, a Roman historian of Alexander the Great, fl. Diebu.' seneca of Spain, the philosopher and tragic poet, put to death. L'Estrange.
 - 65 Lucan, the Roman epic poet, ditto. Rome.
 - 79 Pliny the elder, the Roman natural historian. Holland. 93 Josephus, the Jewish historian. Whiston.
 - 94 Epictetus, the Greek stoic philosopher, fl. Mrs. Carter. 95 Quinctilian, the Roman orator and advocate. Guthrie.
 - 96 Statius, the Roman epic poet. Lewis.
 - Lucius Florus, of Spain, the Roman historian, fl.
 - 99 Tacitus, the Roman historian. Gordon. 104 Martial, of Spain, the epigrammatic poet. Hay.
- Valerius Flaccus, the Roman epic poet, 116 Pliny the younger, historical letters. Melmoth, Orrery.
- 117 Suctonius, the Roman historian. Hughes,
- 119 Plutarch of Greece, the biographer. Dryden, Langhorne. 128 Juvenal, the Roman satvric poet. Druden.
- 140 Ptolemy, the Egyptian geographer, mathematician, and astronomer, fi.
- 150 Justin, the Roman historian, fl. Turnbul,
- 161 Arrian, the Roman historian and philosopher, fl. Rooke.
- 167 Justin, of Samaria, the oldest Christian author after the apostles.
 - 180 Lucian, the Roman philologer. Dimsdale, Dryden, Franklin. Marcus Aur. Antoninus, Roman emperor and philosopher. Collier, Elphinstone.
- 193 Galen, the Greek philosopher and physician.
- 200 Diogenes Laertius, the Greek biographer, il.
- 229 Dion Cassins, of Greece, the Roman historian, fl. 254 Origen, a Christian father, of Alexandria.
- Heriodian, of Alexandria, the Roman historian. fl. Hart.
- 258 Cyprian, of Carthage, suffered martyrdom. Marshal.
- 273 Longinus, the Greek orator, put to death by Aurelian. Smith.
- 320 Lactantius, a father of the church, fl. 336 Arius, a priest of Alexandria, founder of the sect of Arians.
- 342 Eusebius, the ecclesiastical historian and chronologer. Hanmer.
- 379 Bazil, bishon of Casaria.
- 389 Gregory Nanzianzen, bishop of Constantinople.
- 397 Ambrose, bishop of Milan. 415 Macrobius, the Roman grammarian.
- 428 Eutropius, the Roman historian.
- 524 Boethius, the Roman poet, and Platonic philosopher: Bellamy, Preston.

529 Procopius of Casarea, the Roman historian. Holcroft. Here ends the illustrious list of ancient, or, as they are styled, Classic authors, for whom mankind are indebted to Greece and Rome, those two great theatres of hu-

man glory : but it will ever be regretted, that a small part only of their writings have come to our hands. This was owing to the barbarous policy of those fierce illiterate pagans, who, in the fifth century, subverted the Roman empire, and in which practices they were joined soon after by the Saracens, or followers of Mahomet. Constantinople alone had escaped the ravages of the Barbarians; and to the few literati who sheltered themselves within its walls, is chiefly owing the preservation of those valuable remains of antiquity. To learning, civility, and refinement, succeeded worse than Gothic ignorance—the superstition and buffoonery of the church of Rome: Europe therefore produces few names worthy of record during the space of a thousand years; a period which historians, with great propriety, denominate the dark or Gothic ages.

The invention of printing contributed to the revival of learning in the sixteenth century, from which memorable are a race of men have sprung up in a new soil, France, Germany, and Britain; who, if they do not exceed, at least equal, the greatest geniuses of antiquity. Of these our own countrymen have the reputation of the first rank, with whose names we shall finish our list.

735 Bede.

A.C.

735 Eede, a priest of Northumberland; History of the Saxons, Scots, &c.

901 King Alfred; history, philosophy, and poetry. 1259 Matthew Paris, monk of St. Alban's: History of England.

1992 Roger Bacon, Somersetshire; natural philosophy.

1308 John Fordun, a priest of Meanus shire; History of Scotland.

1400 Geoffry Chancer, London; the father of English poetry.

1402 John Gower, Wales; the poet.

1535 Sir Thomas More, London; history, politics, divinity, 1552 John Leland, London; lives and antiquities.

1568 Roger Ascham, Yorkshire; philology and polite literature.

1572 Rev. John Knox, the Scotch reformer; history of the church of Scotland. 1582 George Buchanan, Dambartonshire; History of Scotland, Psalms of David, politics, &c.

1598 Edmand Spenser, London; Fairy Queen, and other poems. 1615—25 Beaumont and Fletcher; 53 dramatic pieces.

1616 William Shakespeare, Stratford; 42 tragedies and comedies.

1622 John Napier, of Marcheston, Scotland; discoverer of logarithms. 1623 William Camden, London; history and antiquities.

1026 Lord chancellor Bacon, London; natural philosophy, literature in general. 1031 Lord Chief Justice Coke, Norfolk; Javs of England. 1038 Ben Jonson. London; 33 dramatic nices;

1641 Sir Henry Spelman, Norfolk; laws and antiquities.

1654 John Selden, Sussex; antiquities and laws.

1657 Dr. William Harvey, Kent; discovered the circulation of the blood. 1667 Abraham Cowley, London; miscellaneous poetry.

1674 John Milton, London; Paradise Lost, Regained, and various other pieces in verse and prose. Hyde, earl of Charendon, Wiltshire; History of the Civil Wars in England.

1675 James Gregory, Aberdeen; mathematics, geometry, and optics.

1677 Reverend Dr. Isaac Barrow, London; natural philosophy, mathematics, and

sera ons.

1680 Samuel Butler, Worcestershire: Hudibras, a burlesone noem.

1685 Thomas Otway, London; 10 tragedies and comedies, with other poems. 1687 Edmund Waller, Bucks; poems, speeches, letters, &c.

1688 Dr. Ralph Cudworth, Somersetshire; Intellectual System. 1689 Dr. Thomas Sydenham, Dorsetshire; History of Physic.

1690 Nathuniel Lee, London; 11 tragedies. Robert Barclay, Urie; Apology for the Quakers.

1691 Hon. Robert Boyle; natural and experimental philosophy and theology-Sir George M*Kenzie, Dundee: Autiquities and Laws of Scotland. 1694 John Tillotson, archbishop of Canterbury, Halifax: 254 sermons.

1697 Sie William Temple, London; politics and polite literature.

1701 John Dryden, Northamptonshire; 27 tragedies and comedies, satiric poems,

Virgil. 1704 John Locke, Somertshire; philosophy, government, and theology.

1705 John Ray, Essex; botany, natural philosophy, and divinity-

1712 Ant. Ash. Cowper, earl of Shaftsbury; Characteristics. 1714 Gilbert Burnet, Edinburgh, bishop of Salisbury; history, biography, divinity, &c. 1718 Nicholas Rowe, Devonshire; 7 tragedics, translation of Lucan's Pharsalia. 1719 Rev. John Flamsteed, Derbyshire; mathematics and astronomy.

Joseph Addison, Withshire; Spectator, Guardian, poems, politics. Dr. John Keil, Edinburgh; mathematics and astronomy. 1721 Matthew Prior, London; poems and politics.

1721 Matthew Prior, London; poems and politics.
1724 William Wollaston, Staffordshire; religion of nature delineated.

1721 William Wollaston, Statiorushire; religion of nature deineated. 1727 Sir Isaac Newton, Lincolnshire; mathematics, geometry, astronomy, optics. 1729 Rev. Dr. Samuel Clarke, Norwich; mathematics, divinity, &c.

9 Rev. Dr. Samuel Clarke, Norwich; mathematics, divinity, &c. Sir Richard Steele, Dublin; four conedies, papers in Tatler, &c.

1729 William

- 1729 William Congreye, Staffordshire : seven dramatic pieces. 1732 John Gay, Exeter; poems, fables, and eleven dramatic pieces.
- 1734 Dr. John Arbuthnot, Mearns-shire; medicine, coins, politics.
- 1742 Dr. Edmund Halley; natural philosophy, astronomy, navigation. Dr. Richard Bentley, Yorkshire; classical learning, criticism.
 - 1714 Alexander Pope, London ; poems, letters, translation of Homer.
 - 1745 Reverend Dr. Jonathan Swift, Dublin ; poems, politics, and letters. 1746 Colin M'Laurin, Argyleshire; Algebra, View of Newton's Philosophy.
 - 1748 James Thomson, Roxburghshire; Seasons, and other poems, five tragedies. Reverend Dr. Isaac Watts, Southampton; logic, philosophy, psalus, hymus, sermons, &c.
 - Dr. Francis Hutcheson, Ayrshire; System of Moral Philosophy. 1750 Reverend Dr. Conyers, Middleton, Yorkshire; life of Cicero, &c.
- Andrew Baxter, Old Aberdeen; metaphysics and natural philosophy. 1751 Henry St. John, Lord Bolingbroke, Surrey; philosophy, metaphysics and politics. Dr. Alexander Monro, Edingburgh; Anatomy of the Human Body.
- 1754 Dr. Richard Mead, London, on poisons, plague, small-pox, medicine, precepts. Henry Fielding, Somersetshire; Tom Jones, Joseph Andrews, &c.
- 1757 Colley Cibber, London; 25 tragedies and comedies. 1761 Thomas Sherlock, bishop of Loudon; 69 sermons, &c.,
 - Benjamin Hoadley, bishop of Winchester : sermons and controversy. Samuel Richardson, London; Grandison, Clarissa, Pamela. Reverend Dr. John Leland, Lancashire; Answer to Deistical Writers.
- 1765 Reverend Dr. Edward Young ; Night Thoughts, and other poems, three tra-Robert Simpson, Glasgow; Conic Sections, Eaclid, Apollonius.
- 1768 Reverend Lawrence Sterne; 45 Sermons, Sentimental Journey, Tristratu Shandy.
- 1769 Robert Smith, Lincolnshire; harmonics and optics, 1770 Reverend Dr. Jortin ; Life of Erasmus, Ecclesiastical History, and sermons.
- Dr. Mark Akenside, Newcastle-upon-Tyne; poems. Dr. Tobias Smotlet, Dumbartonshire; History of England, novels, translations.
- 1771 Thomas Gray, Professor of Modern History, Cambridge ; poems, 1773 Philip Dormer Stanhope, earl of Chesterfield; letters.
- George Lord Lyttelton, Worcestershire; History of England.
- 1774 Oliver Goldsmith; poems, essays, and other pieces. Zachary Pearce, bishop of Rochester ; Annotations on the New Testament, &c.
- 1775 Dr. John Hawkesworth; essays.
- 1776 David Hume, Merse; History of England, and essays.
- James Ferguson, Aberdeenshire; astronomy. 1777 Samuel Foote, Cornwall : plays,
- 1779 David Garrick, Hereford; plays, &c.
- William Warburton, bishop of Gloucester; Divine Legation of Moses, and
 - various other works. 1780 Sir William Blackstone, Judge of the court of Common Pleas, London;
- Commentaries on the Laws of England. Dr. John Fothergill, Yorkshire; philosophy and medicine. James Harris; Hermes, Philological Inquiries, and Philosophical Arrange-
- ments. 1782 Thomas Newton, bishop of Bristol, Litchfield; Discourses on the Prophecies, and other works.
 - Sir John Pringle, Bart, Roxburghire; Diseases of the Army. Henry Home, Lord Kaimes, Scotland; Elements of Criticism, Sketches of
- the history of man. 1783 Dr. William Hunter, Lanerkshire; anatomy. Dr. Benjamin Kennicott; Hebrew Version of the Bible, theological tracts.

1784 Dr. Thomas Morell; Editor of Ainsworth's Dictionary, Hedericus's Lexicon, and some Greek tragedies. Dr. Samuel Johnson, Litchfield; English Dictionary, biography, essays,

poetry. Died December 13, aged 71.

1785 William Whitehead, Poet Laureat; poems and plays. Died April 14. Reverend Richard Burn, LL. D. author of the Justice of Peace, Ecclesiastical Laws, &c. Died Nov. 20.
Richard Glover, Esq.; Leonidas, Medea, &c. Died November 25.
1786 Jonas Hanway, Esq.; travels, miscellaneous. Died Sept. 5, aged 74.

1787 Dr. Robert Lowth, bishop of London; criticism, divinity, grammar. Died November 3.

Soame Jenyns, Esq ; Internal Evidence of the Christian Religion, and other

pieces. Died December 18.

1788 James Stuart, Esq; celebrated by the name of " Athenian Stuart." Died Feb. 1. Thomas Gainshorough, Esq ; the celebrated painter, Died August 2. Thomas Sheridan, Esq : English Dictionary, works on education, elocution,

&c. Died August 14.

William Julius Mickle, Esq; translator of the Lusiad. Died October 25. 1789 Dr. William Cullen ; Practice of Physic, Materia Medica, &c. Died Feb. 5. 1790 Benjamin Franklin, Esq. Boston, New England ; electricity, natural philoso-

phy, miscellanies. Died April 17. Rev. Thomas Warton, B. D. Poet Laureat; History of English Poetry,

poems. Died April 21. Dr. Adam Smith, Scotland; Moral Sentiments, Inquiry into the Wealth of

Nations. John Howard, Esq. Middlesex; Account of Prisons and Lazarettos, &c.

1791 Reverend Dr. Richard Price, Glamorganshire; on Morals, Providence, Civil Liberty, Annuities, Reversionary Payments, Sermons, &c. Died Feb. 1, aged 68. Dr. Thomas Blacklock, Annandale ; Poems, Consolations from natural and

revealed Religion. Died July, aged 70. 1792 Sir Joshua Reynolds, Devonshire; President of the Royal Academy of Painting ; Discourses on Painting delivered before the Academy. Died February 23, aged 68.

John Smeaton, Yorkshire; Civil Engineer; Mechanics, Edystone Lighthouse, Rapisgate Harbour, and other public works of utility.

1793 Reverend Dr. William Robertson, Principal of the University of Edinburgh, and Historiographer to his majesty for Scotland; History of Scotland, of the Reign of Charles V. History of America, and Historical Disquisition concerning India. Died June 11, aged 72. John Hunter, Esq. Surgeon Extraordinary to the King, and Surveyor Gene-

ral to the Army : Anatomy. Died August 16. 1794 Edward Gibbon, Esq. History of the Roman Empire, &c. Died January 16.

James Bruce, Esq. of Kinnaird ; Travels into Abyssinia.

1795 Dr. Alexander Gerrard ; Essay on Taste, sermons. Died February 22. Sir William Jones, one of the judges of India, and president of the Asiatic Socicty; several law Tracts, translation of Isans, and of the Moallakat, or Seven Arabian poems, and many valuable papers in the Asiatic Researches.

N.B. Bu the dates is implied the Time when the above Writers died : but when that Period happens not to be known, the Age in which they flourished is signified by fl. The names in Italies, are those who have given the best English Translations, exclusive of School-Books.

> FINIS.

W. Fint, Printer, Old Bailey